Germania

Journal of Germanic Studies

19 33

Germanien

Monatshefte für Vorgeſchichte zur Erkenntnis deutſchen Weſens

1933

Published by Ll. F. Koehler in leipzig

Magazine of the

Association of Friends of Germanic Prehistory E. V., Detmold Responsible person Editor:

Student councillor O. Suffert, Detmold Berlin editor:

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K. F. Koehler, GmbH, Verlag in Leipzig. Printed in Germany
Printed by Offizin HaagrOrugulin AG. in Leipzig

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Germanien
Monatshefte für Vorgeſchichte
zur Erkenntnis deutſchen Weſens

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The Aahrgans lyzz to the escort

/In the fifth year of its existence, "Germanien" is transformed into a monthly magazine in a sign of the deepest need of the German people, is managed by the K. F. Koehler publishing house and thus gains a special face to the outside world. However, the reasons that finally convinced all those involved to make this change to a monthly publication immediately, in other words to give the journal a broader basis and greater mobility, are essential.

It is clear that the widest circles of educated people today have a greater need than ever to understand the German way and essence, that they feel a desire to be able to form an opinion about the root values of their people - in order to be all the more able to cope with the turmoil of the times and the already unprecedented decline in decisive cultural matters.

For the self-respecting German, the imperishably chiseled words of old Jacob Grimm stand before his eyes once again with compelling force: "Because I learned that his language, his law and his antiquity are placed far too low, I wanted to elevate my fatherland." This means unmistakably that knowledge of antiquity, which has long since been extended to prehistory, becomes the precursor of a refined sense of life, an emphasized sense of community and a heightened sense of responsibility towards the people and the homeland.

This is why we deliberately refer to them as "Monthly Journals of Prehistory for the Recognition of the German Essence". After all, the fulfillment and assertion of the German essence lies not least in the recognition of what was, what was probably dust and debris, an often forgotten

The course of history has covered up what has remained inherited and unconsciously alive in us and only needs to be awakened. We want to do nothing else. We want to let that which has long been buried speak to us vividly, we want to bring it into the midst of the present, we want to allow the forgotten and shadowed to shine in the sun again as it once did, we want to entrust it to the most secret chambers of the German soul, out of which it was born in the gray days of the past, bound by fate.

A knowledge of the customs and cult, active and spiritual life of our ancestors should ennoble us today, and that is why we trace all the sites, buildings and effigies, burial grounds and the like, which obviously show where the Germanic spirit was once active. We continue to unearth treasures that have in part remained hidden from German Bor- historians, or try to strip them of the accessories that were added to them by the alien will of later times to obscure them. We provide samples from the works of those who have been doing pioneering work in this field for years. Again, we do not stop at the actual spade research, but at the same time try to sharpen the eye for the view of a Germanic landscape that reveals enough Germanic work. All in all, we are pursuing what Wilhelm Teudt then exhaustively presented in his guidelines. Last but not least, we attach great importance to providing a monthly overview of the literature relating to Eermanic research.

We therefore want a lot and show great courage. We also know that we are working on some things that are still little known to specialist research, but we have the satisfaction of knowing that outstanding representatives of specialist science welcome our goals with warmth and are also involved in our work. The unwavering certainty that the German people's ability to achieve and their thirst for education are based on prehistoric values justifies our courage and strengthens our belief that the quatrain of the Wise Man of Weimar-

Those who do not know how to give
an account of three thousand years
remain in the dark, inexperienced,
May live from day to day

- to transfigure it into a sense of destiny. We no longer have time to hide, to remain in the dark, as far as our German prehistory and past itself is concerned.

We wish and hope that our journal, which was founded a few years ago by the "Association of Friends of Germanic Prehistory", will make good progress, that other related associations will make use of it and that it will also find many new friends. Last but not least, I would like to ask all of them to help shape the work that will be a blessing to large parts of our people by recommending "Germania" with a spirit of sacrifice.

Lur re-termination
Germanic spirit and faith

From Wilhelm Teudt

Fundamentals^)

Due to our extremely incomplete and probably often erroneous knowledge of Germanic life or even inner life, we cannot yet arrive at an account of Germanic spiritual and divine beliefs that would be reasonably well-rounded and satisfactory. But there is a beginning and a preparation; this essay also wants to be no more and no less than a preparatory contribution to rediscovering the Germanic essence, over which our lack of history has covered a thick veil - in contrast to the Mediterranean peoples and Orientals with their own rich literature.

The religious studies essays and textbooks on Germanic gods, cult customs and myths, insofar as they originate from the essentially materialistically determined period of time that has elapsed, do indeed provide ample material, but are of little use for penetrating our subject, whether they are written from a historical or theological point of view, whether their judgment is determined by the classical world of thought that we have not been educated in, or whether they endeavor to find access to understanding in other Indo-European and Oriental interpretations. They do not strike a chord with us, the German sensibility remains untouched, it is as if no inner bridge led from us to the spirit of our fathers.

However, now that we have become certain of our affinity with the Germanic forefathers, we have the strongest doubts as to whether all this can be written from a truthful understanding of the subject matter. Do the confused figures of gods, tattered ideas and colorful groups of spirits, as well as the disjointed descriptions of customs, really correspond to historical truth? We are particularly touched when we read the attempts, which sound like pitying condescension, to shed some classical light on the manic figures of the gods in order to bring some sense into this confused world.

In contrast, the progress made in recent decades, which has brought us the latest saga and Edda research, is highly gratifying. At the same time, it means a confirmation in essential points of the inner truth of numerous writings of a more folkloristic nature, from which the love of the matter and the endeavor to do justice to the Germanic soul speaks, - even if the new material, which has been brought in abundance, has often been given a careless, fantastic interpretation, which we must regard not as a furtherance but as a burden. However, this is the reaction to the uninterested and loveless treatment of a subject that has a natural claim to the highest interest and warmest love.

If I see correctly, and if conclusions can be drawn from a very rich correspondence, then the "Friends of German Prehistory" have laid out a correct path for the task at hand that leads to the goal: on the one hand, the scientific method must be mastered and recognizably paused, and on the other hand, the courage to err must not be lacking.

Our confidence is based not only on the external success to date of a steadily growing number of "friends" in the circles of science, the scientifically-minded, but also on the fact that the number of "friends" is constantly growing.

A subsequent article about the Heidenstein at Arnau (with pictures), which sheds light on a practical example, will follow in issue 2.

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1)

and the directions that strive for an inner renewal of the German people, but on the conscientious caution and prudence that we demand of ourselves and our employees. Even the "bold" forays into unknown territory, without which there can be no progress, I have always undertaken with a cool head, bearing in mind the limits imposed on us by indisputable historical facts, psycho-logical demands and other historically justified combinations.

The dampening of the courage to err and the rejection of new ideas plays an understandable role for all those who do not believe in the possibility of significant errors in current doctrine and their own research. There may also be those who avoid contradicting authorities in order to avoid losing their own scientific recognition. In any case, I have come across isolated signs of this on several occasions. These are considerations from which we feel free.

All this applies to the whole range of questions about the Germanic past. The progress of knowledge is easiest when we are dealing with real culture, the use of clay, wood, stone and metals, manual dexterity and military skills, food, housing and settlement. However, it is more difficult and more important for the understanding of Germanic nature and our inner relationship to it when our questions relate to art and science, folk life, customs and beliefs. If we do not succeed in regaining contact with the spiritual life of our ancestors, then our people will continue to remain at a frightening distance from the roots of their own nature - a distance that has been forced upon us right up to our own time by the destruction and then the disparagement of Germanic culture in the Middle Ages. Kossinna's wish for archaeology to become a national science can only be fulfilled if our people are once again given the opportunity to look up to and thus the possibility of an inner relationship with the spiritual life of the ancients.

We therefore see the importance, the strength and the justified hope for the future of the movement of the Friends of Germanic Prehistory in the fact that ways and means are being sought and found to penetrate Germanic intellectual life.

This also includes an eye for the landscape as the setting for the lives of our fathers. In this landscape, which in its natural features is still the same as it was twelve hundred and more years ago, our fathers chose their places of settlement, built their houses, cultivated their fields, leveled their meeting places and battlefields, selected their places of worship and courts, consecrated their graves and burial grounds, created their marks for the year and the day. Should there really be no traces left from which conclusions can be drawn?

We pay attention to the points of view under which they did their work. We know what was important to them, what gave them pleasure, what awakened their awe and attuned their souls to thoughts of the Godhead. Everywhere we find an echo of our own feelings and aspirations.

We hear and read the names of places and fields; what had been empty noise to us now becomes a signpost and not infrequently makes us personally aware of what scientific investigation may still have to leave undecided. If a mistake is made, we regard it as less regrettable and harmful than the previous dullness with which the average German walks through the land of his fathers.

We become aware of allegories, signs and symbols that have survived unrecognized (on stones or houses or elsewhere) into our time and are touched by the deep meaning inherent in them. We get a

The idea of the heights, of the subtle structure of the Germanic spirit, from which the ponderers and thinkers, the poets and artists, the philosophers and theologians emerged as spiritual components of a people that can no longer be labeled barbaric. And what about religion in particular, about the innermost life of the ancients?

Anyone who asks about the value and essence of any religion, including the faith of mankind, must first of all be aware that there are three superimposed strata among the adherents of large popular religious communities. The upper stratum of religionists is where the basic ideas of a religion are grasped and recognized by thinkers and God-seekers with a sincere striving for truth, and where their exposure to the ever-depressing, coarsening and distorting requirements of practical religious life - whether these requirements are real or supposed - is felt in its degrading effect as human imperfection or degeneracy. It is just and necessary to understand the value of every religion, whose connoisseurs ultimately receive their final thoughts and impulses from this upper stratum, also in its sense and to assess its value. It is unjust and leads to misjudgment and false conclusions if the assessment is made on the basis of the status of the middle class or even with regard to the lower class.

This middle stratum is concerned, often without sufficient understanding of the basic ideas of its own confession and cult, with the forms in which the religious life founded in the ideas has a practical effect and, in its opinion, should also have a uniform effect. This class is the representative of what we now call ecclesiasticism, the officially recognized opinion. It lives and is pious first and foremost in the forms. It is often completely caught up in them. It founds in itself and in others the views that lead to superstition.

The middle class is watched and listened to by the lower class, in which externalization and spiritually empty religious fuss is spreading, often in ideas of astonishing childishness and paucity - without, however, meaning that no moral and uplifting forces can arise from this religious sphere.

The lower stratum of religious character, which is found in the widest extent in all religions, and even in some Christian peoples seems to constitute the normal state, does not at all coincide with the so-called uneducated part of a people as such. Rather, the stratification is caused by spiritual and mental dispositions that are found in all classes of people. We should no longer neglect these considerations as prerequisites for an accurate assessment of all religions, as has often been the case in the past, especially with regard to the Germanic faith. This is all the more necessary as our knowledge of Germanic nature comes to such a large extent from foreign sources.

It is natural that foreigners, who give an account of the religious life of a people, should notice and report primarily or exclusively the external forms and the distortions of the forms which are most frequently found and which are incomprehensible to them. This is true of all accounts of our ancestors by Roman writers. Certain parts of Tacitus' "Germania" are an exception; it cannot be denied that he sought to obtain his knowledge not only from superficial observers of meaningful religious activity, but also from experts.

Recognition of real Germanic thought and religious life has been given a strong boost by the careful study of Norse literature, especially the Sagas and the Edda by Neckel, Kummer, Reuter and others. The reference to a degeneration of the Germanic belief system is also of considerable importance.

life, which took place in the last centuries before the introduction of Christianity and which also had its consequences in the moral sphere. The penetration of foreign influences is recognized as the cause of the degeneration. The gradual appearance of images of gods, similar to those in Rome, can be seen as an external sign of this.

The increasing contact in the High Germanic period from the Cimbrian invasion to
The Roman Empire of the Goths in Italy, with its in many respects alluring and superior Roman culture, must have exerted a disturbing influence on the culture and also on the religious thinking and life of the Germanic tribes. The splendor of Roman divine worship with its high temples, elaborate images of the gods and lavish festivals designed for the pleasure and enjoyment of the crowd could not have had a favorable influence, but only a disturbing one, especially on the basic idea of Germanic belief in God as reported by Tacitus, namely that the inscrutable deity was to be worshipped under his various names and revelations without images or temples. The accuracy of this Tacitean message is further confirmed by the fact that it also appears in a similar way in relation to other peoples whose dependence, if not descent, from Germanism has become probable.

The Oriental and Mediterranean concept of sacrifice as a gift desired or even required by the gods for their own benefit has also superimposed the old concept of sacrifice in a flattening and confusing way, according to which the sacrifice was celebrated as a solemn meal in memory of the ancestors and the gods who ruled behind them.

In addition to the influence of Roman paganism, the ideas of Christian belief in God and Christian morality began to seep in from the earliest Christian times, with Judaistic and Mediterranean influences from the outset. Although the original Christian ideas had numerous important points of contact with the Germanic faith, the foreign burden could only have an effect in the direction of a religious and moral shake-up, which took away the character and strength of the old faith.

About the existence of images of gods that have roughly the same validity as images of saints
and talismans as good household spirits, we only have written evidence from the last pagan centuries of the Germanic north. On the soil of Germania, things seem to be somewhat different. The new finds in the Trier temple district tell us all too little, because the culture there was a distinctly Roman-Germanic mixture and before that Celtic. Moreover, the few and mostly meagre finds that are suspected of having been images of gods can more probably - depending on their design - be regarded as pieces of jewelry and products of the pastime or exercise of lovers of the fine arts, including the Iordansmühl ram. To speak of "fetishes" in the case of such finds is modern arrogance.

However, a serious testimony to what existed in Germania in our sense, i.e. what was at least an object of fear or hope of blessing for our ancestors, has now, it seems, been found in the "Männchen von Oechsen". It is presented to the public in this booklet by Will Vesper. In any case, we are dealing with a highly interesting testimony to the visual art of our ancients, through which they wanted to depict a being from their mythical world. We classify the "good familiar spirit" among the images of the patron saints in Catholic regions.

But of statues that played a role in the public church services, such as
as was the case in the temples of the Oriental and Mediterranean countries, to which the people were to approach in worship as images of the deity, we have on the ground of the

Germania as such is not the slightest evidence to be taken seriously. Nevertheless, signs of decay of this and that kind, as can be seen in Nordic literature, cannot be denied for Germania either; some scholars associate them with the service of Vodan .

In all these considerations, however, we must not close our eyes to the fact that in the first part of the age of conversion there was still an inner religious power opposing the foreign missions, which exerted a resistance not only in the old Saxon lands, but throughout Germania and about two centuries later in the Nordic countries, which reached everywhere into the high Middle Ages.

It is precisely this resistance, as well as all other relationships of the old faith to the new faith, above all the strong influence of the old on the new, its continuing customs, as well as the tangible remnants in and of the old Christian churches, that are among the valuable sources of its meaning, its essence and fine forms - insofar as such recognition has remained possible for us at all.

The mostly monkish writings of the centuries of the age are minor, consistently inwardly poor and often not very credible. It remains to be seen how much can still be extracted from these writings, even with a critical eye sharpened in our sense, until scholarly research has turned its attention to the edition in sufficient detail. But already now we have the certainty that valuable stone monuments from that time are still available and await discovery. Erich lung's commendable work, "Germanic Gods and Heroes in Christian Times", which has already been mentioned several times in these pages, has made progress in this direction and has focused attention on the main sites, the old Christian churches.

About cultic horse riding in Germania

By o. NnivcrsrtKtsppofeffor Dr. Gustav Mckel, Berlin

Wilhelm Teudt has the undeniable merit of having shown us a new way to penetrate the darkness of pre-Christian Germanic conditions in his book "Germanische Heiligtümer".

Unlike previous research, which began in the 16th century, he did not start from languages and written ~~monuments, nor from prehistoric finds, whose utilization by prehistorians he criticized, but from the image~~ of the local landscape and the map, which revealed to him constant distances and other measurements, sacred lines and sites of celestial observation and the cult of the gods.

His method has set a precedent: even outside the Teutoburg Forest, eager local enthusiasts have tried to establish corresponding findings by means of maps and measuring charts and, as it seems, have actually established them insofar as the recurring distances of about 4090 m ft between somehow prominent points really do exist.

However, the significance of these and other findings is questionable and is known to be disputed by many - not only because the whole Teudt approach is new and new points of view are known to always meet with resistance, whether they are right or wrong, but also because what the mere examination of the landscape shows must necessarily remain ambiguous in the cultural-historical sense.

Teudt's method needs to be supplemented and confirmed by other means.

This is the result of the explorations of the Eelände by Captain Ernst Freyer in Han- noversch-Münden. ......

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In the section on the racecourse in Langelau in "Germanische Heilig tümer" p. 130 ff. it says: "The whole finding indicates in detail that we have before us a large-style battle, game or racecourse belonging to the Germanic cult, which one found it necessary to enclose with a stronger enclosure... A stadium of a certain length gave its name to the racecourses of Greece, or vice versa. Why should the concept of length not have been applied to the racecourses in Germania as well?... These games were included and interwoven into the religious cult. We can clearly see this in the Olympics, Isthmia and Nemea of the Greeks and elsewhere among the Mediterranean peoples. In particular, there were funeral games at the funerals of highly honored persons. There is similar evidence from India, and recently we have also learned that among the Majas in Central America, whose affiliation to the Germanic tribe can hardly be doubted(?), the game was part of their religious service... After the Varus Battle, when the whole of Rome trembled before the expected invasion of Italy by the Germanic tribes, the emperor Augustus vowed to the all-good and all-powerful Jupiter to play solemn games in order to avert the impending danger. - May we say: the other peoples did, but the Germanic tribes in Germania did not have such organized games and the places for them?"

We will certainly be careful not to say this: it would not only be contrary to the truth, but above all to facts well attested by sources.

As far as the ritual circumambulations at the funeral of highly honored persons are concerned, they are clearly attested in two places in Germania, in Iordanes (Getica ch. 49) and in Beowulf (verse 3138 ff.). There it is a question of burial, here of cremation.

In both cases, exquisite warriors (twelve in number in the epic) ride around the laid-out corpse or the burial mound, praising the deceased's deeds in song*). Just as here princes are honored by their followers on their departure into the afterlife, elsewhere a prince honors the supernatural powers by riding around their sanctuary.

The Pnglinga saga tells of the Swedish king Adils that he met his end at the Disen sacrifice: he rode around the temple of these goddesses (the (ti8ur8alr) and became the victim of a hostile demon, which caused him to fall from his horse and splatter his brains on a stone^).

Such customs have survived the conversion and have been preserved in various places to the present day. Just as Adils rides around the Disensaal, the peasants ride around the church three times before dawn on the Leonhard pilgrimage to Harbach in Bavaria; the Leonhard church in Iachenhofen (Upper Bavaria) is also ridden around three times on November 5, and the so-called Georgiritt takes place every year to the church of Ettendorf near Traunstein, which towers like a pagan shrine on a high hill).

In the case of several of the Bavarian Leonhard churches, which are surrounded, another circumstance points to the pagan prehistory, namely traditions to the effect that they were once adorned or surrounded with chains like the pagan temple in Old Uppsala, of which we know through Adam of Bremen^).

The "Staffan ride", which was still practiced in certain areas of Sweden towards the end of the
The fact that the 19th-century Dutch tradition has been kept alive probably belongs in this context.
At least in Holland it moved in the direction of a prehistoric

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*) Compare Hoops' Reallerikon der germanischen Altertumskunde I, 448 ß
2) Heimskrlngla, published by Finnus Iünsson, Copenhagen 1893-1900, I, p. 56f. Thule 14, p. 58f.
") William Anders on in the journal Sydhallansk Vygd 1932, p. 46 f.
H Adami Gesta Hammab. Eccl. pont. IV, chap. 26, scholion 135: datens aurea templam Muck Lircumckat. Anderson op. cit. p. 47 f.

cult place i). There it is called "Staffans skeds", i.e. "St. Stephen's race", and it is part of this custom that the peasant boys blast home in a race (i nupp).

Place names such as 8keiA, SlceiBarakr, which are not uncommon in Scandinavia, may also be used. are 2), are placed here. They direct our thoughts directly to the stadium, the racecourse, and thus also serve to confirm Teudt's discovery of the Langelau racecourse.

The rock tomb at the EMernfteinen

By Professor Dr. PermKn Wirth

As we have already reported in issue z, iyZ2 of "Germania", significant new discoveries were made at the Externsteine last summer. Dr. H. Hof meister, known for his investigations of the fortifications of northern Elbia, first noticed in July that the "rock coffin" represented a much more extensive monument than it had previously appeared. A trial excavation uncovered part of the "steps" beneath the "coffin". Pastor Brutzer-Braunschweig, inspired to search by W. Teudt's book "Germanische Heilig tümer", freed the "Binderune" (Fig. 6a-) from the dense moss covering and found important signs in addition to the one to be discussed later. Dr. Reier then uncovered another large part of the grave (a detailed report on the excavation will be published soon). A test excavation had already been carried out in the spring by another party near the FelsölockeS, but this did not yield any results. On October 26, Pros. Dr. H. Wirth visited the stones for a few hours to check the new findings on the spot. On this occasion, he interpreted a sign that was known in itself, but to which no special significance had previously been attached, and connected it with the other findings (IsZn -j- inZ). We asked Prof. Dr. Wirth to report on his impressions. He has responded to our request in the following letter dated
iz. November 1952, for which we are particularly grateful. Editorial office.

In fulfillment of my promise, I have the honor of enclosing a letter giving you my impression of the excavation of the rock tomb at the foot of the Externstein Grotto and the further details that have come to light. The hustle and bustle of moving to Mecklenburg for a new job and the fact that I have not yet unpacked my own working material mean that I am unable to give an exhaustive account at present. In any case, I must reserve this for my later work "Das Rätsel der palestinensischen Megalithkultur" ("The Enigma of the Palestinian Megalithic Culture").

It is becoming increasingly clear that the "rediscovery" of the Efternsteine and their surroundings as a central ancient Germanic cult site is the main achievement of Teudt and his colleagues. And it is becoming increasingly clear that the lower part of this cult-historical monument, the cult site dedicated to the winter sun, has a much older, more intact tradition than the upper part dedicated to the summer sun, which certainly lost considerably more of its original state during the Christian transformation.

The hiero glyph stands out as the main motif in this "mother cave", the winter solstice cult site of the "mother" or "mother's night" of the ancient Germanic solar year (Fig. 1). I dealt with this motif for the first time in my essay in "Germanien" (issue 1, 1929). It is presented in detail in the 28th main section of the "Heiligen Urschrift" ("Der Zwiefache"): I refer in particular to Taft 285-289.

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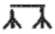
op. cit. p. 43.

2) Especially in Norway; norw. SlcsLK e.g. goes back to it arakr ("racecourse arakr") back.



1)

The downward-pointing arm-pair sign, with the symbolic three-part hand V as the sign of the "man"/ the moläar Äicki "of the earth increased"/ as the sign is still explained in the old Icelandic runic song, can be completely deduced in its meaning from the comparative comparison o f the monument material. It is the sign of the pre-winter, solar savior and son of God/ who has entered the winter night/ the midnight and mother night of the year/ into the womb of the earth/ the "mother cave" IH the "primordial"/ as the "mother".

oriO< descends/ in order to resurrect after the winter sun as^ vor v V from the Il. The already completely obscured Eddic tradition/ before

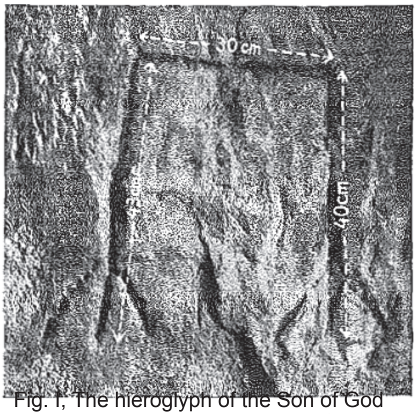


Fig. 1, The hieroglyph of the Son of God lowering his arms in the cave of the Externsteine.

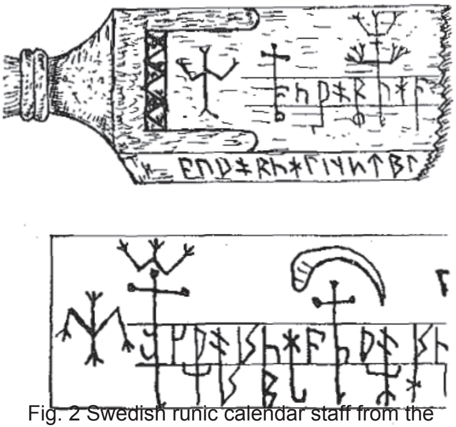


Fig. 2 Swedish runic calendar staff from the end of the 17th century (Sammlung für deutsche Volkskunde/ Berlin).

Especially the far more ancient and reliable tradition of the old Scandinavian/ peasant calendar cult symbolism of the "rim sticks" or rune sticks/ still knew this tradition/ as Fig. 2 may illustrate. The Swedish calendar staff in question still shows the linear sign of the Son of God raising his arms (Fig. 2 a,/above) as the opening symbol of the calendar at the New Year (originally the winter solstice in pre-Christian times) and at the summer solstice/before July 1st/the sign of the Son of God lowering his arms again (Fig.2d/ below)/ as symbols of the rising and descending sunlight in the two halves (mmsari) of the Old Norse year. Whereas in a) the Son of God shows the "1<a-hand" V and the "Irn"-body v.and X X (borrowed from X and (A) respectively)/ in d) he appears with the V or ^-hand and the ^-body (- E>)/ i.e. in both cases as a "Year" god. The older, more northerly form of the year ideogram is the G.ünd, which is divided into two at the solstice points south-north.

17th century/ like Bure and Stj ernh elm/ could report from the old peasant tradition/ that this cv or H "year" sign of the Germanic runic script of the Migration Period and the provisional peasant runic staff calendars had the meaning LsIZHunäem INor, Thor "bound in the bellows (^ womb)". Eddic tradition also still knows/ that Thor/ the Germanic peasant god and bringer of salvation/ the conqueror of the dark winter nights/ was "Allfather and son of the earth" (sour rMaloLrs and ääräär sunr)/ just as the earth was also called Odin's wife (Odin's kustru).

The resurrection of the Son of God and Savior from the "mother" or "mother's night" (Anglo-Saxon nmärarmolw), the midnight of the year G/ where he was resurrected from or

XX turns to or VV is also known to us from that Neolithic calendar 10

(Fig. z a. ft.) from Fossum, Tanum, Prov. Bohuslän, South floating (Pl. 285-286 of my "Heiligen Urschrift"). (For more details see there).

For further evidence of the age and spread of this Yule symbol in North Atlantic calendar cult symbolism, see 0-o of Fig. z, and for the duration tradition in the Scadinavian runic calendar, see t of Fig. z. Another beautiful example of this duration tradition in the cult custom of Germanic-Christian syncretism is the occurrence of the hieroglyph of the downwardly lowered arms on a sword of judgment in Lüneburg. After all, the sword of judgment sent down to "Hel" those condemned to the night of death and reshaping, in the sense of the old pre-Christian belief.

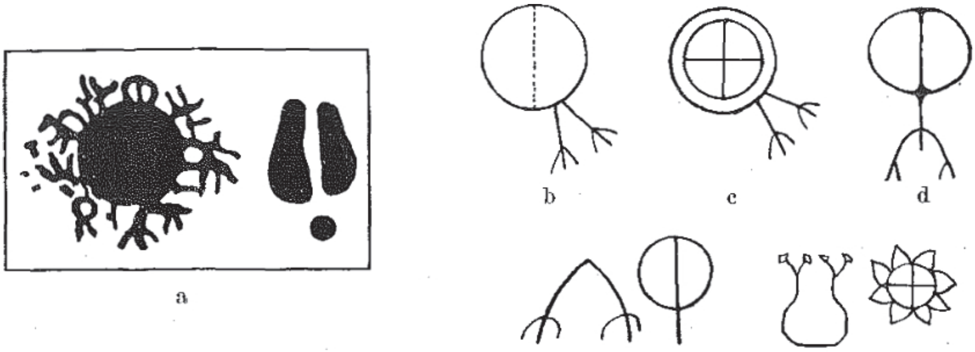


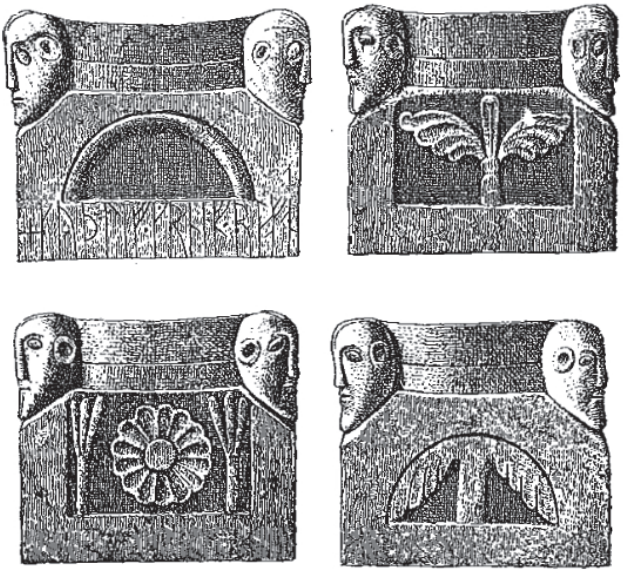
Illustration of the calendar disk depiction in the rock art of Fossum, Bohuslän, southern Sweden.
6 North America, California, petroglyph of Santa Barbara Country.
ä South America, Brazil, rock carving of Rio Caiary-Uaupes, Vauarete-Cachoeira. 6
Egypt, inscription on burial vessel from Abydos (pre-- or early dynastic).
I Older Iul symbols from the Oslo calendar disk (15m) under 25.1. and 2.11.

As I have already speculated earlier, the rock found further down at the foot of the cave, which shows an open rock tomb with a human outline carved out in an ll arch, is causally related to the cult cave. In "Aufgang der Mensch heit" (Illustrated Supplement XV, no. z Sacred Original, plate 28 g, no. 8 u-0), I referred to the baptismal font at Gelde, Viborg, Jutland, Denmark (fig. 4. page 12), which has four panels with allegorical representations on the base.The first field shows the empty I)-arc, the second a plant motif, the third the I(V sign with the sunflower in it, the fourth a plant stV motif: the course of the year of the Son of God, the one in the ascending half of the year and the "st in the descending half of the year, which then rejoins the I "ft the smallest ᛉor winter-sun turning sun arc, the mother cave, etc., seen cosmically. cosmically into the womb of Mother Earth and Mother Water. And this "water" meaningᛉis still handed down for the Germanic sti nn rune of the Migration Period.

The meaning of this s)-sign as the beginning and end of the older Germanic runic series of 16 signs, the calendar signs of the 8-fold year division O (UagsmuiN), has been examined in detail by me in the "Holy Original Scripture" (main section 9). Thus the sti rune still appears in the series of runes in the burial chamber of Maeshow, Orkaden, as a funerary inscription. The 16th, last or winter sun rune i s them sz with the ablaut value, which - according to the St. Gall manuscript - ul dibade "encloses everything in itself".

The Anglo-Saxon rune series then also show the z^ rune as ll, which contains the water W, or the year x, or the Son of God as the "ka" V with the sun O/ the "light of the land".

yr The fact that man enters the ll at the winter solstice of his life and is reborn from it is the great cosmic certainty of salvation of the "die and become" of the



Mb. 4th baptismal font from Selbe, Iütland, Denmark.

North, the megalithic or large stone burial period. It echoes the funerary symbolism of Irish-Scottish and Germanic-Christian syncretism: cf. "Heilige Urschrift", Pl. 74-75. And there is a consistent tradition that the "man" V or V is in the 6th (H. U., Pl. 76-79).

The uncovering of the rock tomb in the 6 "Ur" arch (Fig. 5) has brought to light two important facts: firstly, that a stone staircase carved into the rock must have led up to the cave from there, the lowest part of which is now visible and the continuation of which is still hidden under the retaining wall of the earth fill in front of the Externstein cave. Secondly - the double s-rune (Fig. 6a) superimposed in an X-shape at the top of the rock slab of the tomb.

The latter binderune is already known to us from a Neolithic vessel from Groß-Gartach (Fig. 6 b) and still plays an important role in the house and court marks of the Germanic countries in the Middle Ages.

As I explained in the n. main section of the "Holy Original Scripture", the meaning is "water" OZu) of the p or 1 rune borrowed from the /^-, later k^- or water ideogram. In the OoäoL Vatioanus Ilrdin. 290 from the Brunweiler monastery near Cologne (9th century), the tA sign still has this meaning, which is otherwise characteristic of the I-rune 1 or 1 as a split form of -Vi. It is explained in the St. Gallen manuscript as the "luminous pool" (Ogu tüo loobto), a designation of the world's circumpolar sea into which the " southward-sinking sun" entered in the third or autumn-winter-att cardinal point of the year and with it the Son of God, the ss or the one lowering his arms. And so this third or autumn-winter part of the z sNtii- of the urnordic runic series also appears on that vessel of Orchomenos from the Cretan-Mycenaean culture (fig. 7), also in the form of a binder rune, the resolution of which would be f or < 1 I" A L . (Holy Urschrift, pl. 205, no. 4). The ^-sign is the upright form of the >-< or in the angular spelling n-rune, the sign of the connection of "heaven and earth", the "holy genus" (üsros Zamos) at the Iulzeit. As the 22nd rune of the long Germanic rune series, i.e. the pre-Jul rune, or calendar sign of the second half of our November month, the xx rune has the phonetic value inZ, which is used as a derivative syllable in our clan- M ▷:ǀ

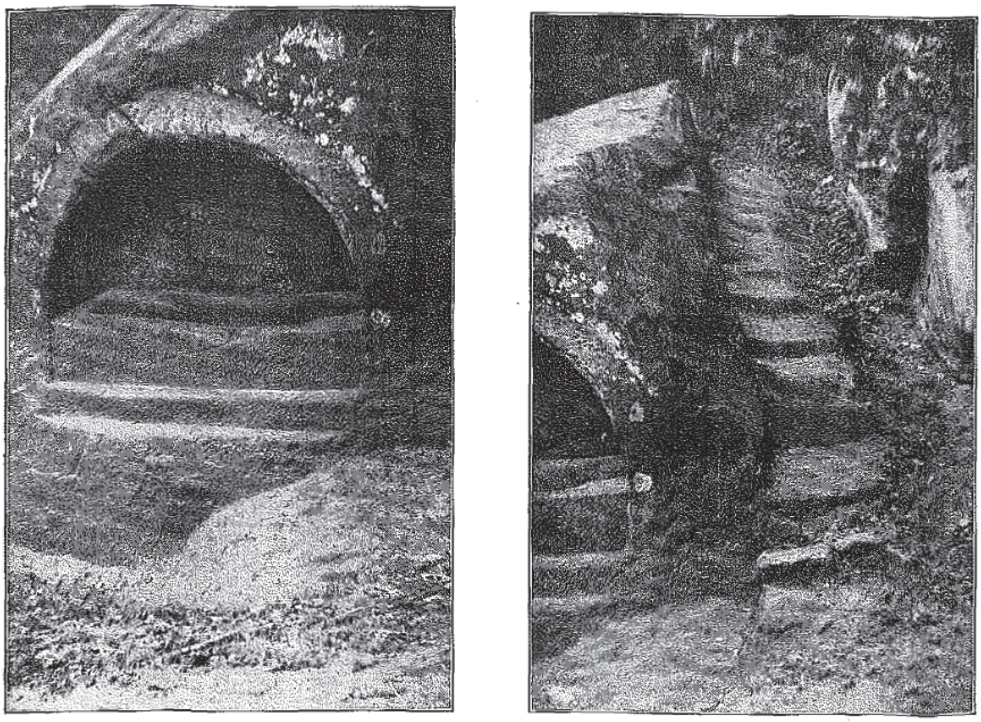


Fig. 5: The rock tomb, the stone "Ur", at the foot of the Externstemhohle.

and place names etc. still means "descended from". For the history of this >o<- or X-rune, see "Sacred Original Scripture", main section 19: The sign "Heaven and Earth".

The ^-sign of the inscription on the Orchomenoö vessel is the splitting form of X or "df", the 24th, last or winter solstice rune of the long rune series: a very sacred symbol of Mother Earth, also in the Creto-Mycenaean culture, whose cult symbolism also goes back to the Nordic megalithic culture (Sacred Original Scripture, main section 24: The sign of the "double axe" X). As a Germanic symbol of the year and the turning of the light

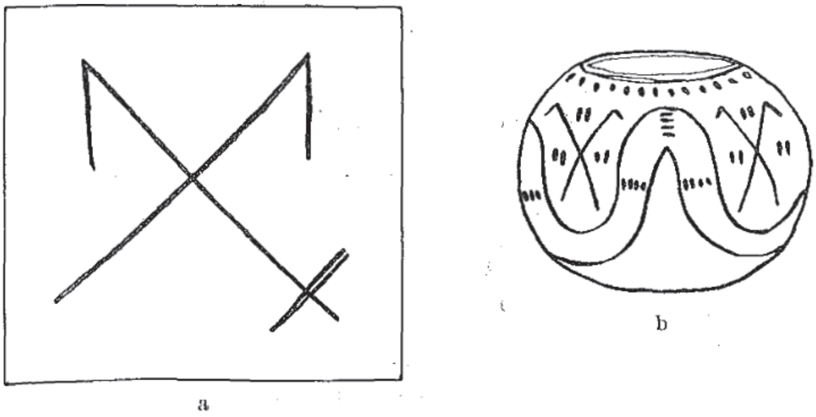


Fig. 6 a. The Binderune on the rock surface of the rock tomb at the Extern steinern d/lungsteinzeitlicheS Gefäß von Groß-Gartach (Württemberg).

rune means the sign "day" (Old Norse U^gr, Anglo-Saxon ä s ö ^), i.e. the dawn of the new light, the return of light after the winter solstice.

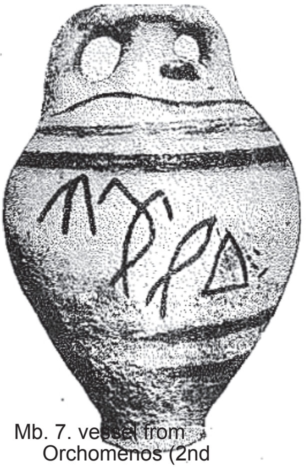
Another symbol of Mother Earth is the sign of the z dots, which is also ∴, is still handed down in the Scandinavian runic calendar and is also of Neolithic-Nordic origin. For the L oäil-, the "Life of God" rune, the 2 g. of the long rune series, see our Mb. z, No. i (Sacred Original Scripture, Main Section 22: The Younger Sign "life" K). It has survived to this day as a symbolic Christmas cookie in Sweden.

A comparison of the inscription on the Orchomenos vessel and the g.att of the long runic series is indicative of the age and reliability of the epigraphic tradition in the Germanic runic series (cf. Heilige Urschrift, p. gi6, text fig. 52):

Orchomenos: P M 1Г L p

Long rune series: P ᚦ^1 d >"< R X

whereby the young, late k-l-rune, formed from and xxi, has been left out by me. For the relationship of or ᚦ the /Vl rune, see Sacred Original, main section n.



Mb. 7. vessel from Orchomenos (2nd millennium BC).

The connection becomes even more striking when one considers that at the bottom right of the left of the front entrances to the Externstein Cave as a binding rune the ^-character, i.e. p and xx, the 21st and 22nd rune of the long row of runes appears, I^gn and inZ. The line is deeply carved and shows the same weathering of the surface as the overall surface of the rock. It is the same heavy and bulky technique as that of the /^ sign in the cave.

If you now go past the ^ sign into the cave When you enter the pool of water carved into the rocky ground. That it is the winter solstice Son of God who entered the "shining pool" with the "light of the land", where the new procreation, his rebirth, the in§, in the in the union of heaven and earth, in the midwinter and maternal night - also teaches the Vedic tradition of the Aryan Indians, the Son of God, is called the "child of the waters", as the Christ Child is still called in Germanic-Christian syncretism.

The double P, the IM, is a highly cultic formula both in the cult-symbolic runic inscriptions and in the escort coins (bracteates) from the Migration Period to the Edda period: I(ina) I(aulcar), the "linen and leek" formula, which originally referred to the burial of the Son of God. In the LVölsi stanzas (Volsa hübtr), "linen and leek" is still mentioned in Lappo-Finnish borrowing as a means of preserving the ritual horse phallus: "wrapped in linen and protected with leek" (Imi Amäcki- 6n lanknni 8tuäclr).

Thus the dead of the megalithic tomb period of the Nordic culture, like the son of God, may have been laid in the clan stone grave "wrapped in linen and protected with leeks". And with the "people of the West", the Nordic^mnii (^morites) and their Me galithic tombs, this religion, its symbolism and its cult customs once reached Amuru- Canaan. From the dolmen region of Galilee, the faith renewal of Jesus of Nazareth emerged, who himself as the "cross" god (^"year" god), with the Ger in the

According to the old myth, he died wrapped in linen with herbs, was laid in the rock tomb and remained there for three days until his resurrection.

I will discuss these connections in detail in my aforementioned book on Palestine. The purpose of these few lines is merely to point out the significance of the binder runes discovered at the rock tomb and the cave in the overall context.

The cross on the lower right leg of the X-crossed double I rune is the designation °t- "year" (Anglo-Saxon ZMr etc., rune series of the Themsenmeffer), both for summer and winter solstice, also in the Scadinavian runic staff calendars. It always denotes the "middle of the year" or "half of the year".

The connections between the cult sites and the cult symbolism at the foot of the E.rternsteine are now becoming increasingly clear. From the winter solstice cult cave with the entrance, the water basin and the oak tree, the rock staircase leads to the rock tomb in the ll, on the surface of which appears the crossed 1-rune, the lina lanImr formula (" linen leek ") of the burial of the Son of God and Saviorö, the -l- or Year-God.

Ancient mystery plays must have taken place at this sacred site during the "holy night", which may have continued in Christian garb, transferred to Christ, the Son of God, and to the Easter period in the Middle Ages, before disappearing completely.

As far as the age of the rock tomb and its rune is concerned, it is probably younger than the cult cave and its runes.

I hope that these lines may contribute to emphasizing the great intellectual and historical significance of our "E.rternsteine" and remain with the warmest wishes for your work there and the prosperity of your journal in this new phase of life with German greetings

Your sincerely devoted

Herman Wirth.

Bad Doberan i. M., ig. Nebelung 19^2.

Editor's note: The frequently mentioned work "Die Heilige Urschrift der Menschheit" is currently being published in installments by Koehler L Amelang, Leipzig. The ninth delivery was available by the end of November.

"According to Goethe's well-known saying, 'the best thing we have from history is the enthusiasm it arouses. Now, in the certainty of always possessing this best and being able to effortlessly enter the heart and mind of the disciple who knocks and desires admission, no historical discipline can compete with our Germanic prehistory. 'He who brings a great past to life enjoys the joy of his own creation^: thus reads the proud confession of a famous researcher of Greek antiquity. ut how much stronger must be the elation that swells the breast of one who does not become such an awakener of life for some foreign people, now long gone, but who, in a hard but victorious struggle with the adversity of delivery, finds ways and means to allowhis own people, in whose eternity he gladly and joyfully believes with Ernst Moritz Arndt, to see anewin ever purer form, in ever more convincing clarity, their heroic primeval times, buried as high as a mountain, in all their greatness!" GustafKossinna.

The male of sixes

From WM Vesper-

This summer I stayed for a few weeks in my mother's home village, Oechsen in the Vorderrhön, between Felda and Fulda, the old land of Bu- chonien. Oechsen is a strange village whose history should be researched and written by an experienced man. I believe that this would concern us even more than the excavations of Ur in Lhaldea or of cities in the Gobi desert.

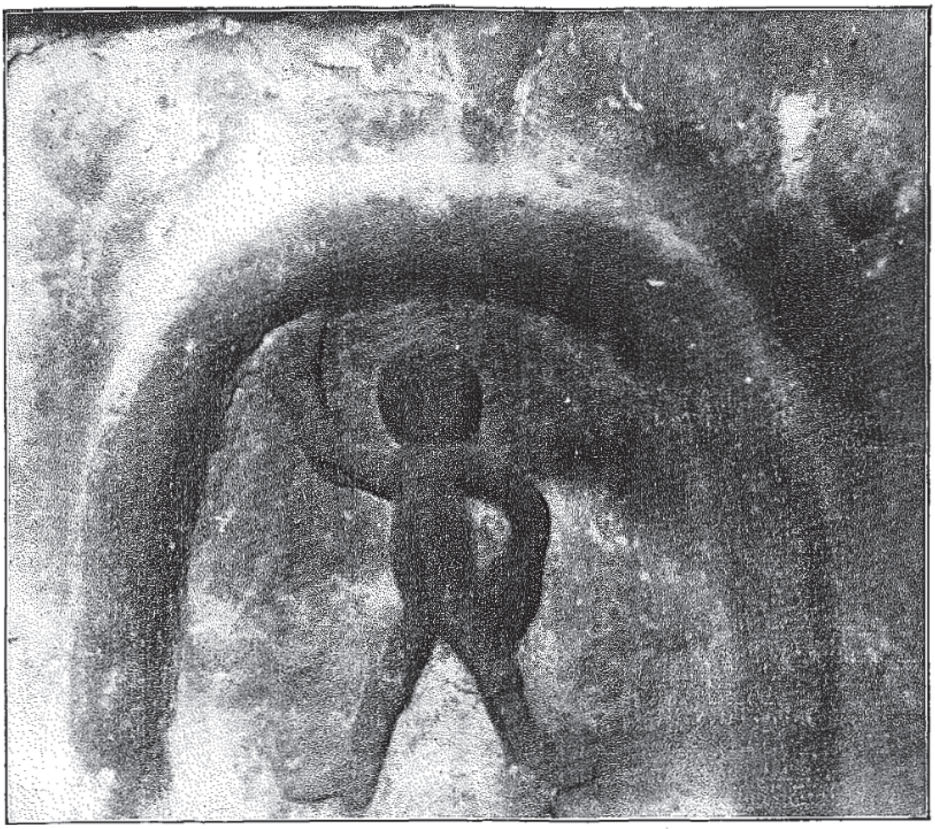
The name Oechsen, which is also borne by the mightiest basalt hilltop and the small river in the area, is mentioned as early as the 8th century in the forms Uhsena, Uhseno and Uhsine. The village has the character of an ancient Germanic Germanic farming settlement to the present day. Until it was doubled in size shortly before the war, it had a large common on which common shepherds, a cattle herder, two sheep herders, a pig herder, a goat herder and a goose herder tended the village's livestock. The large Oechsen municipal forest still borders on the forest of distant Geisa. The villages in between are probably later and therefore poorer settlements. The old churchyard of Oechsen is a fortress and the church tower is a strong defensive tower. Massive defensive arches with still clearly recognizable mighty ramparts and bastion walls crown the tops of the neighbouring mountains, the Beyer, the Sachsenüurg, the Diedrichsberg and the Oechsen, and prove that the area on the old route between Mainz-Fulda-Erfurt was already richly populated in the earliest times.

Between the Hessian in the west, the Main-Franconian in the south and the Thuringian in the east, the village still maintains a North and Low German coloration and inclination to the way of the people on the lower Werra and upper Weser. Ancient customs and traditions, ideas and beliefs have been freshly preserved. The oldest beliefs and legends are still alive.

During my last visit to the village, a teacher from the village school told me that there was a strange little painting in the cellar of an old farmhouse not far from the church, which he had heard about but had not yet seen himself. We managed to get permission from the owner, an 87-year-old farmer, to view the painting.

In the furthest, completely dark part of a long cellar, at about chest height, there was a niche in the wall, similar to those often found in cellar walls for storing and keeping milk, butter, etc. cool. The background of this niche, however, was a stone bas-relief of the strangest kind. It was still partly covered with mortar, which I carefully removed. The relief fills the entire back wall of the niche, as if the niche had been created just for its sake. Mr. Schmidt, a teacher in Oechsen, made a rather obvious exception to the picture.

In the center under a bulging arch stands a "little man", in a primitive but very expressive execution and posture, his right arm raised, his large hand spread out in blessing, his left hand pressed into his hip. This gesture, probably of sacred significance, was undoubtedly the most important to the maker of the sculpture. It is strongly overemphasized and emphasized in a naive manner. Above the curve of the arch, a small head emerges on the left and right, despite its primitiveness, with very expressive faces, presumably bearded male heads. In the center at the very top and partly behind the masonry, a structure is visible that looks like the blaze of a horse's head, seen from the front, with high ears. The niche with the picture is located right under the stove of the house, which is in the kitchen on the upper floor.



Male from Oechsen

The old farmer's reluctance to talk about the "little man" was immediately striking. He explained that he did not know how it got there, but then told of a fire in 1896, after which the farm had been rebuilt. At that time, another stone image had also been found, on which there was a "child" with "inscriptions" that neither the priest nor the teacher could have read. He finally confessed that he had had this image reburied where it had been found - one could not know what it was good for - and that it now lay right under the main supporting beam of the large barn, protected in the ground. About the "little man" in the cellar, he finally confessed, carefully and repeatedly emphasizing only "jokingly", that it was probably the house ghost who was watching that nothing was stolen in the house. The old farmer was undoubtedly aware, albeit smiling shyly, of a somehow sinister, a "sacred" significance of the artwork.

Anyone who looks at the "little man" will be struck by the strange expressive power of the simple figure. The stone image is undoubtedly ancient, and since it has no connection whatsoever with the Christian cult, there is no doubt that we are looking at a pre-Christian sculpture, which at this point can only be an early Germanic one, although one of the experts to whom I presented a copy wanted to link it to late Roman, much more easily to Mithras cult images. Another pointed to the cult of Baldur. For the time being, these are conjectures. For the time being, I would like to make the painting accessible to a wider public and ask for as objective an examination as possible.

Perhaps I may also point out that Oechsen belonged to the Fulda-Ge- Liet earlier and early, and that during the violent Christianization of those areas by Boniface and the Frankish authorities, the possession and veneration of the old "pagan idols" was punishable by death. Some people may have hidden the old shrine, which they did not want to expose to destruction by the Frankish conquerors and Christian invaders, in the grounds of their house or in a secret niche behind mortar and stone. In any case, we can hope that in this "Männchen von Oechsen" we have before us an early Germanic sculpture of religious significance.

In the volume "Thüringer Sagen" published by Eugen Diederichs, I found on page 17 the only picture so far that really bears some resemblance to the Oechsener "The old drawing explicitly depicts a "pagan idol", the "Püstrich", who is said to have been found on "the desolate Rothenburg Castle, which stands on a high mountain next to the town of Kelbra" according to old chronicles. Compare and you will undoubtedly have to recognize the relationship between the expressive gestures.

Finally, an urgent request or two. Please spare the old Oechsen farmer any well-intentioned curiosity! But above all: no one - not even a museum director - should try to remove the "little man" from his old place in order to drag him off to some learned dungeon. I call down all evil spirits on anyone who dares to touch it. On the other hand, the other work of art, the one that was dug in, will be lifted out of the ground and looked at later, when the old farmer, who would certainly not like to see such an excavation now, has gone home to his fathers. I will certainly keep an eye on that. Maybe that will shed some light on the "little man from Oechsen".

Rufer im Streit

Memorandum: "If we do not regard the works of our ancestors with awe, which we ourselves create so hastily and seemingly for eternal duration monuments of all kinds, can we expect our descendants to be more careful than we ourselves?" Ernst Wöbner (1877).

Sunken treasures - ancient spiritual heritage. "In his remarkable book 'Schwerttanz und Schwertspiele^ (1931) Kurt Weschke writes: 'Especially the German antiquity the sense of great treasures that still need to be unearthed cannot be ignored. There is still a huge amount of material for German intellectual history in folk custom and folk tradition, but also directly in monuments and real antiquities. The fact that this material It is not at all surprising that the German fairy tale treasure of the Brothers Grimm is either partially or completely unknown and unprocessed; after all, it is only about a hundred years ago that the Brothers Grimm gave us the German fairy tale treasure again and that scientific German studies have dealt with these things more intensively at all.

In addition, these provisions circles, as far as they are old before Christian popular beliefs were systematically eradicated by the ruling church or, where this was not possible because they were too deeply rooted in the minds of the people, at least the connections and links with the older past of our nation were concealed and covered up as far as possible. The burning of candles and the Easter fires are undoubtedly, as even

The very cautious Karl Helm admits in his manic history of religion that they originated from the Christian worship of light and fire, and were initially opposed by the ruling church; the missionary Pirmin says how foolish it is to light candles to God, as if he, who is the source of all light, were sitting in the dark. But the Church later adopted the sacrifice of candles, with the wise adaptability that it had shown and had to show in the early days, in the missionary period, and which Pope Gregory recommended to Abbot Mellitus in his letter to him in 601...

But this is to say this much; there is still much more of an ancient spiritual heritage than we have known so far; and therefore there is also much more of the ancient past to be recognized than one would initially like to assume/' According to Professor Dr. Jung-Marburg in the anthology "Was bedeutet Herman Wirth für die Wissen schaft?", edited by Prof. Dr. A. Baeumler, Dresden. Koehler L Amelang Verlag 1932.

Monument protection and tribute burdens. "Of course, it was and is not possible to achieve the protection that Denmark grants its prehistoric and early historical monuments by law. As attempts have shown, the tributes imposed on Germany stifle any hope of supplementing the Prussian law on excavations enacted in 1914 with a law that protects the early historical monuments and sites themselves. Even here, where the aim is to preserve sources for wide circles of the fatherland, to convey a view of the hidden connections between the generations, to uncover the roots of one's own life and thus help to create national consciousness, i.e. even where science and the preservation of monuments are in direct and vivid connection with the people reflecting on themselves in the German nation state, the need of the present denies the means for a general and objectively satisfactory regulation. It has only been possible to intervene in a caring manner on a regional and local level."

Otto Scheel (Jahrbuch 1930 d. Schleswig-Holstein. Univ.-Ges. fBreslau 1931j, p. 82).

Die Fundgrube

Still the old misconception! Today we occasionally hear people say that it is no longer necessary to fight against false views of our people's prehistory, because we already know the facts.

The erroneous opinions persist but extraordinarily tough. In 1922, the 15th thousand of the novel "Die Wundmale" was published. The author, Friedrich von Gagern, is an epic writer of great skill and has an extraordinary ability to bring to life the forces at work in the depths of the people. For this reason, the omission shown below is all the more regrettable. It says on p. 386 of the 2nd volume: "From the upper shores of the world's oceans, Rome looks out over eternity. A single full power embraces the heart of the world; On its spur Italia, Rome guards the blue harbor of the nations. Here everything is fulfillment and warmth; beyond the borders is still cold and chaos.

Caesar Octavianus has now been the first man in the world for more than forty years.

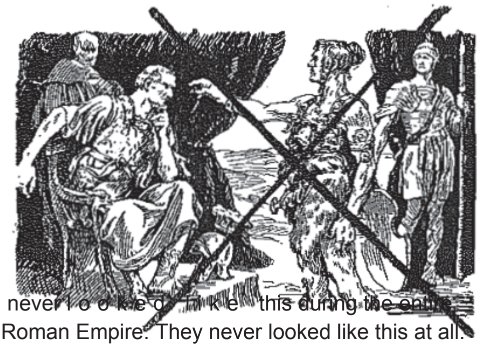
But he has long been longing for the comedy to end.

How will his sinister stepson, this inscrutable son of an inscrutable woman - how will Tiberius manage his inheritance?

In the north dwells a wintry race of hunters, terrible in loyalty and strength. How if these unspent generations grasp the spirit of Rome, organize and unite!"

A hunting people is still understood to be a people whose way of life husbandry is mainly geared to hunting. When will everyone finally know that clod-dwelling farmers have lived in the Nordic culture since the early Stone Age? S.

The wrong picture. The illustration comes from this year's advertising leaflet for a very popular book for young people, which is published regularly every year. It is not clear in which century the story that the picture is supposed to illustrate takes place. In any case, the Germanic tribes never looked like this during the entire Roman Empire. They never looked like this at all. Unfortunately, the idea to which the image corresponds is quite common. It would be a wonder if it were any different. "From the heights of the Teutoburg Forest, from the epic field of Valhalla, from Norway's beach (statue of Frithjof), from the depictions of poets, from the stage, we repeatedly encounter a false image of men. The artist has the right to freedom; but where he wants to bring us figures from history, even in the form of legend, he is bound to the costume of a particular tent. He must not sift through collections of Germanic antiquity, memorize what he has to say and adorn his hero with the heritage of millennia at the same time." (Girke, Die Tracht der Germanen ll.)



The Prignitz as a purely Germanic settlement area. At the 1932 annual conference of the Prignitz local history society in Wittenberge, the archaeologist Mrs. Or. Bohm-Berlin, who had been commissioned by the district of West Prignitz to carry out a prehistoric survey, gave a report on the results of her research, which showed that the oldest ! Stone Age, a settlement in the Prignitz cannot be proven with certainty.

Numerous finds, stone axes, small knives etc. made of flint show that the Prignitz was inhabited in the Middle Stone Age and that a strong settlement prevailed during the later Stone Age. The finds show that despite belonging to the purely Nordic culture, Middle German influences are unmistakable. The well-known megalithic tomb near Meilen is evidence of the later Stone Age. From the Late Bronze Age onwards, a steady development can be observed until modern times and the population since this time has been Germanic.

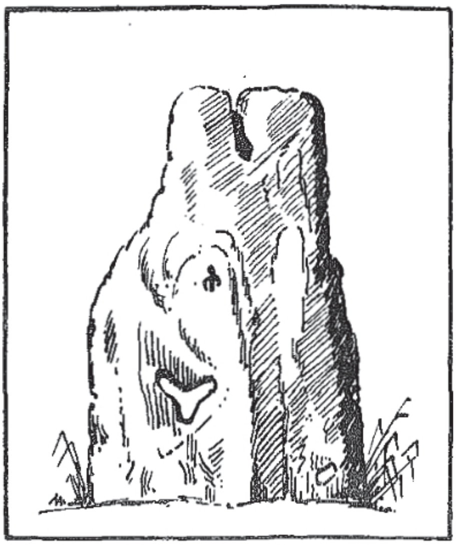
The Slavs and Wends did not settle in Prignitz until the early historical period. The earliest date for their arrival is the 7th century of the Christian era. Even after their arrival, they made up only a small part of the population, preferring the lowlands and river valleys because they were mainly fishermen, but not farmers or cattle breeders.

It is remarkable that sagas, field and place names from the Germanian period have survived to the present day. One example of this is the legend of the king's grave near Seddin.

Mrs. vr. Bohm then gave valuable information about place and field names, which also indicate that the Germanic influence has been undeniable since prehistoric times. The lecturer came to the conclusion that the Prignitz is ancient Germanic soil, a statement which is of particular importance when one considers in mind, that Poland already (!!!) wants to prove that its territory extends not only to the Oder but also to the Elbe on the grounds that this is Slavic-Wendish cultural territory. A Polish archaeologist recently visited the Prignitz and also Wittenberge in search of evidence to support this view - albeit in vain. It turns out, however, that the capital used for the archaeological survey of the Prignitz has not been wasted, but has produced results that are of fundamental importance not only for local history, but also for general scientific research.

Aus der Landſchaft

Äultsymöok or weathering? In the 25th year of the "Correspondence Journal des Gesamtvereins der deutschen Geschichts- und Altertumsvereine" (1877), Ernst Wörner, who was involved in the recording of the

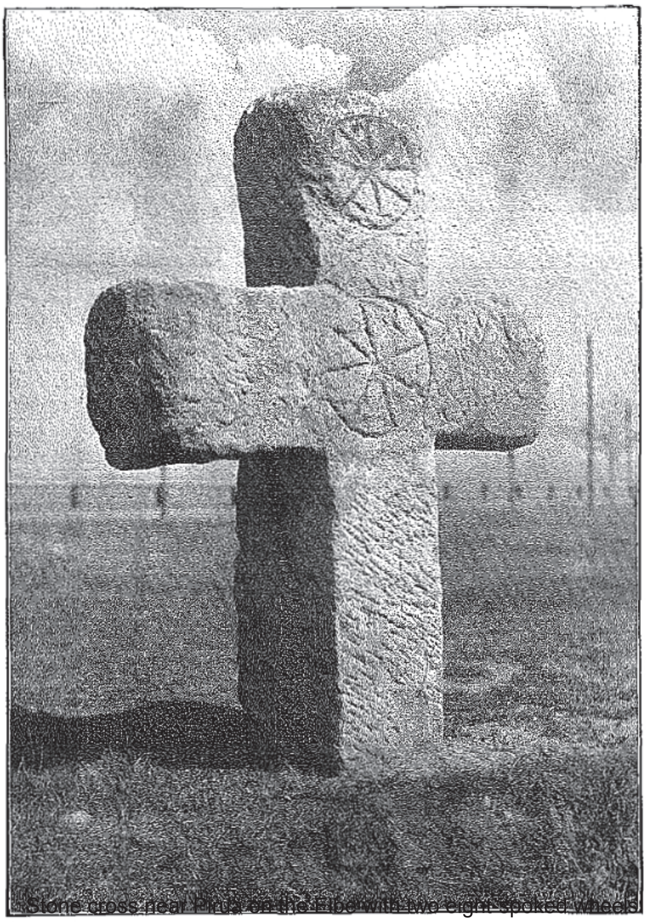


The Hinkelstein Lei Armsheim (Rheinhessen) is a monument of great merit: "It stands 1.80 meters high and 1.20 meters wide on the road from Armsheim to Flonheim. The cross section generally forms a very irregular ellipse with several strong protrusions. A line drawn across its center measures 50 centimeters, while the lines drawn across it on both sides near the end are about Measure 20 centimeters. A hole goes through the stone with ten. It is made of porphyry, a material that only occurs further west in the mountains near Wonsheim and Siefersheim."

The description does not mention two things which, judging by the accompanying drawing, are present: the splitting of the upper edge of the stone and the figurative representation in the middle of one broad side. The significance of the stone splitting has already been referred to earlier in "Germanien" (3, Folge, p. 15/16 and 4. Folge, p. 86). The whole context in which the figure stands is reminiscent of the "Wen- destein" mentioned by Wirth (Heilige Urschrift, p. 32O, plate 99, no. 3). But in order to be able to say more, it is first necessary to verify the description of the stone on the spot and to provide good photographs. Who of our readers is able to do this? (Hopefully the stone is still there!) - How does the stone relate to the cardinal points? Location according to the measuring table sheet! Are there any legends and folk customs connected to the stone? S.

Cross stones and stone crosses. Already in the In the 4th edition of our magazine, we published various reports on these monuments from the German past. We will continue to devote special attention to them in the future. Letters from our old readership show that the enigmatic stones are fortunately

KreuAem nearBautzen with four-spoke wheel is given greater attention. They are still a mystery, no matter how much has already been published about them; and we are still far from knowing as much about their occurrence as would be desirable. Both tasks - precisely defining the distribution and determining the original meaning - can only be solved if everyone works together. One person takes a picture along the road, another finds a notice, a picture in a newspaper, and the third the search goes according to plan. Thus the illustrations in this and the following issue 2, which we take from Kuhfahl's beautiful book, are initially intended to do nothing more than inspire you to find something yourself. After all, this is the first prerequisite for getting into a general frame of mind for this task in the service of landscape research. Instructions for planned work will follow! Also important are early literary sources (documents, descriptions of the earth, etc.) of all kinds in which these monuments are occasionally mentioned.



Stone cross near Pirua on the Elbe with two eight-spoked wheels

"A cursory survey of the number and location of all known sites leads to the certain realization that we encounter the stone cross in Central and Northern Europe wherever Germanic tribes once made up the majority of the population during settlement or were at least once settled in closed masses. - The stone cross is therefore characterized as an all-German possession in the true sense of the word and stands as one of the few well-preserved heirlooms from the German past still everywhere in the landscape." (Luhfahl, The old stone crosses in Saxony.)

Schätze der Scholle

An Early Bronze Age burial mound near Voitzen, district of Zeven. By Hans Müller-Brauel, Zeven.

On the heathland in the triangle where the fields of Wense, Steddorf and Voitzen meet, along an ancient military road (which was extended in Napoleonic times to form the Zeven-Stade highway), there is a large burial mound.

Cs comprises two types of mounds: Mounds of medium size, mostly low, without the stone packing structure inside, either visibly flattened on the surface in the middle or directly sunken. What I saw of these mounds in the course of the years "(when I did not yet have an excavation permit), what I heard of finds from such mounds, all this clearly indicated that they were final Stone Age burial mounds of the Thuringian people who migrated here from Thuringia. migrating Thuringian. The second type comprises mounds of large, one might say almost gigantic dimensions; the largest still existing mound, at the highest point of the whole site, is about 30 m in diameter and 3 m high. Another, which the local community of Steddorf had removed along with 5 others for road improvements, had a diameter of exactly 20 m and a height of 2.60 m in the middle. I have found numerous wooden stakes in it on repeated visits. As far as I knew, this mound did not yield any finds, but there is no doubt that it belonged to the High Bronze Age; wherever such mounds yielded finds, these proved that the mounds belonged to this period.

The majority of them are without finds, but this can also be explained by the fact that these large mounds, as I have been able to prove with great certainty in several cases, originally contained a cavity for the deceased buried in them - a kind of family tomb and in this sense successor to the megalithic tombs, which were family tombs in early Germanic times. of chieftain's or nobleman's graves. As Prof. Hans Hachne once explained to me, the bronze that had been brought with them must have dissolved in such cellar-like cavities - which would explain the so often observed lack of finds. - These large Bronze Age mounds belong to the same people - they are the descendants of the Corded Ware immigrants.

The barrow field in question here (located directly next to the demonstrably ancient settlement of Brake, which belongs to the village of Voitzen) comprised about
30 years after my payment in the whole
43 mounds. Today, the majority of the remaining mounds, around 30, have been preserved for the future at my instigation, as district administrator, in that the area on which they lie is initially leased by the district in the amount of 10 acres.

Around the core of this cemetery there are now several individual burial mounds which, because they belong to very different owners, could not be leased; they are now being leveled as farmland or have already been leveled in part. - At the very top in the north of the cemetery, a mound was dug up, which showed the cross-section of a tree coffin charred all around in the middle.

In the southern part of this field, the Kücks cultivation had now leveled a hill to the Brake; during an inspection trip, I saw the start of this work and noticed a row of wooden stakes in the cut on the northwest side of the hill. Further work was then agreed with the owner, who left the entire middle of the mound standing and I was able to examine it.

The mound had a diameter of 16.30 m in the south-north direction and 16.50 m in the east-west direction. As observations over a period of ten years showed me that the grave with the largest diameter was always the one with this orientation, and as further observations showed that the graves with the longitudinal orientation east-west were the older ones, a grave complex of the late Neolithic period or the emerging Bronze Age are expected. As far as my observations go, the old east-west orientation line is abandoned in the second part of the Early Bronze Age.

The mound was therefore not circular, as is so often said in descriptions of excavations - incidentally, I have never seen a truly circular mound in my life, as they are often depicted in ground plans. - The height of the mound was determined during the excavation to be 1.35-1.40 m. It should be noted that it was situated on terrain that sloped slightly to the south; this situation will continue to occupy us.

The inside of the mound. At an even distance from the outer edge, about 2.50 to 3 in, a stone ring, which was only loosely laid and mostly made of smaller stones, surrounded the interior. It was not evenly closed, starting on the eastern side, it protruded about 1 meter beyond the northern line of the tomb and ended between west and northwest, continuing for a few meters in a row of wooden piles before stopping, while another short end of stone wreath then formed the end. No stone was laid along the entire remaining stretch from northwest to east - the entire northern edge was thus without any stone protection, while the side facing south showed the best stone protection, occasionally in two rows of stones laid side by side.

Now the southern side of the hill was the side that was slightly sloping, - so it was important to be able to determine that the larger stones of the whole enclosure lay on this stretch, that where the row was double, the smaller stones were always those that lay on the outside. In my opinion, after many similar observations, this leads to the conclusion that these smaller stones originally lay at the top, in the gaps between the larger ones, and only sank over time as the hill flowed apart. The fact that the present edge of the hill was completely flat to the south and south-east, while the northern edge of the hill (which was never warmed by the sun) was preserved in its almost original rounded shape, was consistent with this. Thus, according to my observations over many years, there has been no shift of the hill top to the west or northwest as Prof. van Giffen assumes, but rather a flow to the south, while the opposite edge of the hill is higher today because the almost original height is still present here.

In burial mounds of Corded Ware settlers, which are of older origin and which do not yet have stones at the edge but only rows of wooden posts instead, the rows of posts are double or even triple, while there are none at all on the northern edge. It is clear that this is a functional idea. Our ancestors knew from experience that the northern edge, which was not warmed by the sun, held itself better than the southern edge, which therefore had to be secured against erosion and displacement.

The inside of the mound enclosed by this stone ring measured exactly 10 meters in diameter. It was clearly visible how the inner surface had been flattened when the burial mound was built, because the mound earth was deposited on the light yellow sandy soil of the subsoil without a recognizable dividing line of humus. A fine whitish layer containing ash was deposited on a few millimeters thick red fire line, on which the mound soil was poured. These observations do not seem unimportant to me. They show that our ancestors attached particular importance to preparing a grave for their dead in pure earth. This is one of many traits of reverence that we can observe in the funeral rites of our ancestors, such as the scattering of blossoming flowers found in the tree coffin grave of a Germanic girl in Denmark. However, the combination of such small individual traits results in a completely different picture than that which has been taught in many ways up to now. It is not fear of the dead, and therefore the enshrinement of the dead, or covering the grave with huge stones to prevent the "return" of the dead, but grave protection and reverent preparation of the grave, the "house of the dead", that are the characteristics of our ancestors.

The tomb of the hill. The grave was located exactly in the middle of the mound. The otherwise often observed filling of the interior with a 10-15 centimeter thick layer of pure white sand was missing here, while the grave itself proved to be sunk into the original ground until the white subsoil was reached. This was the case at a digging depth of 55 centimeters. Test holes in the area around the mound showed that the white subsoil lay everywhere at a depth of 60 to 65 centimeters. (Conclusion follows.)

Die Bücherwaage

Weber, Edmund, **Die Religion der alten Deutschen,** Verlag Quelle L Meyer, Leipzig 1932, 0,60 Mk.

The thin booklet (49 pages) is clearly and concisely organized and contains a wealth of valuable material, valuable for the very reason that the author is able to offer information about the religious beliefs of our ancestors from the oldest monuments currently accessible to us in a selection that is as skilful as it is concise, easily comprehensible and generally understandable.

The unerring, synoptic view between the monuments in the narrower sense and the accounts of antiquity and the Middle Ages, the sagas, the songs and tales of the Edda, the sagas and fairy tales, the customs and folk traditions reveals a steady hand and a keen eye for the essentials.

Those familiar with the first edition will welcome a number of desirable and very important additions. For the most part, these additions are based on our own research and have also been recognized by specialist scientific circles.

Among other things, Weber's explanation of the Martian shrine of an alleged "goddess Tamfana" mentioned by Tacitus, Anna len I, 50/51, is significant. We ber writes on page 19: "In 1929 Wilhelm Teudt (Germanische Heiligtümer) showed that this shrine was probably the main shrine of the entire Cheruscan League of Nations. In 1932 I succeeded in proving that 'Tamfana' was not a proper name at all, but a proper noun and meant 'Los- heiligtümer' (see Anzeiger der Zeitschrift f. d. A. 1932)." The author is fortunate in his own translation of most of the quoted passages from the ancient writers. Fortunately, he gives Tert a version that no longer reads and interprets these reports through the cloudy glasses of humanistic shades, but instead attaches importance to the fact that the German wording does not always leave the German reader with the bitter feeling of the inferiority of his ancestors compared to the other contemporaneous civilized peoples.

In this respect, the reproduction of Tacitus Ann. I. 50/51 (Tamfana) and Hist. IV. 61/65 (Veleda). It is necessary to emphasize that the Greeks also had priests (sacercios-enart), whose position and function were naturally different from those of the Celtic druids, as well as the illumination of human sacrifices. It is worthy of thanks that Weber not only gives the dates of the prehistoric and protohistoric archaeological antiquities, but also provides the historical figures for all writers; this is something that the student and the layman repeatedly forget and would like to know again and again.

What is new is the use of a whole series of passages from the Mon. Eerman. which have received little or no attention since then, such as a passage from Beowulf (v. 171-179), the significance of which has not been properly appreciated until now. It is particularly revealing of the inner piety of our ancient ancestors. It is well known that even leading churchmen claim that we do not know how the Teutons prayed. They can find out from Weber. The Ger mans did not have temples as dwellings for the gods, but they did have sacred houses for the instruments of worship. It is childish to imagine these houses as crude buildings; they have their vivid images in the Frisian house and in the Norse princely hall and were just as well integrated into the Norse landscape.

The criticism of Gregory's insulting portrayal (page 25) could, in my opinion, be somewhat stronger. We have the right and the duty to hurt ourselves in the way we are attacked and have been insulted for centuries. One can read between the lines how much the author feels the urge to make more such critical comments on the sometimes foolish reports of Roman writers, which have since been accepted too uncritically as true by scholars and the lay world. Lack of space may have prevented him from doing so. It is to be regretted that there were not a few more pages available for illustrations. For it is precisely in our field that

Viewing is necessary. After all, our eyes have been trained by the eternal references and teachings about the only true classical creations of art. We were and are blind and uncomprehending of the works of our ancestors. We would do well to create our own picture archive for this booklet. There is plenty of material to be found in the more recent works of art history; we need only mention Kossinna, Pastor, Jung, Wirth, Teudt, Necket and Jakob-Friesen. The study of all these works shines through everywhere in Weber's explanations, without him allowing himself to be strongly influenced by his own critical opinion of the sources or the views of science.

By the way, how bad it is in general
The ever-recurring " wohl" and " wohl" in Weber prove to the attentive reader how uncertain the results of the research into the spiritual legacy of our ancestors, which has been so neglected ever since, still are.
"presumably" and " probably" and "should" and "seem" and the question marks etc.

Weber's book belongs first and foremost in the hands of teachers (of history, German and religion) who have the right attitude towards the culture of our ancestors and are seriously willing to leave the old and worn-out tracks of the teaching methods and content of the past. But it also belongs in the hands of all those outside the school
"interested lay people" who want to gain an insight into the spiritual and mental life and work of our elders. E. Beyer.

Wirth, Herman, **Die heilige Urschrift der Menschheit.** Vol. 7, text **pp.** 289-336, notes pp. 33-48, plates 271-302. Gr. 4". Published by Koehler u. Ame- lang, Leipzig 1932.

The **10th main section** (already beginning in Delivery 6) deals with the extremely revealing special development of an originally abstract symbol: the toad, which as a symbol of the "underworldly", winter or winter solstice life can in turn be found in the symbolic art of Meriko as a concrete, figurative symbolic animal, as well as in Upper Palaeolithic bone carvings of the north as an original, abstract symbol.

The Mexican feather coat, which is included as an illustration, is very noteworthy; it shows, among other things, a stylized depiction of the The "stream of blood" flowing out in 5 ends, on which a skull has been placed. This is probably a special case of the hand depiction as a symbol of the winter solstice with the meaning "death - new life". This use of the skull in particular raises the question of whether our much-used depiction of the skull with the two crossed bones underneath was originally a depiction of the painting cross. painting cross (solstice points year) with the year(?)above it: wherebythe ends of the painted cross may be supplemented by the usual sun rings. This would be a typical example of the abstract structure that guides an ornamental symbolic idea. In the case of the toad, the process of translating an abstract principle of form into a vivid image can be seen in the same way. conceptual image a process that was actually discovered by Wirth for the first time and documented by a wealth of material, and which we can no longer reject from the perspective of the history of religion. The development of the symbol of the toad from the abstract bone carving to the southern lush representation Mexico, and the parallel development in fairy tales based on the history of religion, provides a clear example of where the abundance of religious conceptual elements that have hitherto been regarded by ethnology as "totem animal" and similarly labeled.

The toad stands as a symbol of winter, as the abode of the "Jahrgot" and the dead, right next to the more widespread snake (dragon); like the latter, it therefore appears in later (and as we now know, obscured) tradition as a "soul animal". The snake as soul animal appears very clearly in the Longobardic legend; the toad or Anke (formula n-k?) still in the well-known Grimm fairy tale, in which the death of the Anke causes the death of the child. Religious science has so far claimed that "the soul is apperceived as an animal (totem animal)", from which a supposedly low "initial stage" of religious thinking is inferred.

Presumably, these labels, together with the idea of development applied to the history of the spirit, which is still ominously intertwined with the dogma of progress, will have to undergo a thorough transformation. If, according to southern German folklore, toads are "poor souls", then this is a distant concept.

The hand as a symbol of the grave, which appears again and again as a motif in funerary legends, or those legends spread elsewhere, in which the peaceful dead reappear as a fiery wheel. Snake, toad and wheel, seemingly without any meaningful connection, are the ancient symbols of the winter sun, the unearthly, the abode of souls, and finally of souls themselves.

The **second part** deals with an image of incalculable religio-historical fertility: the symbol of the "two mountains", which can still be found in the runic alphabet as a sign originally used in winter and accordingly as a symbol for the winter season. "Sigtyr's mountain" appears in connection with the "sun sinking south" in an Ed daliede. It is the angular spelling for the two "Ur"-signs, which as "two pillars", "two mountains" or as "gate" go back to an ancient religious-historical act. These are the two stone steles between which, in the south of the stone circle (lla^smark, eZctaniark) the sun rises at the turn of winter to complete its new year in the sky. Thus, in early Dynastic Egypt, the sign of the year, the six-pointed star, appears between the two mountains; in Sumerian-Babylonian tradition, Marduk also appears as a "man" between the two "Ar"; a symbolic connection that reflects the linguistic terms "conceiving, conception, pregnant". The same connection still appears in Anglican house markers, which show the " oss" (god) rune between the two. These signs and the associated terms are linked to the idea of the "ram" in several places.

The immense religious fertility that
We can see evidence of this idea in a wealth of examples in both pictorial and oral tradition. Very early on, the two mountains were interpreted as the "mother's breasts" (as the breasts of Anu or Tanit in Carthaginian depictions); the connection with the Anglo-Saxon Christmas, the "mother's night", is obvious. Thus tombs depict the solar year circle above the two mountains(Wirth, p. 300ff.): thesun rising betweenthe two mountains to the south in Arctic Arreligion. This symbol is as old as it is incredibly enduring; it is not only Egyptian as (Wirth, p. 314), as a sign for the Hcithor ("house of the horn", the sun god); it still appears today in the Catholic Church.

symbolic art - completely unintelligible - as a sign for Mary, the Mother of God, who in symbolism takes the place of the ancient Mother of God and Earth.

has entered: ffj °

This sign, interpreted as "Mary", can be found as an expression of unbreakable tradition in many a Catholic village church; it is also found on a Hittite pillar cylde (plate 99, no. 4) and similarly on a menhir near Obersteigen in Alsace (ibid. no. 3, Wirth, p.320).); the original meaning is the sun rising between the two "Ur", still very clearly recognizable from the Maria sign as the circle rising above the horizon. I can also provide a nice example from the Catholic tradition for the corresponding "literary" tradition. The two mountains or pillars, the house of Horus, from which the sun god begins his ascent again, or re-enters the world from his mother's womb, form the gate of heaven, like the Babylonian ^baba or Lab-ilu (gate of God) testifies (Wirth, p .304). This " gate", of which we shall hear more shortly, appears in Christian tradition as Ma ria herself, whereby the Sumerian meaning l_Ml_l-- mother, mother breast, also "uterua", contributed "janua eoeli", gate of heaven, is her name, and the original meaning is still clear in a beautiful hymn: "Blessed gate you were to the Word (loMs!), when it brought grace and salvation to man from the throne of eternal power."

As an ancient Advent symbolism, we will immediately encounter this gateway to heaven; the original meaning of the "Ar" or the two mountains as "utarrm", assumed by Wirth (p. 314), is confirmed by the images from the Marian mysticism of the Middle Ages. Thus in the famous Marian poem by Walther von der Vogelwekde (Lachmann 3,1): "Aotes arnme, er xvas 6in ' evamrna ein palaa, 6a 6ar lamp vil reine lae beslonen inne": "God's nurse, it was your ^uterus (^uterus) a palace, as the lamb lay much pure decided inside." Here we have ancient cult symbolism as a lingering image: the ram in the subterranean house is the hold of the Sumerian hieroglyph übt (OOO), "sheep" (Wirth, p. 296); the Marduk is the child of the two "ktr" (Wirth 297); also in the Anglo-Saxon house mark the rune "keob" ("cattle"), originally " ram") stands in the two mountains

(Wirth), p. 297); the "belgbunden Thor*' of Norse tradition belongs to the same series of ideas. The " lamb" in the "Palas" would therefore be an ancient tradition from the time when the winter solstice was in the sign of Aries; the god in the house of the lamb takes on his form, becomes the "Lamb of God" (the young, newborn ram); he emerges from the mountains and is born in the mountains. mountains (breasts, uterus; "rvamma" means both!) through the "gate of heaven" to his new course on earth. The "Palas", from which the Son of God emerges, corresponds exactly to the Egyptian "Ha- thor", the "House of the Horn", which lives on as the ram-horned Jupiter Ammon, while the two goats of Thor in the north pass on the old symbolic connection.

How little sought-after these connections really are is demonstrated by the combination of an ancient Sumerian-Babylonian hymn with a Christian hymn, without even a trace of a direct "literary" dependency.

More detailed information on this and the conclusion of the discussion of delivery 7 will follow in the next issue of Eremita.

Huth, Otto**, Janus, ein Beitrag zur altrömischen NeligionsgeschichLe, Bonn, L.Nöhrscheid** 1932. 8°, 95 pp. Price 3.60 **RM.**

In an introduction to "Jtalic and Germanic", the principle of researching the ancient Roman religion is declared to be the same as the ancient Germanic tradition. Of all the Jndo-Germanic peoples, the Jtalics are closest related to the Germanic peoples - in whom we have to see the core of Jndo-Germanism - as linguistic research has established (H. Hirt, Fr. Klu ge) and symbol research has confirmed.

Janus, the ancient Roman patrician, i.e. Adal's farmer god, is called pater to an outstanding degree: he is the creator god (cerus- ereator) and god of the beginning (he was always invoked first). However, Janus was originally, as is shown here for the first time, also the god of the dead (manus). In the Salian cultic song he was called aerus- manus (synonym of Genita Mana), a double name that designates him as god of life and death at the same time. This means, however, that Janus was the god of the year; because the year is - for the farmer in particular - the archetype of the primordial polarity (winter/summer^) night/day - death/life etc.). Roman tradition immediately confirms the close relationship of Janus to the year (to the month number 12 and the day number 365). In addition, his name is derived from the root ia-,,gehn", from which another extension is germ. etc. jar (year)! Janus, the "Goer, Changer", is the walking god of the year, like the year, the eternal coming and going, the polar change of ups and downs.

Now that it has been proven that Janus Jahr-'god, it is shown that the double head, by which Janus is still known to everyone today, is nothing other than the year rune (^ vertically halved circle), which still stands above the double head (as a determinative) on a Roman As. The ancient Roman copper ace is also the unit of 12 ounces (^ months)! On the reverse of the ace there is usually a ship (more precisely a ship's proora). The ship (^ ship of the dead) together with the year rune is frequently found as a fixed syrnbol connection in the Scadinavian rock paintings. - In later Rome, people gave each other an ace and an evergreen branch (strena, hence the French etrennes) on New Year's Day.

Attempts have been made to prove that the Roman New Year was originally celebrated on the winter solstice (as with the Ger men) and was the main festival of the Romans. At the center of the ritual was the renewal of the hearth fire. The new fire was turned by twins - presumably in a wooden gate. (The Gemini are the sons of the god of the year, who is the Geminus, the Tuisto, the twofold). The cult myth was that at the winter solstice the sun would go out in the ocean and be rekindled by the Dioscuri. The meaning of the New Year's festival was the renewal of the world, the repetition of creation. The gate (ianua) - next to the double head the symbol of Janus and named after him - is a symbol of rebirth (ritual passage through the gate means passing under roots, through twiggy trees, under mounds of earth etc.). rebirth from death, passage through death as renewal, becoming new) and originally a cult symbol associated with the winter sun. Janus is therefore winter sun god of the year. - The work is also an attempt to combine the research of LudwigKlag esand Herman Wirths with each other. (Independent.)

In Rome, Athens and among the Lapps, While we grope like the blind
You can feel every nook and cranny of your own father's house.

Karl Simrock.

Zeitſchriftenſchau

The spiritual culture of the Germanic tribes

Walther Schulz, **Archäologisches zur Wodan- und Wanenoerehrung.** Wiener prä historische Zeitschrift, 19. Jahrg. 1932. The study deals with the advance of the Asen cult over the older Manen cult. According to the Pnglinga legend, the Wodan cult is associated with the burning of corpses, the Wanen cult with unarmed burial in a mound. Jewel sacrifices, especially those immersed in water, belong to the Wan cult, the center of which was the Leire sanctuary on Zealand. Whale sacrifices and weapons are characteristics of the vodan cult, whose main sanctuary was in Odense on Firnen. The two cults overlapped in the old Jngwäonen area of the Jewish peninsula. There are old signs of Wanen worship among the Goths. / Walther Schulz, **Die Langobarden als Wodanoerehrer.** Mannus vol. 24, 1-3. The tribal saga of the Lombards as a transmission of the transition from Vanen worship to the cult of the Asen! The ancient homeland of the Vandals, Cimbri and Lombards on the Kattegat appears to be a particularly old place of Vodan worship, the emergence of which is closely related to the warrior spirit of these tribes. In their prehistoric settlements on the Lower Elbe, the Longobard culture shows a strict separation of men's and women's cemeteries as features of the Vodan cult, in addition to the burning of corpses and the burial of weapons. / William Anderson, **The Old Norse Paradise.** Mannus vol. 24, 1-3. Study of the cultic significance of the Himmelsberge and Walburgen on Germanic territory and their actual, already Bronze Age relationship to Iranian Mazdaism, as well as their continued existence in the Christian worship of Michael. Lothar F. Zotz, **Fear of the dead and superstition among the Germanic tribes of the Migration Period.** Volk und Rasse, issue 4, 1932, Publ. Lehmann-Munich. Zotz presents the leverments of the Silingian skeletal cemetery of Grost-Sürding, Kr. Breslau, from the beginning of the 5th century A.D. in comparison to the findings on modern epidemic cemeteries, where very similar superstitious customs to ward off were exposed to the epidemic. / Richard Wolfram-Wien, **Christianity and pagan tradition in German folk customs.** Volk und Rasse, Heft 4, 1932. Exposition of the book "Nikolauskult und Nikolausbrauch im Abendlande" by Karl Meisen, which attempts to trace almost all of the old German customs back to Christian ideas / F. Adama van Scheltema, **Um eine deutsche Runenin- schrift.** Mannus vol. 24, 1-3. The brooch with a semi-circular head plate, animal ornamentation and animal head at the base, which comes from a Franconian grave find from ^Kehrlich and is dated to around 600 AD, bears the words "X^oäivi ImilaZ" in runes on the reverse. Its authenticity has obviously been wrongly doubted because the inscription was only discovered during cleaning in the museum. The inscription is also of great linguistic significance, as it represents a bridge to Anglo-Saxon that is otherwise not verifiable. / Mar Milcke, **A stone hammer with an incised drawing.** Mannus vol. 24, 1-3: A broken stone hammer found not far from Zeitz with an incised drawing of three figures, apparently including a man with raised arms. Although the find can be attributed to the Linear Pottery culture, it may be early evidence of the hammer's cultic significance.

Culture - Technology - Economy

Joseph Strzygowski, **The The precondition of the "Gothic" in folklore and prehistory.** Mannus vol. 24, 1-3. The author shows the independence of the Nordic-Germanic building style from the idea of timber construction, which is still often disputed by art historians today. From the tomb of Mal Theoderic and the crypt church of Charlemagne d. He traces the development back to the octagonal, domed, wooden structures of the megalithic tombs in the Ze- wen district near Bremen. This ancient mast construction over a square base has always remained alive and is of decisive importance for the emergence of Gothic in its interaction with the nave concept of the basilica. If the old

Forms of Nordic timber construction still reach as far as Asia today, so the Nordic idea of megalithic tombs has been a stimulus and creator far into the south, where the power buildings of the pyramids etc. owe their origin to it. / Jens Kusk **Zeusen, Attempt to recreate ancient ships.** Mannus, B. 24, 1-3. Here an experienced captain reports on his successful attempts to recreate the ancient Germanic ship images and

-to rebuild them. The Bronze Age models known from the rock paintings and bronze drawings proved to be just as seaworthy as the later wooden ships of the Germanic tribes, even with a larger crew. They are skin boats with sensible wooden bracing, and the much-puzzled sledge runners of the rock art ships find their constructive explanation: the second, free-standing keel was necessary as a shoe for the sensitive ship's side when running aground, and possibly also made it easier to pull overland in rapids and the like. / Wolfgang Schulh, **Steering, folding boat and ram point.** Mannus vol. 24,! 1-3. The treatise already proves the existence of a movable rudder, "sword" and ramming point for the Bronze Age, as well as a highly developed shipbuilding technique in general. The ship of the gods "Skidbladnir", of which the younger Edda reports, proves to be a folding boat based on Bronze Age shipbuilding technology, just as the Edda is generally based on these ancient ideas concerning ships. Hitherto unexplained passages of the younger Edda and the Skalds find their explanation in Schulh's statement that these are not names of gods, but names of ships. / M. M. Lienau, **Backofen, Mühle und Webstuhl in einer jungkaiserzeitlichen vurgundischen Siedlung.** Mannus vol. 24, 1-3. In addition to a baking oven and a perforated millstone, a regular weaving place was found in Burgundian settlements near Frankfurt a. O.. It was located on a clay threshing floor in the open air and was protected by a screen. Weaving shuttles, loom stretchers, spindle whorls etc. were found. / **Fundnacheichten (Prov. Sach sen),** Nachrichtenentzlatt für deutsche Vorzeit, Heft 6, 1932. Fragments of a rotary millstone were found in a prehistoric settlement layer. / M . Bie ten st ein, **Mosailsplitter zur Wohngruben- forschung,** Mannus Bd. 24,1-3, shows instructive comparisons to prehistoric dwellings in modern residential complexes of the Bal tic peoples / Nachrichtenblatt für deutsche Vorzeit, Heft 1932, reports the first find of an antechamber house8,in East Prussia (Damerau, Kr. Bartenstein). The settlement site dates to the 7th and 6th centuries BC / **Z.** Grüß, **Zwei altgermanische Trinlhörner mit Vier und Metresten.** Nachrichten aus Niedersach- sens Urgeschichte, vol. 6, 1932. The investigation revealed that one horn was used only for mead, the other only for beer. The brew was found in the Germa nen. / **Fundnachrichten (Württemberg),** Nachrichtenblatt for German Vorzeit, Heft 9, 1932. near Hailfingen, O. A. Rot- tenburg, a burial ground from the 4th to 7th century A.D. was excavated, in which, in addition to the exact arrangement of the graves according to clan, representatives of all trades could be identified on the basis of the finds. / **O.** F. Gandert, **Domestic animal questions.** Mannus vol. 24, 1-3. Rejection of Menghm's theory of cultural circles with regard to the origin of animal husbandry, which is far too diverse to be squeezed into such a scheme. Under no circumstances can "bone culture" be considered the inventor of animal breeding. Rather, multiple taming comes into question, and especially the Nordic Neolithic culture, i.e. the Zndogermanic people, must be credited with the independent taming of the horse, as the snaffle proves.

CrMmbeziehurtgen

T. Z. Arne, Eastern animal and animal head paintings in Sweden. Mannus vol. 24, 1-3. Bronze Age animal images in the territory of Gaul show early connections to Scythian culture / Karl Spieß, **Der Ring von Strobjehnen und sein Vilderkreis.** ibid. A golden arm ring from the Viking Age (9th-10th century), which depicts the myth of the water of life in a figurative representation. The style and depiction refer to Saxon territory, the content is definitely Aryan property.

Hertha Schemmel.

...Truly, a review of the several thousand year history of runic writing gives us the right to give it first place among the glorious legacies of our ancestors. "

Ludwig Wilser.

Vereinsnachrichten

Conference in Pyrmont. For the 8. Conference of the Friends of Ger manic Prehistory in the. Pentecost week, from Tuesday, June 6 to Thursday, June 8, 1933, is Bad Pyrmont in.. prospect. This will be followed by guided tours of the Germanic sanctuaries discovered by Wilh. Teudt in Osning. The agenda will be announced in the March issue. At the time of going to press we have learned that O. University Professor G. Neckel. (Berlin) will give a lecture on "The significance of the Old Norse literature for the knowledge of Germanic knowledge".

Local groups of the "Friends of German Prehistory" have been newly formed in Hanover and Essen. If you are interested in researching your own prehistory, please send us your address:

In Hanover: Mr. Regierungsrat Prietze, Falkenstr. 8,

in Essen: Mr. Studienrat Ricken, Kortumstr. 36.

The **Bremen** branch of the Friends of Germanic Prehistory (Managing Director E. Ritter, Kreftingstr. 10, Tel. 272 20) is trying to attract a wider audience to our endeavors through lectures. The lectures take place every first Wednesday of the month at 8 pm. On October 5, the director of the museum "Väterkun- de", Mr. specialist archaeologist Müller- Vrauel, spoke about "Wooden pile dwellings in graves". The following evenings are planned:

November: Telegr.-Dir. O. S. Reuter "Edda and soul".

December: Or. jur. Eggers "Roland- Irminsul-Wodan".

January: Study councilor Siebert "Mitgard's rise and fall".

February: Osthaus engineer " Tools from prehistoric times to the present".

March: vr. meck. Schomburg "Rassische Zusammensetzung der nordwestdeutschen Germanenstämme".

The Friends of Germanic Prehistory Hagen had a well-attended meeting on October 8, 1932 in the Hagener Hof (Hugo-Preuß-Str. 14), despite the difficult economic times, which imposed the greatest restrictions on individual expenditure, 56 participants had come together (some from Essen, Dortmund, Hohenlimburg, Schwerte, Hamm, Mitten). By way of introduction, Director of Studies Schäfer gave a detailed, well-elaborated report: The religiosity of the pagan North Germanic tribes according to Bepnh. Spiegel-Schwerte then reported on his excavations on the Rafflenberg near Hohenlimburg (castle destroyed in 1288). The foundation walls were first determined with a dowsing rod and then excavated, the results were excellent. Pastor Prein-Hohenlimburg pointed out the relationships between field names, field legends and history. The discussion was very lively. The next meeting is expected to take place in January 1933. (Inquiries to Ing. Fr. Kottmann, Ha gen. Eppenhauser Str. 31.)

The Society for Germanic Art and Prehistory (formerly the Herman Wirth Society, Berlin) is once again organizing a series of lectures this winter. University professor Or. Gu stav Necke! on "The Germanic Religion, vr. Diebow on " Riddles of German Prehistory", Wilhelm Teudt on "Pictures from Germanic Prehistory". This was followed on December 7 by a lecture by city librarian Wolfgang Schöningh on "Urnordische Kultüberlieferungen in Germanic Catholicism". At the beginning of 1933 becomes Privatdozent Or. Hans Reinerth (Tübingen) about "Nordisch-Germanische Kultur Höhe". The lectures will take place in the large conference room of the Higher Administrative Court in Berlin-Lharlotten- burg, Hardenbergstr. 31 (near the Zoo Garden station). Admission 1 and 2 M. Members of the "Vereinigung der Freunde germanischer Vorgeschichte" receive reduced prices on presentation of their membership card.

Nederlandsch Arto-Germaansch Genootfchap. The will to highlight the special forces that have shaped one's own nationality in the past and to make them useful for shaping it in the present and future is evident everywhere. For Holland, this task the Nederlandsch Ario-Germaansch Genootschap (founded in Utrecht in November 1931). We do not want to deny our participation in their work, since the educational forces there originate from the same primordial grounds as in our country: the primordial Germanism. We therefore respond to the Genootschap's request to publish their appeal (excerpt):

"The lively interest that is reviving everywhere, including in Holland, for everything that concerns the nature of our own people and its species, has already led in recent years to exciting discoveries about the life of our ancestors and to the founding of several associations and societies that are concerned with researching the primordial ground in which the past and present have their roots. Thus the N .A. G.E. will be founded."

It pursues a threefold goal: to shed light on the past, to examine its connection with the present ethnicity and to participate in shaping the future. (degeneration) to help shape the future. The Genootschap attempts to achieve this goal by the following means, among others: it promotes its members' and employees' own research and work and encourages the exchange of results; it organizes meetings and conferences, lectures and talks; it arranges guided tours, undertakes field studies, and the like, helps old places of consecration to new prestige or founds new ones.

It forms working groups in the fields of Old Saxon studies (archaeology), history, folklore, ethnology, eponymy, mythology, comparative religious history, art, language, runic studies, He raldic studies, etc. It publishes reports on its work in newsletters, pamphlets, books and in its own journal; it disseminates relevant news and articles in daily newspapers, specialist and other journals. It establishes a central information center and library for the benefit of members, employees and friends. It promotes teaching in line with its objectives in elementary school, secondary schools and at university.

It acquires by purchase - where appropriate together with other associations or Authorities - sites, buildings, properties that are of value to the Germanic past, insofar as the state, provinces and municipalities have not already done so.

For further information, please contact Secretary I.
R. Haan, Amsterdam (Holland), Postbus 86.

To all Germans! In recognition of Herman Wirth's groundbreaking work and its decisive impact on the revival and strengthening of pure German spirituality, the Mecklenburg-Western Pomerania government has announced the establishment of a research institute. government has authorized the establishment of a research institute and open-air mu museum for intellectual history in Bad Dobe- ran. Prof. Dr. Herman Wirth has been appointed to carry out and lead the project.

The government of Mecklenburg-Western Pomerania is to be thanked. The state government deserves thanks for having taken the first truly energetic step, from the state's side, to create a bulwark against the further advance of foreign spiritual claims to power. Here, for the first time, is realized what has been demanded so often, but always in vain, for the entire German people: to go back and build on the unweakened foundations that have only been held down by centuries of conscious oppression. eternal forces of the German nation.

Since no budget funds can be made available for the time being, the overall foundation must be built up from the voluntary cooperation and assistance of the academic and other youth as well as from voluntary contributions. That is why we want to gather all those German men and women who want to help to ensure that the work of the new German intellectual stronghold in the north for German spiritual renewal is given a more and more comprehensive foundation and can thus radiate further and further.

Anyone who is truly passionate about sharing responsibility for the future of Germany can help. Even the smallest amount is valuable as a building block for the work to be done. - Payments are requested in advance to: Account Wolfram Sievers, Doberan (for the Herman Wirth Foundation) at the Rostocker Bank, Doberan branch or under the same reference to the postal checking account Berlin 124313 of the Rostocker Bank, Rostock. - For further details, please contact the Managing Director of the Research Institute and Freilustmuseum für Geistesurgeschichte as well as the preparatory committee of the Herman Wirth Foundation for the for the promotion of the Research Institute and Open Air Museum for Intellectual History.
Bad Doberan/Meckl., Nov. 1932.

Germanien

Monatshefte für Vorgeſchichte
zur Erkenntnis deutſchen Weſens

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Meaningful and symbolic

By Dr. Ist D. Plaßmann

Fundamentals of the original historical research methodology

A period of intellectual history dating back thousands of years, the life and inner experience of which can only be deduced from a few inadequate and difficult-to-interpret monuments, will always present us with a number of puzzles, since the number of interpretable monuments decreases the further back they reach into prehistoric darkness. But the individual monument gains in value through its rarity; and this value increases even more if we can establish a similarity between the various monuments which, according to the circumstances, cannot be due to chance.

If, under the confusing abundance of impressions that surround us today, we are already less inclined to attribute a conspicuous and meaningful correspondence between two phenomena to pure coincidence, this applies even more so to phenomena that date back centuries and millennia, where not only the conspicuous and meaningful similarity, but also the uniform preservation would have to be attributed to chance. All the more so, since it is precisely the preservation through many centuries that is a consequence of the significance of the work itself, which was only considered worthy of preservation and transmission to later generations because of its inherent meaning - or, in times of changed ways of thinking, did not call for conscious preservation, but for conscious transformation, change of relationship or even destruction.

This consideration plays an important role in the assessment of "accidental" or "spontaneous" emergence of prehistoric material formations, as we want to call this type of transmission. A line is subject in its direction only to chance or coincidence; but if we find another line running exactly parallel to it, neither the mathematician nor the layman will have to speak of a coincidence, but of a meaningful action. In exactly the same way, any symbol, the transference of a conception of form into a permanent substance, will so long be regarded as a spontaneous act, only of form.

and not something determined by the creative sense, as long as it stands alone as a tradition. But if it is repeated elsewhere, and if it is repeated there under accompanying circumstances which in themselves already represent a similar relationship to the material and to the form, then one must assume that both creators wanted to express something specific with their formal language, something which goes beyond the concrete, natural meaning of what is created; that thus the purely instinctive desire for expression, arising from spontaneous joy of activity, becomes a meaningful, regulated art of expression guided by an idea.

This is all the more true the more the expression of what has been created differs from the immediate the more he abstracts. To abstract means to remove the foliage or flesh from the concrete (overgrown) tree or body in order to visualize and think through the structure, the meaningful composition of the whole. Abstract symbolism is therefore by no means something "primitive", but something far more developed than naturalistic "fidelity to nature" - contrary to the popular belief of some laypeople and scientists.

The will to form, i.e. the actual meaning of a tree, is better recognized from its defoliated winter form than from its lush summer abundance. A child draws a human being according to his outer contours; only the artist realizes the formative idea, the organic structure that expresses the being. If Goethe was enchanted by the changing expression of the living human countenance, he was in the sensual sphere of the receptive poet; he came closer to the creative idea when he examined the human skull in the serious ossuary, when he discovered the jawbone and recognized with delight the glorious laws of the highest creative and formative spirit precisely in that which is the emblem of death for the "primitive".

I am sending this in advance, not to show that the ability to recognize from abstraction the
The aim of this study is not only to recognize that the highest characteristic of the Nordic spirit - the point at which Goethe perhaps most closely resembles Schiller - is perhaps life itself in its highest intensity, but also to point out a fundamental question that is generally not sufficiently clarified and answered in prehistoric research.

Despite all the objections that tend to be made against a "primeval spirit story"
- Not to mention the passionate attacks - the main accusation is that the uncoverers of prehistoric thought were guided by their "imagination" and interpreted things into the ancient monuments that only arose from their own thinking or rather their unbridled imagination. This is certainly true of some unbridled and uninhibited interpretations; but a fundamental rejection of all spiritual interpretations of monuments is just as nonsensical as a fundamental rejection of astronomy, for example, simply because there is also astrology. If one places the skull of Schiller next to that of an Australian Negro, it will never be possible to prove that one skull once contained something more valuable than the other. This can never be proven by the material. An interpretation of the purely material form - viewed with a material eye - is always a mental construction, or rather a reconstruction. This reconstruction, however, also presupposes a corresponding subjective structure, in German: The interpreter must be of one mind with the spirit that once formed that skull form, that once depicted it as a purely abstract image of its will to form and will to live in the indifferent matter of lime and phosphorus. To the "primitive" this skull, whether it comes from Schiller or from a Buschneger, is nothing but a terrifying image of death and decay. To the materialist it is a chemical, and in the best case a zoological fact. For Goethe it was more, indeed it was something fundamentally quite

It was only a particularly elusive rune of the highest, eternal life, legible only to the initiated, but all the more insistent.

Was Goethe a fantasist because he read what others found unreadable, unclear, even annoying and off-putting? Even today, there will be many a mind of this kind that accuses Goethe of being a fantasist, just as there were also unbridled phrenologists besides him who wildly interpreted. And this head, which always clings to the stale witness, will of course never lose hope, for the earthworms it digs up will always appear to it as the real treasures. I don't even want to talk about them here.

The question is rather this: where is the boundary in research into the history of primitive ideas between fantasy - we are the last to deny that this exists - and intuitive, intellectual reconstruction of the content of ideas that once expressed its meaningful and meaningful spiritual signs by material ("primitive"!) means?

Phantasy builds a subjective, only seemingly spiritual, but in reality determined by the most colorful sensual view of a past humanity; a picture that never comes to a complete rounding off because there are no limits at all to the associations of the sensual imagination. Characteristic of this type is the passionate preference for a colorful doctrine of the gods, for all kinds of mysterious cultic things and for a wildly proliferating symbolism that never exhausts its possibilities, as it ultimately sees everything in relation to everything else. It relates to real Germanicism in the same way that a certain strand of Romanticism relates to the Gothic style, which it believed it had to develop into a fake, fantastical ornate art or actually "interpret" properly. This has nothing to do with the idea of Gothic; it is much more genuine and true in some of the abstract iron constructions of our modern technology. Thus, an organically conceived theory of development, grasped in its idea, has far more Nordic spirit in it than a wild mythomania intoxicated by fantasy - no matter how "Nordic" it may claim to be.

The ascent of man began with the ability to rise above the sphere of sensory perception to abstract thinking, that is, not to allow oneself to be passively overpowered by the effects of the environment, but to contemplate the active agent itself, independently of its effect on the subject; and thus to recognize the principle of action itself. This is not a peaceful and self-evident "higher development" of the naive to the spiritual human being, but the intrusion of something absolutely new. It is the absolute separation of subject and object, a complete distancing of the personal "interest" from the object, which is thus no longer an object of joyful or sorrowful expectation, but only an object of cognition.

Without this abstraction from the sensually perceived heaviness, subjectively grasped in the perception of effort, a Germanic hall building, a Gothic cathedral or even a floating bridge made of iron would never have come into being. And so all preoccupation with the world of thought of earlier millennia remains backward-looking romanticism with no relation to the present and the future if it can do nothing but rebuild or rather invent a former world of wonders with the help of the imagination. It only becomes fruitful when research progresses towards interpreting the inner structure of a type of humanity which, as an overall complex, encompasses the succession of generations over a period of several millennia. It no longer registers purely passively the effects exerted by this type of human being three thousand years ago on stone walls, and today on drawn and rolled iron: it understands both as expressions of the same will to form and effect, just as it understands the roots and branches of a tree as expressions of the same will to form and effect - transformed only by the external sphere in which this will unfolds in each case.

Is it justified or not to ask the question: If man today, living in the nearer and wider surroundings of the North and Baltic Sea region, unfolds an unprecedented effect over the whole earth through his ability to abstract (that is, the ability to recognize laws), - is this effect founded in a subtle inner nature, in his organic structure, and can this inner nature already be demonstrated in his thought expressions in earlier times of his existence? May we therefore assume that he already has the capacity for abstraction, and is this capacity therefore an essential starting point for his understanding of phenomena, for his "view of the world"?

Here, what has generally been understood as the origin of myth - a sensually conceived mysticism of nature with "cloud cows", "sun lions" and the like - differs fundamentally from what Hermann Wirth, among others, introduces into research as the origin of myth, especially the "primeval Atlantic" myth: the linear abstraction of the world as a whole as the primary element, which is then followed only secondarily by a search for the structural or abstract within the concrete individual phenomena.

This dichotomy is of the most fundamental importance for the roots of human intellectual history in general, and therefore the dispute that has broken out over Herman Wirth's research is understandable - except that the dispute has broken out into individual tactical battles over secondary questions of methodology, instead of going into the great strategic ground line.

Common mythology says, for example, that to primitive man the great and distant appears in the image of the smaller and more familiar; thus the earth below and the sky above appear to him under the image of the tree: the roots are in the earth, the branches reach into space, and the stars are the leaves and the fruit. This image is further colored by familiar phenomena of real life: three women water the roots of the tree, the lake surrounding the earth appears under the image of the giant serpent, etc.

Wirth counters this with the thesis: These images did not arise spontaneously from "primitive" thinking; rather, they have a long series of developments behind them. The structure of these ideas, originally abstract, has only secondarily been surrounded with meaningful flesh and blood; the creative origin is the abstract-symbolic, linear representation of the year's face circle in a certain latitude, and the symbolic validity derived from the division and abstract meaning of the tell symbols. The division and meaning of the annual horizon, however, results from the points of reference of the course of the annual sun, which, with its rise to the northern height of summer and its sinking to the southern depth of the winter night, not only determines the division of the circle, but also itself represents a symbol of life becoming, rising to the heights and sinking again. The linear connections between the axis of the annual circle-Z and its highest and lowest circular sections result in the abstract symbol of the tree; the structure, the formative primal principle, the creative idea, however, returns in the concrete tree, whose life rises and falls according to the course of the year between the high crown of summer and the deep root of winter. But the loop that the sun, abstractly conceived, describes below the horizon in the winter night is translated into meaning as the serpent of the deep and the southern sea. And it is similar with the other images, the three roots and the three "mothers", who are regarded as guardians of the deep, in which the sun, the symbol of life, is reborn in the holy winter night.

There is no question that the former, common view is initially easier for the imagination, which is accustomed to thinking in terms of meaning, if only because it provides easier and more comfortable food for the imagination. It is, so to speak, tangible when one says: the bull becomes worshipped as a god because he represents the generative, life-giving force; or when the menhir is interpreted as a phallus. Modern psychoanalysis has taken up this comfortable and catchy way of thinking with great skill and success. It represents the extreme opposite of the abstract-symbolic conception of the world - so much so that a bridge between the two conceptions is impossible; they are simply two fundamentally different conceptions of the recognizing and interpreting subject. Its premises are valid within the sphere of the obvious, but only there; for it is never able to break through the sphere of the obvious, because it is precisely its most consistent, most well thought-out expression. A catchword of this direction is the "Sublimation", the alleged "development" from pegetative-instinctual to "higher thinking"; the latter is supposed to differ from the former only gradually, in terms of style, but not in essence.

It is only a short distance from here to the phallic interpretation of the Gothic tower.
Step. Mental capacity, brain formation and skull shape are only a secondary effect of the primary serus. This explains the fanatical consistency with which psychoanalytic theory wants to force everything into its system. It has an easy position here: the material that it can provide in immense abundance from all human ages can be easily interpreted in a sensory way, because this is the easiest way for the sensually receptive mind. The advocate of the abstract-symbolic primordial meaning, however, requires a reconstruction, a path of thought that not only he himself must take, but that he must also lead everyone else to whom he wants to make himself understood.

These fundamental thoughts come to mind when we try to infer the meaning of what is being expressed from the language of forms in individual cases. Especially when we believe we can deduce an abstract view shared by the creators of both monuments from the coinciding formal language of two monuments that are quite far apart in time and space.

Such a parallelism seems to me to exist between the formal language of two Germanic monuments; it attracts our particular interest because one of these monuments is our bay windows. If the correspondence related only to a single piece, it would not be very noticeable. However, there is a correspondence between a whole series of forms, and so it is at least reasonable to suspect that we are dealing here with the correspondence of an essential series of ideas.

Our figure 1 (a--ck) shows the four--sided pictorial decoration of the old Thousand Stone of Seide, Viborg County, Iütland, which dates from around the beginning of the 13th century. Fig. 1 a shows a runic inscription; this side is thus identified as the beginning of the series of symbols and ideas. The inscription reads: 'QuckM ^ (aeräe), Keni kinn er lä i tonte' - "Gudlif made (it), purity finds who wants to enter the baptismal font". (Fünte is an expression still used today in Münsterland for the baptismal font - lat. 'cons').

Hermann Wirth (Aufgang der Menschheit, p. 449, Bildbeilage XV 6) gives the series of forms the following interpretation: The semicircle in figure 1a, which obviously represents the ornament as such and encloses an empty space, is the "Ur"-Bogen, a broadened symbol of the shortest solar arc of the year in the winter solstice. It is a symbol of the underworldly space in which the sun resides during this time, in the "sleep of death" or in the "night of the year", from which it then begins its new ascent. The ornament would therefore be a sign of entering the underworld, from which the new ascent to new life begins - for the sun, as for man, the "image of God", which appears in the ascending and returning course of the year and finds its abstract expression in the division of the circle of the year according to the course of the sun.

The next illustration (1b) depicts the first phase of this opening in an abstract, symbolic way. Initially, the depiction space is open at the top, apparently deliberately, whereas in the first depiction it is emphatically closed. The ornament itself, however, attracts our particular attention. It is the symbolic representation of an evolving thumb, originally intended to be linear and abstract, but already somewhat concrete.
"translated back" - apparently for ornamental reasons. The abstract original form is probably the "Dreisplant", V whose side branches have not yet been fully erected, as it is still in development.

The third figure (1o) shows the final phase of the development: the linear division of the circle has developed into a full circle, whose "rays", ornamentally executed, simultaneously form the symbol of the sun in its full power, the rounded circle of the year. To emphasize or interpret this meaning, the two triple splants stand on either side; the two side shafts are directed almost completely upwards, as a sign of the fully completed ascent. Here, too, the representational space is opened upwards: it is the
"open" time of high summer, in which the pair of arms of the "Son of God", who carries the sun, opens upwards. For this reason, the two trisplants are added to the full circle of the year, as it appears here ornamentally, as "determinatives", which, according to ancient symbolism (the transitions of which can still be seen in the predynastic Egyptian linear script), signify the linear symbols of the upward-pointing hands. They also appear as such on the Brastad rock carving.

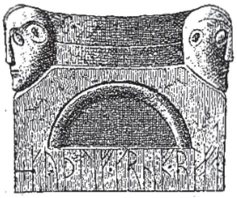
The last depiction (16) again shows the circle or semi-circle closed at the top; and here the ornamental design of the tree symbol is particularly clear: it is the tree of the year or tree of life lowering its branches, a symbol of the last quarter of the year drawing to a close, the return to the "primordial" arc. The correspondence with the developing tree in 1b is also shown by the fact that in both depictions the halves of the tree are divided into four parts, which is probably due to the eightfold, divided circle. This is the interpretation according to Herman Wirth.

What particularly concerns us here is first of all the "Tree of Life" or Tree of the Year in 1b. It will already have been noticed that this tree bears a striking resemblance, both formally and in plan, to the strange structure that serves as the "throne chair" on which Joseph of Arimathea stands in the large cross image on the Erternsteine. This "throne chair" has been reared up and explained as the prototype of the "Jrminsul" (Fig. 3) (see Teudt, Germanische Heiligtümer, 2nd ed., p . 47ss.); Eugen Weiß,
B. Koerner et al. have pointed out the ornamental correspondence of this tree with a similar structure that appears on column heads at Pavia, Alpirsbach and Hamersleben (fig. ibid. p. 53). I have no doubt that we have here a descendant of this depiction, which is much closer to the Nordic prototype. It is particularly important that our depiction is not as decoratively distorted as that in Pavia etc.; the transition from the abstract original form to sculptural stylization can still be clearly recognized. Even the "Jrminsul" is somewhat more developed in this respect, but the correspondence of the structural idea can still be recognized clearly enough.

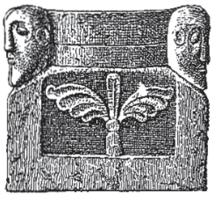
The Erternstein painting represents a somewhat earlier stage of " development": the
The "branches" are still completely curled up; the curling is further emphasized by the horn-like volutes that form the side branches towards the top. In Selbe's depiction, on the other hand, the blossoming, the development in the truest sense, is already somewhat more advanced, but the curved form clearly corresponds to that. In addition, a shoot extends upwards from the middle of the stem: this may be a sign of more advanced development, but it may also be an original

Presumed discrepancy between monuments/ which can be interpreted as ancient Germanic representations of the Ashreslsus
(in unscaled greeting)

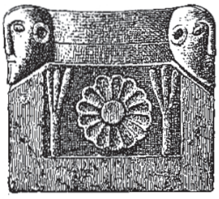
Mb. I. **Siersttigtu picture decoration of the seven hundred year old baptismal silk screen**



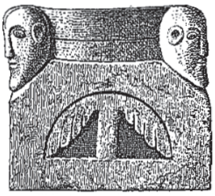
3,) "Ur" bow
and For comparison below:



b) Developing tree and for
comparison below:



e) Sun symbol with rising
hands
and for comparison below:



ä) Lowering tree and for
comparison below:

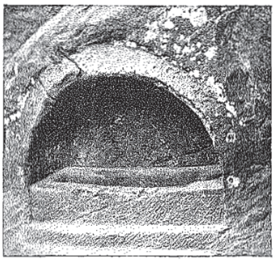


Fig. 2 Arch over the rock
coffin of the Externsteine

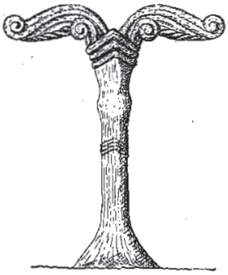


Fig. 3: Ärminful as
an ancient symbol
of religious thought

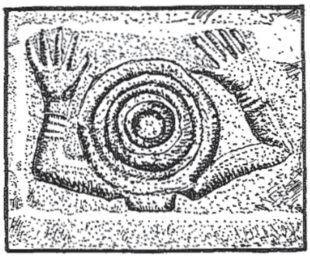


Fig. 4 Symbolic sign of high summer
at the
Hospital church in Tübingen
(according to Jung)

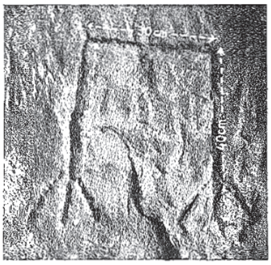


Fig. 5 Rune in the lower
grotto of the Externsteine

Part of the original form sem, which was omitted from the folded "Jrminsul" for reasons of ornamentation.

This coincidence gives rise to a whole series of considerations. It is a pronounced symbol of spring, the spring of the year as well as the spring of life, which is why it adorns the baptismal font containing the "water of life" (Apocalypse 31:6). If Teudt's assumption that the "Jrminsul" once adorned a Germanic sanctuary at the Externstemen is correct, then his further assumption that this was a pronounced spring sanctuary oriented towards the vernal equinox also gains the greatest probability. This in itself is an important result.

But there is much more here that gives us food for thought! The fully developed wheel of the year in 1 c has not been preserved by us, but the two trisplants, which are attached to it as inscriptions, have - except that they can be found in the lower grotto of the Erternsteme in an inverted position and thus with an inverted meaning! Formally and ornamentally they correspond exactly with the "ideogram" or rune (Fig. 5), which was uncovered in January 1929 and has already been proven by Herman Wirth (Ger manien I, 1) as an ancient ideogram of the lowered pair of arms (I will soon prove this pair of arms as a magic symbol also from the magic literature). If on the baptismal font it means the uplifted hands of the Son of God, in the grotto of Ertern it means the lowered pair of arms of the wintry god. In any case, this formal language was just as familiar to the creator of the jdeogram as it presumably was to the Nordic stonemasons far later - a brilliant example of how the correspondence of the symbolic can be used to infer the correspondence of the meaning, but at the same time also of the enduring tradition, of the spiritual constancy of this meaning over very long periods of time.

But the correspondence goes further. If we look at figure 1a, we first notice that the semicircle is completely unfilled, i.e. that the symbolic idea underlying the ornamental one regards the "arch" itself as the essential part of this depiction. The face of the stone with the beveled upper corners and the strong foundation supporting the inscription forms an ornamental whole. It is vividly reminiscent of the so-called "rock coffin" on the north side of the Erternsteine; it is the similarly shaped arch (Fig. 2) on the face of the single stone, which is slightly slanted at the top; under the semi-circular arch, however, there is a strange recess that provides space for an adult human being.

Is this a coincidence, or is it a strange detour that brings us closer to the original meaning of this stone, which is unique among all our antiquities? Viewed in isolation, the comparison is not convincing, but in conjunction with the other similarities it takes on a completely different weight. For here a formal series of developments corresponds to a symbolic train of thought: what is symmetrically juxtaposed on the baptismal font would reflect a real process of religious life if transferred to the Agisterstein. At the bottom on the north side is the stone with the archway; above it on the east wall is the old depiction of the developing tree of Yahweh as a symbol of spring; high above is the sacellum pointing north-east, and below in the grotto is the linear symbol of the pair of arms pointing downwards, the reverse image of which was perhaps once depicted in the

Z The circle of the sun, surrounded by the sublime hands, is shown in the famous stone image from the hospital church in Tübingen (Fig. 4); it is easy to see that here the abstract original idea can be seen one step further back into the concrete. There is nothing to prevent us from assuming that a corresponding image was once also to be found on the Externstemen. It is the symbolic sign of high summer.

Saeellum was carved as a sign of high summer. In any case, the ideogram is closer to the linear original traditiong than the already ornamentally highly stylized "Jr- minsul", but the agreement of the basic features is undoubted.

In this context, the fact that the symbolism of the Nordic master (or was it a German one?) is located on a baptismal font is particularly significant. The master undoubtedly wanted to express the fact that the series of ideas expressed in the picture has a connection with the baptismal rite of earlier and Christian times (for immersion in water or dousing is an ancient pre-Christian custom). We are particularly struck by the deepening inside the grotto (illustration in Teudt op. cit. p. 35)^ which has always been interpreted as a baptismal font, even though it differs completely in form from the Christian ones. The legend of the baptism of the newly converted multitudes at the Erternsteine also gives food for thought in this context. If the symbolism of the early Christian northern baptismal stone is so strikingly similar to that of the Ertern stones, the idea of a pre-Christian baptismal rite associated with this site is very obvious.

We are still feeling our way cautiously back into the darkness of what af^ forcibly removed.
torn tradition still fills our thinking. If we can succeed in opening up the symbolic from the obvious, and from this again the ancient meaning, then the most important step towards a primordial history of the spirit has been taken. And if it is the task of every genuine science to reveal the forming spirit from the formed, then here too it will gradually progress beyond the dead material to the knowledge of the eternally living)

The Hetdenstein at Arnsu

From Wilhelm Teudt

The Elster Trebnitz picture, which I brought and discussed in issue 2 of the fourth volume (1932) of "Germania" and which is presented here once again for the purpose (Fig. 1), belongs to the foremost ~~series of informative stone monuments.) Well preserved and artistically appealing, it is one of the most~~ beautiful works of art of the early Middle Ages. Of great importance are the lessons that we were able to learn from it with incomprehensible clarity about the religious conditions at the time of its creation. We learned,

1. that the creator of this work of art did not regard the Germanic god and the Christian god as something different, but as one and the same supreme power to be worshipped;
2. that before this one God the authoritative forms of expression of the two confessions, the Christian cross and the Irminsul (lily), could be erected as equal,
3. that their confessors could approach him in their own way and be assured of his blessing,
4. that there was a time when Christian builders and priests allowed such an image preaching forbearance to be attached to a Christian church;
5. The book provides many insights into the different religious views, symbols and customs of the two sides at that time.

i) This impressive work, which has been available since early summer 1932, could only be published now due to lack of space. Schristleitung.

s) Cf. the general comments in the previous issue. Editorial office.

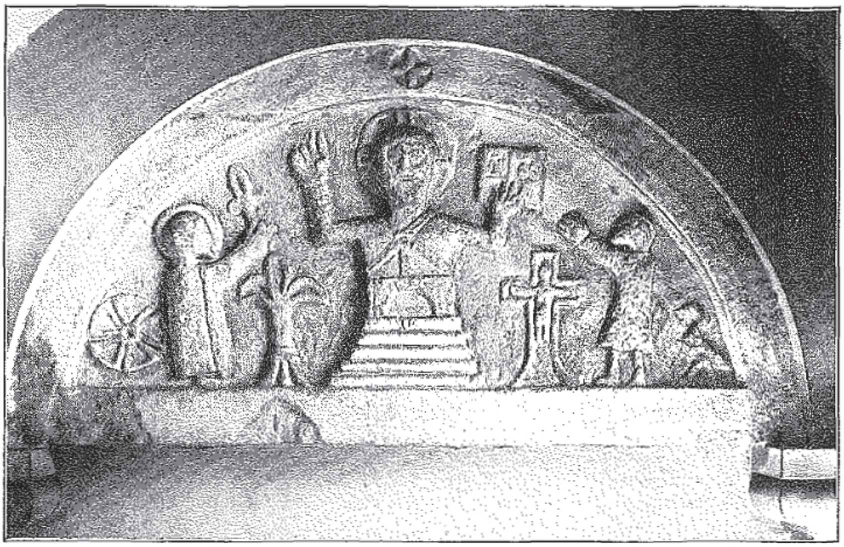


Fig. 1 The picture of Elfte rkebnitz. Wied, Oldenburg.

Such a stage in the entry of Christianity into Germanic folk life is very probably due to the peaceful, conciliatory work of the Iro-Scottish messengers, of whom Columban is the main representative. They must have been present everywhere where Jroschots were active, before 776 even in the old Saxon land.

But the stage of toleration did not last long,' it had to give way to the violent conversion method long approved in principle by Nom and introduced in Germania by Vonifatius and the West Franconian king Charles, whose documents echo with the prohibitions and punishments directed against the popular faith and cult. Wherever the power of the Franks extended, images such as the Elstertrebnitz on Christian churches were soon no longer possible.

However, before the claims to sole rule over the faith made by Nom were fully realized in Germany, there was another intermediate stage, but probably only in the more distant eastern Elbian parts of the country, where the power of the Franks did not reach so quickly.

We also gain an unmistakable knowledge of such a logical development of ecclesiastical conditions from a stone monument, the so-called Heidenft ein in Arnau in northern Bohemia, not far from the Saxon border. The Arnau Heidenstein no longer says anything about the equality of the Jrmmsul with the Christian cross before God and demands the subordination of all under the cross, but still with the tolerance of old familiar forms.

I owe the two photographs of the Heidenstein - front and back (see Figures 2 and 3) - together with the associated literature to the kind courtesy of Mr. E. Thiel in Gablonz. It is a stone that had already received considerably more attention than the Elstertrebnitz pediment before the front was uncovered in 1926. The perhaps unique significance of the monument has not gone unrecognized, even if it was to be expected that the most astonishing attempts would be made to interpret the image of the gods as a "Christian" image, given the usual reluctance to recognize Germanic things as being Germanic. Here it must suffice to say that from one side it has been interpreted as a representation of the Last Judgement, from another as a which was explained by one side as a representation of the ceremony at the laying of the foundation stone of the Christian chapel! The stone was and is called "Heidenstein", at least a testimony to the fact that the stone has so far told onlookers unconfused by misguided science something quite different than that it is the representation of a Christian event.

The thoroughly misguided attempt to reinterpret the image as a celebration of the laying of a Christian foundation stone ends in a confession of the rape of the name: "This heath stone, which we should probably more correctly call 'Christensteir' in a particularly emphasized sense, ..."! (Cf. I. Kern, Der Heidenstein in Arnau i. B. Jahrbuch des deutschen Riesengebirgsoerems 1922, pp. 6-16;
L. Feyerabend and I. Kern on the same monument, op. cit. 1924). After the uncovering of the front side a few years ago, however, our explanation is already well prepared. We read in an article on myths in the same yearbook of the Giant Mountains Association: "This bas-relief shows, however one may explain its depiction, a mixture of Germanic and Christian motifs, which seem rather primitive for the 13th century in a Bohemian deanery church."

The doubt as to whether its creation can be attributed to the 13th century is also quite rightly expressed here. For both sides of the stone show unmistakable external features of the technique and manner of depiction that was common centuries earlier (the human figures with the large heads and protruding ears), but also a world of ideas that can only be explained in an older period. There are doubts about the addiction to violent late dating, i.e. dates that are arrived at for no other reason, based on the misdating of older authorities and entangled in the prejudice against the thoughts and actions of older human generations, which is still evident throughout the entire line of cultural assessments and ascribes to itself the nimbus of greater "scientific accuracy".

The Arnau Heidenstein, like the Elstertrebnitz picture now in the Dresden Museum, was a pediment (tympanum). The damaged areas and the matze tell us that the frontal cross image was originally somewhat larger in the upper half, and that something of the figures themselves has been lost through intentional or unintentional damage. The image of the pagan heaven of gods on the back, on the other hand, was based on the size of the already damaged stone. From this it can be concluded with all certainty that the image of the gods on the back was created later, and as we shall see, there are also internal reasons for this.

The original older front picture (Fig. 2) is the well-done, aesthetically pleasing work of a subtle artist who has solved the always difficult task of dividing up the space in a pediment in the most excellent way. The image of the gods on the reverse (fig. 3), on the other hand, reveals an inexperienced hand throughout, working without a well thought-out plan and making mistakes in the proportions from the outset. He then jammed the figures that he still had to bring into the picture to fulfill the number twelve into empty spaces and corners; the unartistic eye and clumsiness are also evident everywhere in the individual figures, especially the animal figures, and in the placement of the symbols. It should be noted that the scale of the two pictures is not quite the same, as the photographic apparatus had to be exhibited at slightly different distances.

The history of the stone sheds a peculiar light on the appreciation and toleration of the image of the crucifix on the front: it is quite unusual for a representation of the crucified to not only lose its recognition, but to become a nuisance; it was to be hidden from the eyes of the congregation, covered with plaster, and replaced by a representation on the back.

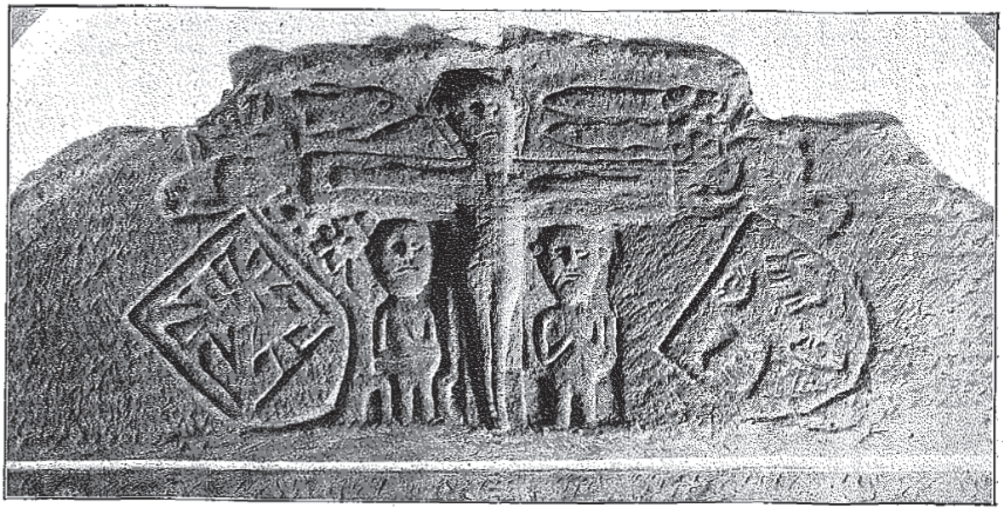


Fig. 2 Front view of the Heidenstem at Arnau.

of the pagan heaven of the gods, - just as in old churches you can find devil's grimaces, caricatures and animal figures associated with the old beliefs.

Above the ancient south portal of St. Kilian's Church in Lüdge (oldest part built in 786 by Karl), the only ornament I saw on the open pediment was the depiction of the sun god as a grimace with donkey ears and a tongue hanging out (Fig. 4). E. Jung shows ornaments, especially on columns, with very original animal motifs, whereby old Germanic myths are depicted in often impeccable contexts. But all these phenomena are far outweighed by the extensive, closed and ruthlessly eye-catching image of the gods on the Heidenstein.

The covering of the front probably lasted for centuries until the image was uncovered during renovation work on the church.

The first insight to be gained from comparing the two sides is that the images on the front and back are from roughly the same period, because the technique and the highly characteristic human design are very much the same. Once we have convinced ourselves of this important fact, let us look at the details, starting with the crucifixion picture.

The position of the arms and hands plays a very special role here. Their marked difference in the two devotees under the crossbeam, both of whom we must regard as male (seated?), cannot be overstated. On the right (of the observer) we have an undoubtedly Christian posture of prayer: the hands are placed on top of each other, against each other or inside each other. On the left, a gesture quite impossible for Christians: one hand placed on the chest, the other on the body! Why is this difference made, which is presented to us so conspicuously?

Another curious distinction between the two halves of the tympanum, which can perhaps still be explained, is that the symbol of the fish, adopted by Christianity from Germanism, is expressed as one fish on the right-hand side, but as two fish on the other. It is also worth noting that next to the devotee on the left side is the tree of life under the crossbeam, i.e. here on earth, while the fruits and leaves of the tree of life on the right side have found their place above the crossbeam, i.e. in heaven.

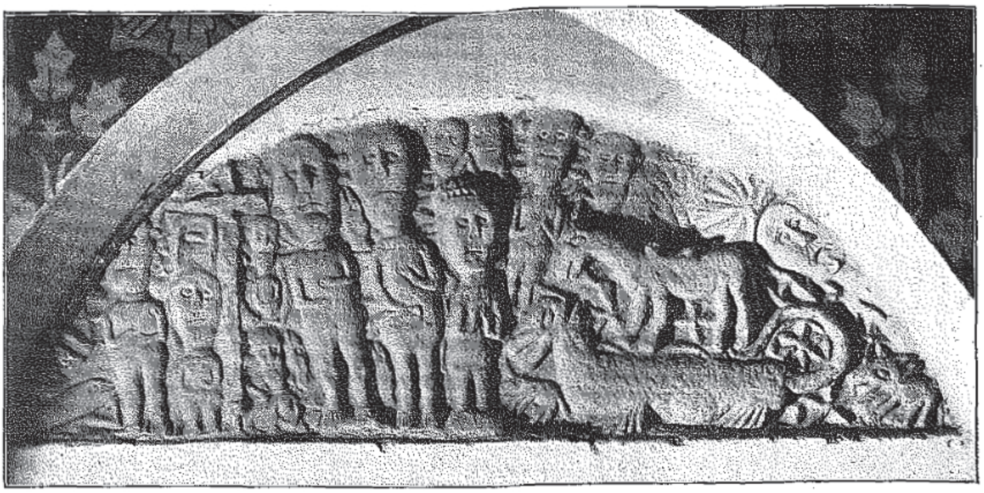


Fig. 3: Rear view of the Heidenstein at Arnau.

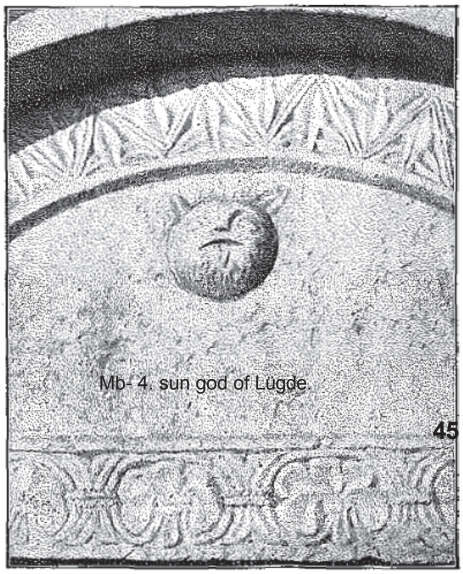
The two large coats of arms undoubtedly belong to the church-building noble families, on the left probably the Berka von Dauba family, which today has the crossed double arrow in almost the same design as in our picture, and on the right perhaps the von Hasenburg family with hare and boar. The only difference between the two helmets above the coat of arms is that the crest is missing on the right.

If we can only very cautiously make one or the other assumption about these features, the above question about the significance of the two men's prayer postures, which are strongly emphasized, seems to us to lead to an important decision in the explanation of the images, because it establishes the clear inner connection between the man on the left under the cross and the Germanic-pagan world of gods and beliefs depicted on the other side of the stone!

Just as in the image of the cross, the faces of the many figures crowded onto the pediment tell us nothing, or almost nothing. We also search in vain for an expression of what the crowd thinks, feels or wants in these rigid figures. Only one vivid sign of inner sympathy, which almost seems like a sign of belonging to this unified assembly, catches the eye of all those who show themselves to us unconcealed: It is the position of the arms and hands.

It is a total of twelve, corresponding to the number of branches as taught to us. In six of the eight uncovered figures we see the hands separately either at the same height on the chest or the one hand on the other.

Hand deeper - just like the man



Mb- 4. sun god of Lügde.

under the left-hand side of the cross is very different from the Christian use.

In the case of the two remaining persons, a local examination would have to decide whether there are It is correct that they put their hands in front of their shoulders with their arms crossed, as one of the hands seems to show.

In any case, the arm and hand position signifies an intentional characterization. from which, in turn, we must conclude that the equally characterized one man under the cross belongs to this society! This, however, confirms the correctness of our solution to the Heidenstein riddle: The picture of the cross on the Heidenstein, which is otherwise unobjectionable and also beautiful for the time, was created towards the end of the Iro-Scottish influences, i.e. in view of the location probably in the 9th but late 10th century. For it still contains the clearly preached doctrine that one may seek redemption and be accepted under the cross of Christ even while retaining old pious beliefs.

This forbearance later contradicted in the strongest possible terms the doctrine that had come to dominate the Church that piety and custom derived from the old faith was nothing other than the work of the devil, from which one had to turn away if one wanted to be saved.

This was the decisive reason why one of the successors of the tolerant The priest had the image removed and had another image carved on the back of the same stone, which may have been damaged during removal and become somewhat smaller, by a skilled craftsman from his congregation. Conversely, it was intended to clearly express that the improper arm position was a habit of the idols, which a Christian had renounced or had to renounce.

The artist added all sorts of attributes to the idolatrous assembly to characterize it, in addition to the arms, dragons and horrible-looking animals, species and sun wheels and stars, and not to forget a horse, which was probably still regarded everywhere as an animal belonging to idolatry because of the popular sacrificial feasts - all of it disordered and confused, just as it was in the mind of the craftsman. In any case, the poor and unintentional caricature did no harm to the deterrent purpose. The picture will not have failed to have an effect on the congregation; in any case, it did not take long for the priest to observe to his satisfaction that no churchgoer was holding his hands separately on his chest and body.

This course of events makes sense as being in keeping with the times and psychologically correct, if we allow the outer and inner transformation that must have taken place in the Age of Consciousness to pass by our minds.

It would - unfortunately - not be a very worthwhile attempt to keep the individual branches apart and hold a mythological harvest. We only seem to recognize Freya in the smallest of the three main figures because of her somewhat longer clothing - all persons must be regarded as clothed - and because of their head and hair ornaments. According to Kern-Leitmeritz^)', a crown can be recognized on the original and above it a kind of royal crown in the style of the 9th century. This dating agrees with our view of the time of origin^ as do all the other features: Technology, art and habits of life and, above all, of course, the religious-historical signs.

If the figure next to the dragon cannot be a bishop (as one of the old explainers, who turns the dragon into a cow, wants), but is Freya, the predecessor of Mary (also --- Ostera), then the two other great ones next to it may be regarded as

Z Yearbook of the Giant Mountains Association 1924.

Wodan and Donar apply. But the strange instrument in the hand of one of them is not a species. Rather, we have it in the giant weapon, which stands erect on the left. It is a species form that is also presented by Herman Wirth (Urschrift der Menschheit, plate 325, figs. 10, 15 and 17) as a cultic form. Similarly, Wirth emphasizes the arch of the gate as a cultic symbol of the arch of heaven; we do not know what the beam in it means. The fish and birds' heads placed here and there, one of which may also be an oath hand with a dowel wrapped around it, and the crown of rays, which may belong to a head, and the folds of the background are remarkable.

In his concluding remarks, Kern, who explains the pagan stone as the last judgment, admits: "The content of the picture, at least in its pagan part, is, if our interpretation is correct, taken from Germanic paganism. Since one must now assume that this work of art must also have been comprehensible to the believers, for whom it was intended as an effective means of education, both as an incitement and a deterrent, one may also logically assume that this population itself had previously believed in the same gods."

In contrast to Kern, who did not yet know the help offered to an explainer by the concealed image of Christ, we do not find a hint of the Christian world of ideas in the image of the gods; but it is true that the frightening aspect of this image was intended to refer to the whole: away from the old faith in every respect! The image was intended to teach those who were not yet fully established what they themselves had not yet known, that they and their fathers had made men into gods and worshipped them. If the Arnau people in late Germanic times really did have images of gods, which we by no means know of all Germanic tribes, then those who were not quite stupid at best thought the other way round: they also imagined divine powers and beings as human beings - just as there are images of angels and just as great artists themselves have made images of God the Father, and just as every depiction of the figure of Christ is an act entirely in keeping with the doctrine. - Not to mention the images of the saints. If someone is told with an eloquent tongue that he is guilty of something or other, he will eventually believe it himself if he has a simple, obedient spirit!

Apart from violence and pressure, this means of persuasion, in which the danger of deliberately disparaging the old and exaggeratedly glorifying the new could hardly be avoided, was at least still tolerable alongside the other common arts of persuasion of the time, which included inspiring confidence in the miraculous power of the sacred bones.

As far as the religious sphere is concerned, we can only recognize one approach as morally justified. It must, like the Iro-Scottish one, confine itself to bringing forth in a positive way what is really or supposedly more valuable, and thereby leaving the ' rottenness of the old faith to sink naturally.

When new truths are added to old truths, liberating, uplifting or encouraging, and combine with them to form an inner unity, such a process is regarded as progress and a benefit in all areas of knowledge and life. This process is also recognized and praised by the Christian Church in the religious field, insofar as it concerns the progress from the old testament of the Jewish people to the new testament. But it has become fatal that the Roman Church in particular, in the interest of its external power and uniformity, has reviled such a building on the given as syncretism (mixing of religions) and has persecuted it with all means, unless the building is based on the Old Testament of the Jewish people.

people, but to the Old Testament of other peoples, especially the Germanic people.

It is not our task, but the task of Christian theology, to draw the lessons for the present and the future from the historical errors of the Church and thus to prepare a path on which there can be a liberation from once well-founded religious misery and an ascent to high goals of truth. Of course, it remains of considerable importance that on the Germanic side there are no old coherent writings in which religious moments of truth from the earliest times of mankind are preserved; for the oldest documents can and must be accorded a high value within reasonable limits. It is the value of immediacy, because they can be regarded more than in later times as a component of an essential (not culturally developed) idea of the good. The lack on the Germanic side is countered by the existence of the oldest biblical writings in which such a heritage of ideas can be researched. The traces that have been uncovered can only lead to the primordial realms of the human spirit, the existence of which can hardly be doubted.

Our task relates to our ancestors, to the question of how the primordial current of the spirit flowed in Germanic culture through the appropriate periods of time up to the historical period. Every ray of light that comes to us from any source about the nature and development of the Germanic faith is useful for this purpose.

The Arnau Heathen Stone contributes to the recognition of the Germanic spirit and faith. What we learn about the outward gestures of devotion and the value placed on such distinctions in the time of conversion is a small but not worthless insight. But far more important is the knowledge of intermediate religious stages in the age of conversion, which has not yet been conveyed to us by any church history^ but has now been brought to us in a fortunate way by several stone images - Elstertrebnitz and Arnau - which, although locally limited and only very short in time, have a pleasing peculiarity in the Germanic belief in God, but whose pleasing peculiarity has a "something" in the Germanic belief in God, which in those times provided the basis for a common monotheism.

This "something" is probably the jewel we are ultimately looking for - the most valuable gain from the work of recognizing Germanic spiritual and divine beliefs.

Andoartsches in the German landscape art

By o" NniversilKtKprofesspb DiuAoseph StrztzgowKki/ Vienna

The German landscape often shows traces in nature and art that have hardly been investigated in context because we, caught up in Mediterranean beliefs, neglect such landmarks peculiar to the north. They are not large-scale buildings or monuments made of ashlar, but purely as inconspicuous witnesses to inner experiences, selected or executed as symbols without any outward appearance, which is why history (and art history in particular) has not found them worthy of attention. We northerners have been born and educated blind for centuries, and together with the historians of Mediterranean power and the ~~classical philologists, we may even laugh at the individual messengers of salvation who want to stab us in~~ the star. A few random samples are briefly juxtaposed here. They are described in more detail (with the necessary illustrations) in my work "Europas Bildende Kunst im

Framework of the Earth Circle" and a precursor "Traces of Indo-European Faith in the Visual Arts" will be discussed.

The artificial orscher wins, for example, in front of the metal mirrors of the Schosoin (Fig.l.) In Nara, Japan, there is the view that there was a Buddhist idea of meaning that must have come to East Asia with the Mahajana, i.e. from Iran: the idea of four sacred mountains around a central one (Meru), all formed as rocks with the treetops surrounding the conical peaks at the edge, as C. D. Friedrich curiously still used as a symbol of faith in his Tetschner Altar in 1808. Incidentally, the Iranian mosaicist who decorated the cross-shaped tomb of Ealla Plazidra in Ravenna and depicted the good shepherd in a sacred landscape above the entrance on the inside (fig. 3) used a similar technique in Italy. This is constructed on the same scale as Böcklin's "Tcten Island", who, according to his own statement, wanted to express solemnity. The fact is that the landscape (like the scripture) was originally sacred, not in the Mediterranean, of course, where power makes itself understood through the human form, but in Iran. From there it can be traced back to the far north of Europe.

A trace from the time of the Indo-European migrations has survived halfway in The landscape was carved on a silver bowl (fig. 2) from a kurgan of the Kuban, that of Markop, which is dated to the 3rd millennium BC. The landscape is incised and, when rolled up, results in a picture that is difficult to understand at first glance (without a human figure). The "landscape" has no base line, shows a ^strip of pointed mountains at the top, zigzagging one above the other, alternating with two towering heights, leaving out of it "rivers" go out and gather in a basin below; it also animates the interstitial spaces with animals: nothing is missing, therefore, that belongs to the essence of what we call "landscape".

The two preserved vessels are occasionally viewed as a whole in several views. The first thing you notice from both vessels is the animals striding one behind the other on the belly; then you can see the landscape itself at the top of the neck of one vessel and, on closer inspection, you will also discover the two rivers which, widening from top to bottom, flow from the outer base of the vessel under a second row of smaller animals into the basin, which, like the rivers, is indicated as water by bones. The animals are everywhere in the air, including a bear and two conifers that appear above between the mountains. You can find illustrations in my Asia work and elsewhere, for example in the book "What does H. Wirth mean for science?" Z. The heavy striding of the animals with high insteps, their selection and arrangement is most remarkable: at the top around the mountains the lion, wild horse and ox stride one behind the other to the left, while a second ox turns to the right towards the other. Below, the four animals, this time lion, cattle (?), ibex and pig, are lined up one behind the other to the left without turning back. In addition to the bear between the conifers, it is also characteristic that a bird with a branch behind it appears above the lion, a popular, later Mazdaist symbol that migrated from Iran to Italy and East Asia as well as to India. As the Maikop bowl suggests, this motif and the landscape itself are probably of Nordic origin, i.e. already brought to Iran by the Indo-Aryans.

Above all, however, one thing is Indo-Aryan about these landscape carvings on the Maikop vases: that they are decidedly "sacred". Just think of the significance of the

i) With the collaboration of Professors Fehrle, Heberer, Jung, Krickeberg, Neäel, Preuß and the author of this article, edited by Pros. Dr. A. Baeumler-Dresden. Published by Koehler L Ameläng, Leipzig 1932, editor.

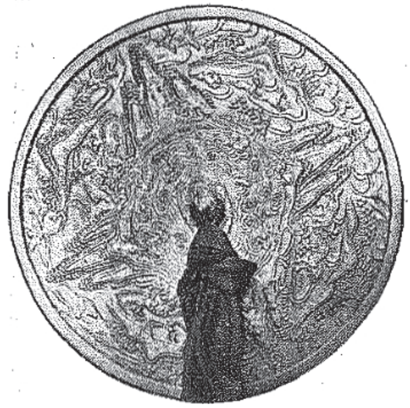


Fig. 1 Bronze mirror from the Shosom, Nara (Japan)

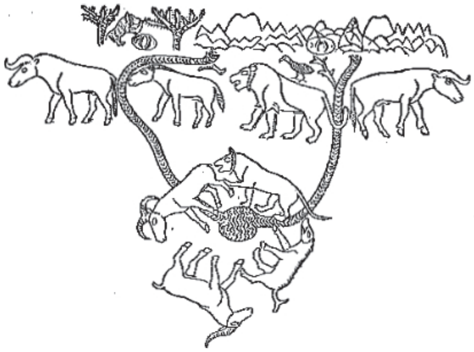
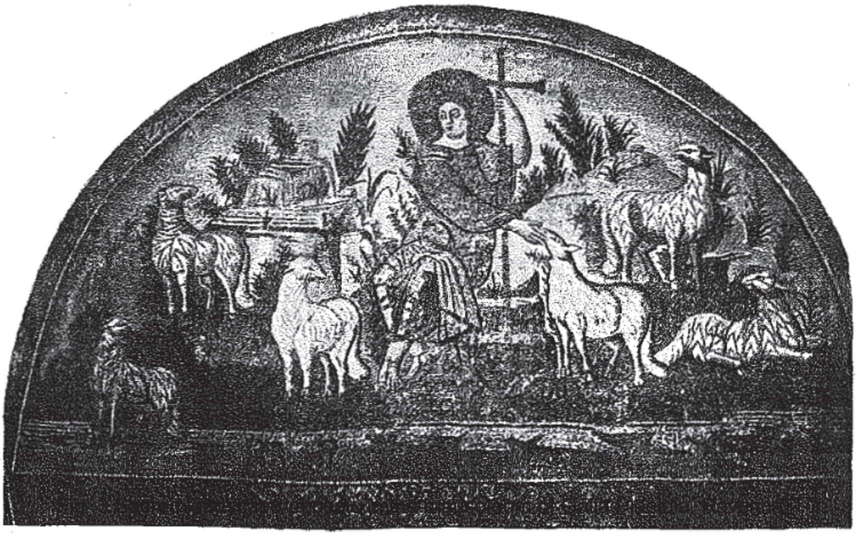


Fig. 2 Landscape on a SW bowl from Maikop's Kurgan (Kuban)

animals striding towards each other. They perform the " transformation", a custom that is still known to folklore today as a shy honor when it comes to taking possession of something, such as a hearth or a field. The origins of this process can be sought in various ways; for the art researcher, the interpretation that seeks the starting point of such artistic activity in the far north seems to be particularly important. More on this later.

The alternately pointed and raised mountains have been preserved in ancient Chinese art from clay vessels and bronze incense burners up to the time around the birth of Christ; the mirrors mentioned above are only a late echo. The connection with the round is always striking, whether it is the ancient silver bowls of Maikop, the vessels of the Hau or the mirrors of the Tang period. Such ideas migrated to Italy from Iran with the mosaics of the semicircular apses, insofar as they were filled with landscape. In Germany, round enclosures are found again and again.



(woven fence, thorn or rose hag) in works of art of all kinds, which suggest paradise in a similar way to that which appears in the Book of Hours of Chantilly. The idea of this round paradise, together with that of the fountain of life and the tree of life, goes back to the Indo-Aryan peoples and their neighbors, as even very cautious representatives of folklore such as Geramb (Z. d. Ver. f. Volkskunde in Berlin 1928, p. 176) admit today. It may remain questionable whether the transformation depicted on the round bowls of Maikop, which seems to characterize the landscape as sacred, has anything to do with the Norse concept of paradise.

This brings me back to the landscape with the four sacred mountains (Fig. 1), which often appear around a fifth one at the ends of an axial cross. You may interpret them as you like, but this round type of landscape is also sacred and probably goes back to similar Indo-Aryan introductions in Asia or the far north. It is significant that traces of such ideas can still be found in German lands today. As an example, I will give just one fact from Körnten (Austria) that has hitherto gone unnoticed as relevant. There, in the area around St. Veit (north of Klagenfurt), four mountains lie in the axes around a rock (today Hohenftein Castle) in the middle. On the evening before the second holiday after Easter, pilgrims from all over Körnten gather in front of the church on the Magdalens- (Helenen-)berge to perform the "Vierbergerlauf". After midnight mass, they set off with torches, first to Ulrichsberg, then to Göseberg, which they climb in the afternoon. In the evening, they continue on to Lauernberg, covering a total distance of around 40 cm. For more details on the individual customs to be observed, see I. Gräber, Die Vierberger, Carinthia I, 1912, p. 1f. H. Wirth dealt with these questions most thoroughly in his two main works^), where you can read what can be said about the interpretation today.

For the art researcher it seems important that in such mountain landscapes in the visual arts the rock is always the decisive figure, the rock which in itself means north (cf. Schwieger in my "Der Norden in der Bildenden Kunst West europas"). A rock (often ending at the bottom with a jagged bank in the style of a tooth cut after a water strike) always appears decisively in all landscape painting emanating from Iran. It is originally the world mountain on which paradise is imagined to lie. In Indian paintings, early Christian mosaics, then in Italian and early Netherlandish art, such rocky landscapes play a decisive role. In Leonardo's Grotto Madonna and in the German master of 1442 in Donaueschingen (St. Anthony's Visit to St. Paul), the jagged shore is transformed into a water basin surrounded by rocks, as in the Gospel mosaics of S. Vitale in Ravenna.

For the time being, I'll stick to the round, in whose axes around a rock in the center four rocks, and in the transformation. The single mountain, crowned by a mighty building, the world mountain with the paradise, to which a towering building also belongs, plays a noteworthy role not only in the holy scriptures of the Indians and Indians.

In Old German poetry, one such mountain is at the center of the imaginative power, Mont Salvadsch. We can now place it with the Parswal and the other Erals sagas in Iran on the border between Persia and Afghanistan. Persia and Afghanistan at the outflow of the Helmand into Lake Hamun. Today the place is called Kuh i kuadscha and has been the subject of serious investigation since I first brought it into the field of scientific research in my Armenia work in 1918 (cf. now also my Asien-

*) "Der Aufgang der Menschheit", Jena 1928, and "Die heilige Urschrift der Menschheit", published by Koehler L Amelang in Leipzig since the end of 1931. Editorial office.

work and my work on Asian miniature painting). It should become a focal point for future research into the North and its beliefs. For Iran and the whole of Asia, it was a place of pilgrimage of the first order. I am not looking at this sacred mountain as such, i.e. as it is still preserved today, but only in the legendary transformation in which it fills the whole of medieval poetry. A temple building plays a decisive role in this, which can perhaps be used to clarify the meaning of the transformation.

The art researcher is forced to make an assumption about the origin of the work, which is therefore close to him.

This is because he has to apply it in a similar way to a question that has hardly been recognized and certainly not solved: the question of the meaning and origin of what German art historians, with Dehio at their head, like to call the "central building", that radial spatial arrangement that is so strikingly opposed to the leading figure of Christian art history, the directional building of the basilica. Originally, it appears to be neither a house of God nor a meeting room, but rather the place of transformation: a dome, supported by pillars, marks the free-standing center, which is transformed around the pillars. Just read how Sulpice Voisferee, for example, tried a hundred years ago to reproduce the younger Titurel's description of the Grail Temple in a picture - he found justified opposition, although we only now know the circle of art from which the attempt at restoration must be based: not the Gothic, as Voisseree assumed, but the old Armenian church building or, even better, the Iranian fire temple. Compare with this also the description of the octagonal wooden sleeping house of Oefterdalen with eight masts, as it is described in the Edda, and finally the innumerable descriptions of the building, as they are already given in Greek novels, but also in the Bede and the Avesta of the building crowning the World Mountain in Paradise. I cannot go into all this here. It is always, more or less misunderstood, a domed building with inserted supports, as art historians know it best from Italy, where it is always a foreign body, i.e. following S. Costanza near Rome,

S. Vitale in Ravenna or S. Lorenzo in Milan, to name only the most important of these peculiar early Christian domed buildings, which are only now becoming understandable from Iran and Armenia, especially their original purpose, that of transformation.

It is this transformation, together with the round and the soaring rock and its buildings (cf. the newly discovered mosaics in the great mosque of Damascus), that gives rise to considerations that can only be understood from the far north. Even the meaning of dawn in the Vedas, in which it is not the known time of day as usual, but a season lasting thirty days, points this way. Only beyond the 66th degree of latitude could such ideas have developed on a broad scale, where people wait longingly throughout the Arctic winter for the first traces of light and warmth and then, after the month of dawn, experience only a summer in which the sun does not rise at one point in order to complete its course in a perpendicular semicircle to another point in the circle of vision, but where - and this seems to me to be what matters - it transforms the perpendicular circle of vision at the edge.

In my opinion, this is the appearance that forms the starting point for all ideas in which the round and the transformation form an inescapable and therefore recurring basic form of building and furnishing. Decisive is the dome, in which, as in the Oefterdalen dormitory, a Hvarenah landscape is depicted, then the masts or supports that enclose the central space and separate it from the transformation path. Whether such buildings are round, octagonal or square in the

The position of the chair in the outer frame or independent of it is not important.

The north, the whole of Eastern Europe, Armenia and Iran, in other words the area of what I call the Indo-European main axis, is filled with such buildings, whether they be Norwegian stave churches of the Middle Ages or old Christian churches in Armenia or Orthodox churches in Eastern Europe, Slav temples or fire temples, stupas or crypts. In any case, the radiating buildings, which seem to have originally arisen for the purpose of transformation, prevail in the direction of the Indo-Aryan transformation in a similarly persistent manner as the basilica in Western Europe, which starts from the Mediterranean crest and whose axis of direction is probably originally no less related to the course of the sun than the round and the transformation. The only difference is that this elongated shape originated south of the 66th parallel.

In an article in the magazine "Mannus" in 1932, I pointed out traces in the barrows of Zeven near Bremen, which suggest that such domed structures with inserted supports must have already existed in wood at the time of the Indo-Aryan migrations in the north.

More frequently than the groups of four mountains discussed above are places with two mountains, which played a role on the side of a valley or a bay in the Nordic faith. I first became aware of this fact among the Old Slavs) everywhere in their area (cf. my "Old Slavic Art") such two-mountain beliefs can be found, with good having its seat on one mountain and evil on the other. The same selection was then found very frequently in the Iranian landscape and "finally" also among the Germanic tribes. This two-part nature of the landscape is already apparent in the May kop landscape, firstly in the two raised mountains in the middle of the pointed chains, but also in the fact that one row of animals transforms the mountains above, the other the water below. In the mosaic with the Good Shepherd in the mausoleum of Calla Placidia in Navenna (fig. 3), the landscape is also made up of two mountain ranges. Above all, however, this type of biaxial thinking in medieval architecture is a Nordic tradition that Gin has worked hard to investigate. It may originally have been connected with the ridge pillar, which played a decisive role in popular building and recurs in the conceptions of meaning in the north (world pillar).

Wherever Nordic influences may be suspected, the height must be resounding; the world mountain, the world pillar and similar ideas are characteristic of this from the outset - even in the representational art of the late period and landscape in particular. We have completely forgotten to pay attention to such things, despite all the Gothic, because we always start our observations from antiquity and Italian art. For the time being, the northern point of view still seems "chauvinistic" to science. Art historians do not know enough about the great feat that the Italians accomplished by "inventing" the depth of space until they came up with the so-called perspective as the final solution. This completely ignores the fact that the idea of depth, like the directional axis of the basilica, is only one way of seeing space, while the other is built upwards. If so much of the art of Asia proper and the original Europe had not been lost, then we would perceive the superimposition, as it prevails in all landscapes from Maikop to Leonardo, as distinctly urnordic. Ultimately, one could think of the contrast between views of life in the vertical and horizontal sense.

If no one else does it, the art researcher will have to begin to plan the landscape given by nature from various points of view.

in context. China was the first to provide decisive stimuli for this, where architecture and landscape are so closely linked in a meaningful unity that the sense for such questions was awakened from East Asia. Above all, however, it is the oldest symbolic landscape painting, which was later combined with representation or copied from nature, that allows such trains of thought to appear in ever-growing detail.

Schätze der Scholle

Reverence and research. From an "Instruction for the leaders and workers in the investigation of old burial mounds and burial mounds", which the deserving Colonel (ret.). v. Cohausen published almost two centuries ago, we can see the following:

"Burial mounds and hill forts are the oldest monuments of German prehistory that we possess, they should therefore be held sacred against any destruction. Where this is absolutely unavoidable or where a real scientific result is achieved through their investigation and this is immediately made usable again for the common good and for the knowledge of prehistory through publication in writing and drawing, this purpose must at least really be achieved.

It is sinful and unworthy to wantonly rummage through and spoil a burial mound that has been sacred for thousands of years and has come down to us as a kind of fideicommissarifch. Investigating a burial mound is not such an entertaining thing to do on a beautiful summer's day, with a few workers and the sound of glasses. It requires attention and perseverance on the part of the person conducting it, as well as the ability to draw and measure, and the willingness to publish the results. Because the matter is too sacred for his wallet or to satisfy the curiosity of a cheerful audience." Mr. v. Cohausen then gives detailed and careful instructions for the investigation of old burial mounds and then continues:

"But for those who cannot measure and draw as much as is required here, we would like to ask: 'Let the dead rest'"

"But one always means that one is not for oneself, not for the satisfaction of the "It is not the case that a person's own curiosity disturbs the peace of the dead, or even destroys a document, but that it is done with the intention and by the means of making knowledge and material for the knowledge of prehistoric times accessible to wider circles by publishing the facts -"

Gin Early Bronze Age burial mound near Bothen, No. Leven. From Hans Müller-Wrauel, Seven. (Conclusion from issue 1, p. 24.)

There are therefore approximately 5 centimeters for the ploughing. (This means that the humus layer, including the turf, can only have been quite thin at first - which in turn agrees with observations I was able to make, according to which the mounds were preferably built in an area where no vegetation made construction difficult).

The **placing of the corpse** or the tree coffin on specially applied white sand, or, as here, on natural white sand, has also become a definite indication that certain graves belong to the Corded Ware people. Thus, many urn graves of the later Bronze Age and the subsequent Germanic Iron Age are always placed in such a way that the bottom of the urn is made of white sand, or that the bone-empty space inside the urn was filled with white sand, or that the bones inside the urn were surrounded by white sand. However, as far as my findings go, all such graves belong to the Corded Ware people or their descendants.

The grave pit for the tree coffin tomb was clearly visible in the ground, measuring exactly 2 meters in length and 1 meter in width. Towards the bottom, the grave pit was roundish. Inside the pit there was a clear discoloration of about 1.80 meters in length and 70 centimeters in width,

- It was quite obviously caused by a completely dissolved tree coffin, which was used for burial. Below this dark grey discoloration zone there was about 15 centimetres of pure white sand, followed by gravel sand with lots of small stones.

In the west of the burial ground stood a single upright stone about 35 centimeters high, a grave falle. I have also often observed such stones in graves of this type, especially beautiful and characteristic in the completely similar burial ground of Avensen-Eoerftorf, district of Harburg/E. In more recent times, a strong wooden stake up to 20 centimeters thick, which is also always in the west, takes the place of the stone stele.

The finds from the grave. Examination of the grave revealed two grave goods. A small bronze spiral ring 3-4 millimetres thick was found not quite in the middle of the grave (when lying down, so exactly in the belt area). The simplest description is: a bronze wire wrapped twice around the thumb. At the **east** end of the tomb, at the foot end, there was a beautifully carved knife made of light gray flint, 7 .3 centimeters long with a blade width of 3 centimeters. (A 4-centimeter-long fragment of such a knife was found at the extreme northern limit of the burial. It was not in the grave, but 40 centimeters deeper than the original floor - it is therefore a piece that was accidentally lost during the burial).

Spiral rings, like this one, have so far been regarded as curly rings. Here it was definitely located in the girdle area, and so at the conference^ of the Association for Northwest German Antiquities Research, Europe (Easter 1932), I expressed the conjecture that it might not have been a simple kind of girdle holder - let us think of a leather loop for hooking over it. It has been objected to me that the position in the belt area does not exclude the possibility that it was a curler, that we have cases where the severed head of the buried corpse was placed in the lap for some reason unknown to us, and that this could also have been the case here. - I am unable to commit myself to such views - it is precisely the observation of the smallest details that shows more and more the reverent preparation of the old graves.

Approximately in the middle between the stone wreath and the western end of the grave, the owner Kücks has placed a number of decorated shards were found. They show the yellow-red clay of the late Stone Age or early Bronze Age. In my opinion they belong to 2-3 different vessels, most of the broken surfaces are old. As far as I can see, no two sherds fit together - we can therefore see a so-called sherd offering in these sherds, as is often observed in Corded Ware burial mounds. The fact that these sherds were placed to the west, behind the head of the victim, also points to a sherd offering. I found similar sherds in graves of the same age in Wangerfen, district of Stade, Ehestorf, district of Zeven and in the Leistrup Forest not far from Detmold.

The height of the mound above the grave was exactly 1.15 centimeters. The profile was as follows: measured from top to bottom, first the 35 centimeter thick dark surface rind, which all our burial mounds have, then a hard layer of local stone (or black stone) 5-7 centimeters thick, followed by a layer of plaggen 30 centimeters thick and from there to the bottom of the mound loose, soft, yellow-grey-white sand.

The funeral fire. When the investigation of the actual grave had already been completed, the mound yielded another surprise: immediately in front of the eastern end of the grave, Kücks had left a piece of the mound untouched during the excavation. When we finally removed this part as well, it revealed (starting 30 centimetres below the surface) a well-built stone packing of about 1 meter in diameter, approximately
40 centimeters high. At first it was carefully covered with flat stones, mostly of a thinner kind, and on the sides there were stones on top of stones or two layers on top of each other, so that a well-like shaft was created.

After uncovering the entire complex, I discovered an en buried urn here, as found in many Corded Ware burial mounds (and as far as my observations go, only in burial mounds of the Corded Ware or in mounds built by their descendants). But instead of an urn, this stone burial contained only charcoal. Long oak logs 70-80 centimetres long and 10-15 centimetres wide were still clearly visible. The careful storage of these logs was clearly visible.

What was that? It's the coals left over from a bonfire that started here at

The fire that once browned the remains of the funeral ceremony was **a** "sacred" fire, the remains of which were so respected that they were so carefully protected. The funeral rituals of our ancestors must therefore have played a **major role.**

Because this is not the first such
This is the first find I have been able to make in mounds that belonged to the Corded Ware settlers who came to us from Thuringia. The very important cemetery of Ehestorf showed such a^ coal deposit enclosed in a protective manner by a circle of wooden poles on the outer edge of the actual inner mound; at the Eichheistern near Heeslingen in the district of Zeoen, such a larger coal deposit was enclosed by a specially made pole fence on the western edge of the mound. In the "Vrunen Barg" at Heeslingen, in a mound at Wangersen, in burial mounds at Osterei st edt, Eodenstedt and Hepstedt (district of Zeoen) and in the aforementioned mounds at Avensen-Everstors, such coal deposits were undoubtedly deliberately deposited, even if they were not particularly enclosed.

The most valuable observation on this side, however, was recently made by stuck. Kersten-Stade, who excavated a large burial mound near Grünthal-Tesperhude not far from Hamburg on the banks of the Elbe on behalf of the Kiel Museum. The mound contained several graves dating from around 1800 to 1500 BC. The oldest grave, with bronze grave goods dating back to 1800 BC, was around 50 square meters in size. This large stone-packed grave contained 2 tree coffin graves, probably mother and child. It was overlaid with huge quantities of burnt logs, often in recognizable double layers. Around the grave, however, there were 12 one-meter-high well-like stone pits, in which a strong fire had apparently once burned.

The investigation revealed that large wooden vats had once stood in these shafts during the burial of the dead, which had been unfilled with birch tar or similar flammable masses, so that blazing columns of fire had burned around the grave. Such an installation has never been found before. It is recorded in the Kiel Museum in masterly photographic images - the size and costliness of the whole complex allows us to draw conclusions about the major role played by funeral fires in the early Bronze Age. All these fires were not fires that were once used to burn the corpse, but ceremonial fires, fires that were burned in a solemn manner to honor the deceased. The storage observed at the mound described here, and in particular the covering of the charcoal left over from the funeral fire, is the most careful I have ever seen.

The burial mound is chronologically 2000-1900 BC, and probably to be regarded as a woman's grave.

Rock bunting in the Wadden Sea. The "Flensburg News" reports that the Sylter farmer Jens Mungard from Keitum, not far from the long-known Middelmarschhoog, a a burial chamber of considerable dimensions, had discovered a new small stone chamber under the edge of the quarry. The supporting stones are still in their original position, just like a capstone. Sand and silt still fill the chamber, but a superficial excavation has already revealed remains of earthenware. In addition, a previously unknown stone grave has been found far out in the Wadden Sea. Although the capstones are considerably displaced, probably by ice, the layout of the burial chamber is still clearly recognizable. Unfortunately, the site is only visible for about an hour at low tide.

Anyone who observes today's developments with an open mind and does not allow himself to be beguiled by the noisy noise of daily life, but rather compassionately traces what is slowly growing and maturing under the noise, will realize that it is beginning to "sprout" and "sprout" everywhere, that "energies in the German people that have been hidden for centuries are beginning to sprout again". Our old, genuine spiritual heritage, the high knowledge of our ancestors, is coming to life again. Some people are amazed to see what treasures are still waiting to be discovered and revealed to us. And when he penetrates deeper into this realm of wonders, he experiences to his great surprise that he finds companions in spirit everywhere.

Rudolf John Vorsteven in "The High Land of Humanity"

Die Bücherwaage

Peßler, Wilhelm, **Das Heimatmuseum im deutschen Sprachgebiet als Spiegel deutscher Kultur.** Munich: **I. F.** Leh- manns Verlag. 1927. (158 p. 94 ill. a.
51 plates) 8°. Cloth. 14 RM.

"Home is the soil on which we have grown up and in which our dead rest; home is the air that we and our children breathe; home is the house in which we were born and the church in which we were baptized. Home is the community of people in which we work; home is the history of our ancestors with their work and their struggle; and home is also the future of the people to whom we belong and whom we are called to serve. Therefore, having a homeland means not only knowing, but also wanting and working; therefore, having a homeland means not only praising the homeland and its beauty and significance, but also loving it and living for the homeland, its beauty and significance/'

This passage from the introduction clearly shows the task facing the Heimatmuseum: to preserve and strengthen the connection with the "Scholle", that which has been destroyed by the mechanical civilization of the big city. Fortunately, our people are becoming more and more aware of their own nature and its values, and this is also increasing the appreciation of local history museums. A review of the "List of local history museums in the German-speaking area" shows that many new museums have already been founded. These apprentices and journeymen need a master, and they have been given one in this book by the deserving director of the Vaterländisches Museum in Hanover. It first deals with the aim and task of the local history museums, the duties of the various authorities, the participation of the population, the main forms of the local history museum. This is followed by the two practically most important main sections "Collecting" (S. 33/79) and "Presentation in the museum". What What should be collected and how it should be done is particularly important to know, but what use are treasures if you can't enjoy them? The purpose of the demonstration is be moderate, impressive and enjoyable. Visiting a modern museum is no longer a strenuous educational obligation, it gives pleasure and motivation. How tranquil the collections in the former St. Catherine's Monastery in Stralsund are today, and what beautiful collections the Vaterländische Museum in Hanover and the corresponding department of the Hallesche Landes-Anstalt have, which has made a special name for itself by bringing old customs back to life, "to prepare understanding for those bound to the city for the imperishably rich treasure of the still living customs and traditions". - The remaining sections deal with the promotion of popular education by the local history museum, the H.-M. in the service of science, museum and preservation of monuments, revival of local traditions, cooperation between several museums. The list already mentioned comprises 32 pages. - The illustrated plates are of a pleasing variety and are abbreviated in print. Prehistory is also well represented in them. We hope that the book will have a lasting effect.

The Vereinigung der Freunde germanischer Vorgeschichte (Association of Friends of Germanic Prehistory) donated Pessler's book to one of the very youngest local history museums, the one in Horn i. L., whose rooms in the castle were inaugurated last autumn.

Suffert.

Wirth, Herman, **The Holy Original Scripture -humanity. Delivery 7 , text p .** 289-336, notes pp. 33-48, plates 271-362. 4°. Verlag Koehler L Ame- lang, Leipzig 1932. (Conclusion from issue 1.) A hymn to the ancient Sumerian god En- lil, some of whose attributes were later adopted by the Babylonian Shamash, has been copied in Sumerian and Assyrian versions from the 1st and 2nd centuries BC.
3rd (!) millennium AD; it says: "You move the doors of heaven, you pull out the bars of heaven. You cut asunder the shutters of heaven, you tear out the locks of heaven." An Advent hymn that is still used today by Christian denominations in the version I have is: "O Savior, tear out the heavens;

Come down, come down from heaven run; ripen; from heaven's door and gate, row away, where lock and bar before!" Another bi-lingual hymn, adapted to the Babylonian setting, reads very similarly: "Great hero, when you come forth from the midst of the shining heaven, Mighty hero Babbar (Shamash), when you come forth from the midst of the shining heaven, When in the lock of the shining heaven you put the key peg, When you loosen the bolt of the shining heaven, When you open the great door of the shining heaven, When you move away the lofty gate of the shining heaven, Then Anu and Bei pay homage to you full of rejoicing" (Wirth, p.322).

What is extraordinary about these connections in terms of intellectual history is no longer so much the fact that a hymn that was alive in the Near East five thousand years ago lives on in the North without any recognizable connection to tradition, but rather the following: a religious idea that originated in the North migrates to the East and comes to life again in its Nordic country of origin, long after its supporting tradition has sunk and disappeared, and after the written tradition, covered by the desert sands, has only been rescued from oblivion by the newly conquering and exploring North peoples. And quite analogously, the song, originally written for the annual Advent, was reinterpreted in the Orient to refer to the course of the day, and in the North to the annual Advent again: and it can only be explained by the Nordic origin that in these songs today we find our ancient wintry experience of the year expressed in a religiously satisfying way. The savior reborn from the earth, the Nannus terra.eMus in Tacitus, appears in the same song: " O earth, strike out, strike out, O earth, that mountain and valley all become green; O earth, bring forth this little flower, O savior from the earth spring (terra ertitus!)"; the other verses are clearly based on the idea of the sun rising again after the night of the year: "O come, O come from the heavenly hall ('when you emerge from the middle of the shining sky') ... O sun, rise! without your. Without your light there will be darkness without end." Thus, in the Indian tradition, the "Mother Earth" is also the "Birthplace of Agni", the Son of God and world light, of which it says in Rigveda (X, 18): "Spread out, earth... Like a mother with her son's robe, so envelop him, earth." (Wirth, p.379.) A few further additions may supplement Wirth's explanations. The ram, which (p. 306) in the Norse calendar of staves at the

The word "midsummer pole", whose fur was carried by the Circassians on the day of Elijah on a cross hanging in the shape of a D, has its equivalent in the Lombard custom described by Paul: a goat's fur was hung on a pole, and the riders rushing past tried to hit the fur and pole with the lance slung backwards. It seems that the connection with the spear expresses the formulaic connection of the midsummer pole with the "st, as assumed by Wirth (ibid.). Eaesarius von Heisterbach also mentions a summer celebration in which a crowned ram plays the leading role (12th century). - The boar, which kills the sun in the mountains or in the forest, belongs to the old symbolism of the sun sinking between the mountains; it is mythologized in the ancient legend of Adonis, who is killed by the boar while hunting in the forest, and in the Siegfried legend, which is strangely similar in its main features; Here, however, the death by the boar is only preserved in the form of the preceding fear dream of Kriemhilde, while the murder of the "Quelle" in the "Odenwalde" seems to have very old mythical features.

To the motif of the together

The legend of the shepherd in the enchanted mountain, whose heel is cut off when he escapes from the mountain (Wirth, p. 326), is a reminder of the myth of the beating mountains (Klazomenoi, Hnit- björg). This motif recurs in the Algonkin myth of the culture hero who has to fetch the water of life through a narrow passageway guarded by two unhealed dogs. (Wirth, p. 331f.) In a very similar way, in the Grimm fairy tale of the "Water of Life", the hero passes through a gate guarded by two lions (the oriental form of the dog).

Eremita.

Wirth, Herman, Die heilige Nr-- schrift der Menschheit. Delivery 8 : Tert
pp. 337-400, tertab. 59-69, plates 303 to 334. Leipzig: Koehler L Amelang 1932. gr. 4".

The 12th HattptstüE (already begun in delivery 7) again features an important motif, the "ladder to heaven". The dissemination and history of this motif again shows with extraordinary clarity that the

The age of religious imagery that we have adopted and passed on as seemingly incomprehensible. The motif of the heavenly leagues, which is known to us biblically from Jacob's dream, can be found conceptually and linguistically in the symbolism of the "Rimstab calendar" (Wirth, p.333f.). If, according to Wirth's assumption, " rtm" means "ram" (pillar, support, but also "frame", next to "ram") (with reference to the supporting beam preserved in "ram men"), this "frame" may be semi-slogically related to the "wheel" or the "ram". "Wiel", which we have already identified as symbols of the completed cycle of the year and thus of the winter solstice. If the "ram" as a bar is the central axis of this " frame", which starts from the point of the "completion" in the winter solstice to the mid-year point in the summer solstice? This would lead to surprising, albeit initially hypothetical, linguistic equations. For then the " rim"^"Neif" as the manifestation of this winter time would correspond to the "ram" as the winter turning point or winter zect, whereby "rtm" an old secondary form of " rike"^ represents "winter frost".

Whether a linguistic and conceptual bridge can be built from there to "Reif" in the other meaning as "tire", "wheel rim", remains to be seen - it must be noted, however, that the vowel here is different from the one there (old ai instead of ;). Wirth's assumption that the oldest rim stick was the tree trunk with notches or sprouts, the climbing tree, which Wirth links to a linguistic series derived from the Greek " stoicbeion"^. "sundial rod", "course of the shadow of the pointer rod" and "row of letters", to the Crimean "8te^a"^20, and the English "seore", "notch", and "20".

I would like to add that in the wheel clock the "ascending wheel" is the wheel that engages directly with the pendulum; originally it undoubtedly meant the "notched wheel", the original form of the cogwheel: here the regularly divided circle, the "8toi- clreion", still appears directly. In Samoyed cults the notched world tree, a birch trunk with dense foliage, is still in use; it has 9 or 7 notches, and the sky god is therefore called the "seven-notched one" (Wirth, p. 334f.). Here again mysticism has preserved for us an ancient image in marvelous clarity; in the works of Hadewych (ed. by Plaßmann, Hannover 1923, p. 75 f.), the seer comes to the middle of seven trees,

"who had the roots pointing upwards and the top pointing downwards". This is the six-tree altar with the seventh tree in the center; this corresponds to the "world tree", which follows the law of inversion and

(A); in the middle of this "grove" sits the " Veu8 sex arbores"; the

But the "angel" speaks to the seer "Mei

who has made this tree, from the beginning to the end, the deep root of the incomprehensible God understand how this is the path of the beginners to the endurance of the finishers." The ancient mystery of the year has been reawakened here, on biologically pure soil, as a mystery of inner life.

The same idea can be found in the Egyptian tradition of the "bprv-t", the "climbing trees of Amon-Min" (Wirth, p. 338), in connection with the solar mystery: "bl.bl. descends by the kpv-t after having climbed the ladder" (ibid.). The ladder can be found in medieval edification books as an allegorical image for the ascent in the virtues, which I will report on elsewhere. Incidentally, the lion-headed Egyptian "path opener" (Wirth, p. 339) corresponds exactly to the dog-headed Hecate as the "goddess of the path (einoclia) in the Orphic hymn. 7"

Again, we find in Christian transmission the symbolism of the ladder to heaven and related ideograms in typical transfer to the Christian God as the: it is the ancient mysticism of the cross, which here leads back recognizably to the annual cross (ZZ and the related forms. The old hymn "Orux uve benecliata" contains several of these images, transferred to the cross of Christ, which was also merged with old "pagan" ideas of the world tree in early Germanic Christianity. In the German version of the song of the "high holy cross" it says: "You are the right ladder, on which we rise to God, the true life" - in other words, nothing other than what once underpinned the Samoyedes' darkened cult of shame with the "seven-notched" husband as the idea of light. Another verse

reads: "You are the strong bridge (>IJ^?),

which will protect all from the dangers of the abyss (Lb^ssus!)"; the very old anterf symbol as a variation of the symbolism of the year also appears again: " You are the mighty anchor (H) from which we never trust in vain in the storm of life". For the first time, he has made it extraordinarily tangible and palpable what indestructible life dwells in what was once primal religious experience - and why it is that we still feel the primal affinity in these images of an old religion handed down to us from outside - and he has turned this feeling into "recognizing".

The iz. The main play deals in detail with the history of the development of the winter-sun, midnight snake; a realm of imagination which, as a fairy tale myth, also extends so tangibly into our own world of legends.

The dragon stone and the dragon's cave as a winter-solar cult pillar is still in front of our eyes in the Ert ernst einen; its cosmic archetype, the world ocean, the water cave of the night of the year is examined in detail. It is the apsü of oriental,the of Greek tradition and mystical syncretism. The god who splits the rock and slays the dragon can be traced from Yndra via Thor to our heroic saga. We must confine ourselves here to the reference and to what has already been said earlier in connection with the "Wurmlage", the Trojan games. The serpent, originally the symbolization of the winter arc of the year, finally becomes a "soul animal" itself, like the toad, or, as in sparser tradition, the wheel.

Also the wolf, the The wolf, the underworld animal, is also likely to have originally undergone this development as a werewolf. Thus, the human in the dragon's maw is a widespread motif: Jason, Jason, who emerges from the dragon's mouth on an Attic vase, stands next to the feathered serpent Quehalcoatl, who holds a child in his mouth (p. 374). sculptures recurs (Freising Column and others) and from here perhaps into the , heroic legend, but where it may just as well be original. In particular: **Za-** greus, who emerged from the egg (Wirth, p. 381), is to be placed alongside the Pro- togonos of the Orphic hymn, who also emerged from the egg, the world egg (O). - The "seal of life", which according to Sumerian tradition (Wirth, p. 384) the god holds before his face in order to defeat the great serpent, seems to be the year or world symbol or C>; for according to the Orphic hymn Apollo Helios has "the seal that forms the whole universe", and according to an old Russian hymn Elijah (Jlja!) has the great world seal in his custody. May one still see in this a distant memory of the Stone Age, when the stamp (seal) was the sign of the
"life" or the "world" into the life-world.
water vessel to free the dead from the "snake's" embrace? As an important cultic device, this "seal" may have acquired slightly mythical significance.

The **14th main section** deals with the "fish", a curious side piece to the snake, which has become known and enduring especially through its adoption in early Christian symbolism. Wirth justifies the transition from the "snake" to the "fish" with the intermediate link of the "snake-fish" (eel); to the mythological justification given there (p. 390) it should be added that in the Grimm fairy tale the king still eats the white snake in order to become knowledgeable about the future; in the fairy tale "Vom fischer un syner Fru" it is the fish itself that has the gift of prophecy with the gift of transformation. The two snakes of the year therefore have their counterpart in the two fish of the year, which were already found in the cult cave of La Pileta (still in the constellation today); Proteus, who transforms himself into a fish in order to prophesy, also belongs here. - The main section on the fish extends two pages into the 9th edition. - We will continue with the story.

Hermit.

"The belief that our cultural preconditions lie exclusively in the Mediterranean fringes, or, what is the same, that there is for us only a carrion fish, Lein Germanic antiquity, is a strange fallacy. It amounts to saying that the Germanic peoples do not exist in cultural history, by far the best known European people, from whom we are separated by the alienation process, but with whom we are much more closely connected than with Romans, Greeks and Orientals. "

Gustav Deckel

Zeitſchriftenſchau

The origin and development of the Germanic tribes

Otto **Reche, Die Urbevölkerung Kord–-Germany.** "Die Sonne", Armanenver- lag, Leipzig, 9th edition, issue 10. On the basis of the examination of the skeletal remains from Lake Pritzerber (Mark Brandenburg), whose affiliation to the early Mesolithic period is confirmed by the material finds, as well as other skeletal finds, also from Silesia and the Rhineland, it emerges that the Nordic race was already dominant in northern Central Europe at this time, and that there is no reason to assume a different original population. The population of southern Germany, on the other hand, seems to have originated from a mixture of the Nordic race with a smaller, round-headed race, presumably of eastern origin, migrating along the Danube, as the Ofnet finds already show.

Paul Kretschmer, **Die Urgeschichte der Germanen und die germanische Laut verschiebung.** Wiener prähistorische Zeitschrift, 19. Jahrg. 1932. The Germanic sound shift has been partly attributed by researchers to the influences of a different indigenous population, which the Germanic peoples are said to have encountered when they immigrated to Central and Northern Europe. The author proves that these attempts at explanation are quite absurd, that the sound shifts are rather processes of an internal linguistic nature which could also be observed elsewhere and that it is precisely the "unoriginality" of Germanic which proves its great age and its down-to-earth nature.

W. Petzsch, Die Mische Emzelgradkub tur. Mannus 24, 1-3. The Jutish single grave culture, which is no less important for the development of the Germen than the Megalithic culture, has recently been derived from the Thuringian string pottery. This is countered by the fact that the oldest forms of the Jutlandic battle axes and pottery can hardly be derived from Central Germany, while on the other hand the indigenous development from the shell midden culture is inevitable and logical. Between the megalithic people and the individual burial peoples There must have been a great correspondence between the two; after all, individual graves with megalithic contents are just as common as individual grave culture is sometimes found in megalithic graves. A common origin cannot therefore be dismissed out of hand; it is much more a question of closely related peoples, one of which has moved over to the megalithic tomb idea, while the other has remained with the ancient custom of the single grave. The same tendency towards preservation on the one hand and progress on the other is also evident in the economic sphere.

Hermann Schroller, **Die nordische Kultur in ihren Beziehungen zur Bandkera- mE.** Nachrichten aus Niedersachsens Urgeschichte, No. 6, 1932. Based on a detailed study of the Linear Pottery groups of south-eastern Europe, the author shows that the first Nordic culture with which the Neolithic Linear Pottery people had to interact in central Europe is to be found in the central German lowland culture. He then attempts to prove that this was the cultural center for the development of the Neolithic in northern Central Europe.

Germanic migration routes and tribal cultures

Martin lahn, **Oer Wanderweg der Kimbern/ Teutonen und Wandalen.** Manus 24, 1-3. The common opinion that the Cimbri and Teutons made their way on land up through Schleswig- Holstein and the Elbe is contradicted by the population density of these regions. In fact, it is much more appropriate to the seafaring character of these tribes that they left their old homeland in northern Jutland by sea. In the case of the Vandals, research has now shown that they reached their south-east German empire by sea via the mouth of the Oder and or by migrating upwards. The most extensive cultural correspondence between Nisder- schlesten and the neighboring areas and the North Jutland Vendsyssel have made the origin of the Vandals from North Jutland a certainty. Already in this

The Cimbri, Teutons and Vandals are closely linked in their homeland; thus the Cimbri and Teutons appear to be the vanguard of this movement of peoples. They were defeated by the Boii and moved further south to their heroic downfall. The broad front of the Vandals, on the other hand, drove the Boii away and the procession came to a standstill, as they found enough land here in the Oder region to satisfy their needs. It was here that the Vandal kingdom came into being, only to meet a similar fate 500 years later as their fellow tribesmen from their Nordic homeland.

Ernst Petersen, **Lu den frühesten Wanderungen der Westgermanen.** Mannus 24, 1-3. Cultural finds testify that as early as the 2nd century BC, West Germanic peoples were also involved in the Germanic expansion into south-eastern Europe, whose origin, according to the character of the finds, is to be sought approximately in northern Brandenburg and the adjoining parts of Pomerania.

M. König, **WUand-Serbst-Westpreußen.** Ibid. The excavation of a residential site on the Klapperberge near Zerbst yielded, among other finds indicating close ties to the Vandalic-Burgundian culture on the Vistula bend, a vessel with a ship drawing and ruins that make up the word "Skir". Thus, not only the eauname Zerbst (Ske- rewist-Skiriwlst), but also the cultural findings and the inscription indicate that Skirs settled here.

Heinz Amberger, **Luv Herkunft und Verbrettung der rheinischen Mischkultuv der Eisenzeit.** Mannus 24, 1-3 The tradition reports that the Treuerer were a people with Celtic culture and language, but of Germanic descent. - The archaeological investigation of the Rhine region shows that at the end of the Bronze Age Germanic peoples lived north of the Lippe, and Celts settled south of it in a sparsely populated area. These intensified during the early Hallstatt period, in the

In the 7th century BC, however, a considerable Germanic immigration began and a Celtic-Germanic mixed population developed. Under pressure from the Germanic tribes, they pushed further south to the Middle Rhine, where they came under the cultural influence of the Celts in the course of the Latene period. The dual character of these tribes is thus based less on the loss of Germanic blood than on their complete cultural blending.

Lue SredlungKforfchuttg

Hermann Strunk, **Flurnamen und Vorgeschichte.** Altpreußische Forschungen, Verlag Gräfe L Unzer, Königsberg i. Pr., 9- Jahrg. 1932. The author shows the frequent coincidence of peculiar old field names and prehistoric sites and points out that this source of tradition can also be used as a guide for spade research.

F. Rüttner and A**.** Steeges, **studies on the settlement history of the Lower** German **lowlands.** Rheinische Vierteljahrs- blätter, Verlag Röhrscheid-Bonn, Jahrg. 2, Heft 4 .
"-heim" names in the Lower Rhine region can be traced back to individual Frankish farmsteads. The choice of settlement sites indicates that both agriculture and animal husbandry were the basis of the economy, whereas the earlier Roman settlements were characterized by completely different aspects.

Walter Schmid-Graz, Koreia. Mannus 24, 1-3. During the excavation of Noreia (St. Margarethen near Neu markt in Styria), in addition to very impressive fortifications and numerous settlement sites, the royal house and a sanctuary (round building with altar, sacrificial pit and cult pole) were also uncovered. Not far from Noreia, traces of the Cimbri camp have also been excavated.

Erich Eierach, Lnugarttio. Wiener prähistorische Zeitschrift, 19. Jahrg. 1932. A Roman inscription from the Marcomannic Wars " Viatorme ^ .nZustoruZn) exercitus cui bau^aricione sectit" can be found at the end of the village of Trenèín on the road to Teplice. It thus contains the oldest and only Germanic place name on the site. The name Laugaricio can be traced back to the proper name Laugarich.

Bruno **Ehrlich, Erlang, Benkenstem and Meislatein.** A new contribution to Truso research. Mannus 24, 1-3. What Haithabu is for the northwest and Vi- neta for Pomerania, Truso, the rich trading center reported by the Viking Wulfstan, is for the German northeast. Numerous cultural finds and factual considerations indicate that the old trading center, which was easily accessible by ship, is far more likely to be found in the city of Elbing than further inland.

Hertha Schemmel.

Vereinsnachrichten

T Conference in Vermont." There has been a change in the distribution of the events: the guided tours at the Externste inen and in Österholz will not take place after the conference - as was announced in the January issue - but before, on the Tuesday after Pentecost (June 6), starting at 8:00 am. This will be followed by two and three days in Pyrmont (Schellenberg, Pyrmonter Sprudel, Heilingsburg, Kilianskirche Lügde, Altschieder). Participant ticket 4 Mk. (single day 1.50). Registrations should be sent as early as possible to Oberstleutnant a. d. Platz, Detmold, Bandelstr.7 (Postscheck Hannover 65278). The exact agenda will be published in the March issue.

The Vuemen branch (address E. Ritter, Kreftingstr. 10) of the Friends of Germanic Borg reports that the lectures held so far (see " Germanien", issue 1) have been very well received. Interest in them is being shown in ever wider circles, and advertising for the association and the journal is progressing successfully. The discussions after the lectures were lively and the major Bremen press published considerable reports. The well-known events of "Böttcher straße" (Gmeralkonsul Vr. Roselius) sympathetically support the efforts of the local group. Modern museum visits and scientific excursions are planned for the summer.

The Essen chapter of the Freunde germanischer Vorgeschichte reports on the founding meeting on December 10. 1932:

On the 10th of July 1932, Mr. Studienrat Ricken had invited a circle of friends of our cause to the "Vereiüshaus" at the main railway station for the founding of the local group in Essen, which had already been announced in issue l, 1933. The attendance certainly lived up to expectations. At the unanimous request of those present, a local association of "Friends of German Prehistory" was formed under the leadership of Mr. Paul Ricken, Kortumstr. 35, Rector Otto Kleinmann, Allerstr. 3, took over the office of secretary, and Mr. Otto Domann, Bismarckstr. 65, took over the office of accountant. It was decided to raise a small annual contribution and to make it possible to keep the journal for those circles that are not in a position to do so on their own. For this purpose, small Groups of 2 to 6 members will be formed in which the magazine will circulate. Meetings with lectures are to be held on 3rd Thursday of the odd-numbered months. The location of these regular meetings will be announced. The establishment of a library is planned.

For the next meeting Mr. Schuhmacher, Essen, will give a lecture: "Sites of Germanic Prehistory", impressions from a tour led by Director Teudt and his staff.

On the second horn at 8 p.m., Mr. Teudt will speak at the "Vereinshaus" hotel (right next to the main railway station) about: "Pictures from Germanic prehistory". The lecture takes into account listeners who do not yet know anything about Teudt's observations, but essentially offers something new compared to what Teudt presented two years ago in the "Historischer Verein für Stadt und Stift Essen". We ask all friends from Essen and the Ruhr region to attend the lecture, which will be supported by a wealth of photographic material. Information from Stüdienrat Ricken, Essen, Kortumstr. 35.

§ Otto Kleinmann,

The next meeting of the Pagen branch of the Freunde germ. Borg will take place on Saturday, Feb. 4, at 5:30 p.m. in the Hagener Hof (Hugo Preuß-Str.14). Speakers will be Psr. Prein (Hohenlimburg) on "Historical field names in the light of Westphalian legend" and teacher Pielhau (Linderhausen) on "Observations on field names and old iron smelters near Linderhausen". Followed by an exchange of ideas. Out-of-towners should think about cheap Sunday return tickets! (Inquiry to

Jng. Mrs. Kottmann, Hagen, Eppenhauser Str. 31).

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Germanien
Monatshefte für Vorgeſchichte
zur Erkenntnis deutſchen Weſens
1933 März/Lenzing Heft 3

The majesty of the Sorbian people

By NrriverfrtAtKprofessor Dr. Ernst Bergmann/ Leipzig

We poor Germans! We haven't just been paying reparations since the Second World War. For a thousand years, ever since we were "Christianized", we have been paying tribute to foreign countries. And not just with our goods, but also with our blood and our souls. Only the study of prehistory, especially prehistoric history, is capable of correcting our concepts of the nature of Nordic man. For the Nordic man grew up in the struggle with a harsh climate, which trains us to help ourselves. Man must laboriously wrest his condition of existence from the nature of the land on a daily basis. He must defy the weather with his hunger and his frost. This is a hard school of life. It creates forged natures.

This gave rise to a race that had learned to trust in itself. The cate goric imperative of duty and self-belief shaped the Nordic man. The eternal struggle with the forces of nature taught them the moral concept of "Thou shalt". Even ancient Norse mythology, the battle of the Aesir with the giants, illustrates Kant's moral doctrine. The Asm embody the bright and victorious light powers of human intellect and willpower, the giants the dark forces of nature in the Norse world. Baldur kills the Frost Giant, i.e. hunger, Nordic existence. Primordial knowledge of the permanent threat of doom emanating from Niflheim lies dormant in Wotanism. From here comes the high moralism of the old Germanic saga of the gods with its tragic underpainting. From here the will to heroism. From the whale they are chosen, the noblest who will one day protect the Asenburg. They represent a moral quality. The hope of the god goes to them. Don't we Nordics all come from the whale? Don't we all fight with the giants? Nature imposes this battle on us. That is why it was in the Nordic countries, not in the southern ones, that humanity rose to conquer the earth in science, art and technology. The will to help oneself, to redeem oneself, is the secret of Nordic activism, which is called

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Germanien

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We poor Germans! We haven't just been paying reparations since the Second World War. For a thousand years, ever since we were "Christianized", we have been paying tribute to foreign countries. And not only with our goods, but also with our! Blood and our souls. Only the study of prehistory, especially prehistoric history, is capable of correcting our concepts of the nature of the Nordic people. For the Nordic man grew up in a harsh climate that trains him to help himself. Man has to laboriously wrest his living conditions from the nature of the land on a daily basis. He has to defy the winter with its hunger and frost. This is a hard school of life. It creates forged natures.

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The Nordic man knows the complete reawakening of nature after a long winter's sleep. But those who see spring, the true Nordic spring, see the living earth and the eternal earthly rebirth. He sees the to and fro of the divine in nature and in reality. He truly sees it and also experiences it in himself and his life and creative power, the reawakening of God's nature in the May light of the cool Nordic earth. This is why migratory birds return to their Nordic breeding grounds every year. Why? To see God Baldur in the miracle of rebirth. Once they have had their fill of him, only then is the balmy south good again.

This is how the Northerner learns to fight from nature, especially for the most divine, that exists, life itself. So how could Nordic man ever become earth-weary and addicted to the other world, when a new earth blossoms for him every year? It is only thanks to the creative cooperation of the Nordic spirit that humanity can once again become earth-happy, that the old relentless "you should" demand in the self-giving of conscience returns. The starry heavens may be above me, but the moral law is not. It is within me. And this "thou shalt" demand returns as a new giant battle in which we ourselves are the hammer with which we forge our moral man.

Before their change of faith, the Germanic tribes knew no asceticism, no monasticism, no "mortification of the flesh" and no cursing of man's natural vital functions. This whole confused ethic of decomposition of the will-sick Mediterranean people, who in the age of Marcus Aurelius went into the desert in droves to sleep on shards at night and crucify the "old Adam", was alien to them in their deepest essence. Their hectic feeling regarded the greatness, purity, sublimity and beauty of the eternal nature. A quiet murmur in the branches, a stillness in the treetops, that is what gave our forefathers the feeling of sacredness, as the origin and beginning of everything religious. Not only the forest is sacred, life itself is an infinitely sacred thing, which we should not devalue by adding to life in our imagination. Death is also sacred, our sublime return to the great Mother Nature. Sacred is life and death, for it is the law of the world. And sacred is the springtime of the German soul, which is now bursting forth, for in it we sense our nation's rebirth and resurrection.

How can a people become a leader if the holy places of their religion are not in their own country? Even the Arab has his Mecca in his own country, the Indian his Benares. Our ancestors worshipped the divine in the rustling of sacred groves, in the lake of the Nerthus, on mountain peaks, in the home stream, in springs and ancient giant trees. Then came the change of faith a thousand years ago, and all that was holy in their own country became a dark, gloomy, pagan, devilish past. The Germanic sacrificial stones stood lonely and deserted, and the Germans had to learn that the holy places where the foot of the divine had touched the earth were far from their shoulders. He had to understand that salvation had come "ultra moutes" to earth. He had to learn to despise his homeland and to regard foreign lands as nobler and more worthy than his own. But we must give our people back their living and effective faith in the present, we must keep before their eyes their great history of souls and spirits, from the sight of which they can draw strength and confidence in themselves and in the divine that lives and has revealed itself in their own being.

(Aus Abſchnitten des Bergmannſchen Werkes „Die deutſche Nationalkirche" [ſ. Seite 88 vorliegenden Heftes] bearbeitet. Schriftleitung.)

The nobility of the Germanic woman

By Hans Wolfgang Beym

1.

Many years ago, Alexander Bngge wrote a Viking book about Hungerland. One pearl of these "pictures from the Nordic past" has been preserved for posterity. "To determine the cultural level of a people, nothing is as important as knowing the position of women in the community." This sentence is short and rich in content, but all the less familiar to the educational heritage of our people. Which logically tempts us to take a cheerful look at the work of those who help to clarify history and prehistory here. And last but not least, the incipient transformation of German people into culturally vigilant people who recognize what is genuine in their blood and soul, spirit and customs and want to bring them to life in a tangible way. If, on the other hand, the nature of marriage (as a gender-social community in a cultural environment) most clearly clarifies the position of women, it is clear that the question of culture-determining values must be raised beforehand.

2.

In this context, a consideration made by the philosopher Ernst Bergmann in his work "Erkenntnisgeist und Muttergeist", who was struggling to develop a German ethic, is significant. Goethe's male psyche, as he himself saw it wandering through his labyrinthine soul, would appear to be more or less unrestrained. Not so the poet's female figures. With sure instinct, they would clarify the confused actions of men to goodness and reason and, like Mignon, choose heavenly powers as their companions. And in scanning the female soul, Goethe would have presented an ideal of humanity crystallized to the highest perfection in the Iphigenia type. And the poet's attempt to venerate ancient women in the image of a larger-than-life Juno would only express how woman, as the living revelation of a divine law, still stands before the awakening humanity of every cultural age! Thus, if it may be said, the meaning of Faust's redemption can still be discovered despite everything.

If we think in comparison of the eternal immaturity of the son in relation to the mother emphasized by Hesiod, of the harmony of the eternal feminine celebrated by Pythagoras or of the Phaeacian queen transfigured to divinity by Eusthates, then here too the wisdom of having discovered the essence of true culture in the adorable female and mother being would prevail. And if we can rightly describe the pre-Apollinian period of the Greeks as the bearer of such a culture, it is only later that forces emerge that have a disruptive and corrosive effect. In Bergmann's sense, not least a spreading Christianity would stamp the divine primordial destiny of a worldly culture as a tragicomic distortion and thus begin a cultural aberration that would fill the content of long centuries. The religiously underpinned nobility of woman is dwindling, and at the source of human dignity, a threadbare growth is proliferating.

The female nobility tested on the Iphigenia type itself is quickly clarified. A woman who can confess to the: Taurian king Thoas "to have saved her soul from treachery", thus illuminates the invisible power of a heroic personality. Before this, every humanly possible tyrannical power fades away and is transformed into a forgiving and

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understanding gesture. And the question is already happily raised: Does this: Does not the image of Iphigenia fully reflect what the profound Vilhelm Gröndech recognized as a trait of the ancient Germanic woman and expressed in Lhantepie de la Saussaye's textbook on the history of religion? That this woman "is usually closer to the divine than the man because of her nature" and carries within herself that "inviolability and inviolability of sacred power" which are inherent in a personality respected by unwritten laws! Ernst Bergmann, too, in his latest work " The German National Church" (cf. discussion on page 88), clarifying the classical model, makes it clear that in Goethe's Iphigenia type only a Nordic-Old Germanic model comes to life again. It would thus seem that perhaps the brightest moment in Goethe's work, his "gospel of German humanity" (as Gundolf calls the Iphigenia play), inevitably brings preserved Germanic heritage to the surface with instinctive certainty. It is therefore no coincidence that the Iphigenia type is repeatedly touched upon in the treasure trove of thought and research of those struggling for Germanic renewal.

3.

One lesson to be drawn from this is therefore: Strip off Iphigenia's Greek robe, replace it with one that has since been recognized through research, and the old Germanic type of woman returns. Goethe wanted and had to draw it and was merely embarrassed by the outer shell. And whenever German poets tried to do justice to it, they were all the less aware of the ger manic ideal of woman embodied in Iphigenia. A Thusnelda, such as that presented in Kleist's Battle of Man, is far removed from this ideal. A woman who is able to make it possible for the Roman legate Ventidius to steal a curl in the first place rightly confesses in a weak hour that she herself is "unfortunately to blame for the error that seized this young man's heart". And insofar as she chooses her own husband as a guardian spirit against Roman audacity in her pouting resentment, she lacks that trait of innate self-help and self-responsibility that is so characteristic of Iphigenia's vocal personality.

It is gratifying that Bernhard Kummer in "Midgard's Downfall" takes the same view and tries to justify the high position of Germanic women on the basis of religion with compelling scholarly logic. All true culture would thus be underpinned by religion. However, not to have expanded this, but to have essentially disturbed it, would, according to Kummer, be to blame Christianity. By teaching for many hundreds of years to "rethink the life element of love into the life shackle of sin", to regard woman as a being of sexual bondage or obedience, who becomes the property of man at the loss of her personality - it thus undermines the morality peculiar to the Germanic people. The woman as an originally sacred personality is reduced to an object of legal judgment. The concept of the sinful flesh or the hostile division of body and soul, which was alien to the Nordic man (as the content of the sagas testifies) and was to remain alien to him forever, is circulating.

However, the "conversion work" on the Germanic man was so lasting that his descendants have almost forgotten that people certainly do not become better by uprooting sacred intrinsic values. Again, it is obvious that in the religious world-escape wasteland that has come over from Palestine, there can be no room for a woman who, like Tannhäuser's "heavenly mediator", is infinitely rich in soul and holiness at the center of moral life. And - trusting in herself - deceives the realms of the hereafter already realized in her own heart...

4.

Basically strange: if ecclesiastical desire claims to have first taught Germania customs and culture, the Roman Cornelius Tacitus must have already known far earlier what the Germanic peoples were to be credited with in terms of culture. And that his praise that in Ger mania "good customs were more effective than good laws elsewhere" cannot be denied even by practiced mirror fencing. After all, the Roman writer's praise of the sanctity of Germanic marriage and his entire presentation of the respected role of women in Germanic tribal life can only serve as a solemn warning against the degenerative phenomena of his own people, who are on the verge of slipping away from the original breeding ground of true culture and becoming entangled in the questionable web of "over-refined" civilization.

In view of this incomparably important perspective, the sufficiently well-known historical source of Tacitus is all the more valuable for us. By and large, however, it has remained the only source from which the educational treasure trove of the German par excellence still draws its knowledge about the ancient Germanic tribes today, or from which it obtains it. However, there are researchers who believe they have to warn against the captiousness or possible ambiguity of the source content. In recent times, Gustav Neckel has done a great deal to supplement, enlighten and dispel prejudices.

5.

What this scholar captures in a few pages in his work "Love and Marriage among the Pre-Christian Germanic Tribes" nevertheless appears to be an exhaustive outline and, in the author's own judgment, "new in the sense that the results run directly counter to the prevailing scholarly opinion!" A judgment that is certainly not detrimental to a desirable dissemination of the book and that offers the prospect of shaking up the widest circles and giving them food for thought.

A prelude - emphasizing the church's denial and distortion of source-based facts - also reminds us of the erroneous attitude of "enlightened" Europeans, who supposedly regard themselves as the pinnacle of culture. What this would mean for the question of marriage is that the ideal of a marriage entered into in good faith should be seen as a link in the development of marriage, which should have been preceded by group and polygamous marriage. Instead, under the weight of Old Norse and Germanic source material (e.g. the "Code of the Visigoths"), the widely practised defense of such an eternal marriage would collapse, just as the much-vaunted "purchase" of the bride would not be seen as a legal "valuation of goods", but rather as a contract for performance and consideration, which finds its solemn expression in the "mittum" (Old Norse mundr), an honorary gift from the bridegroom to the bride, who sacrifices part of her freedom. The ancient Germans did not know a marriage of force based on the complete self-importance of the man, but rather a lifelong marriage based on the equality of the spouses and the moral sovereignty of the woman, as is proven beyond Tacitus by Germanic written sources, archaeological findings and, above all, the related-sounding content of the sagas, the original narrative works of ancient Icelandic literature (which have become known to us since the 20th century).

Neüel convincingly evaluates this material, presents samples and interprets
The Germanic tribesmen, however, are not only interested in the content of the book, they also seek to reduce insinuations of the man's supposed right to chastise or kill to their core of truth, in order to finally bow to the realization that only the image of high sexual ethics can exist before the Germanic tribesmen.

Source facts become eloquent witnesses to the popularly rooted view "of the reprehensibility of adultery and all other extramarital love affairs and the monopoly position of marriage, which is something far more general than the husband's exclusive right to his wife's property... But it seems equally important that the chivalry against women and the legal protection of the wife in Germania are just as pre-Christian as marriage itself as a form and norm of love... If today's opponents and radical reformers of marriage regard the Church as the real or only opponent of their plans for innovation, which has created and maintains what they are fighting against, they overlook the high, pre-Christian age of marriage and the ideals of chastity and fidelity associated with it in Northern Europe. Should the theological faculties really be abolished, Christian worship banned and the Bible burned along with all the religious literature based on it, this would not yet be a victory over the monogamic idea itself." This last sentence should be more than just a warning. It shimmers through that the course of history has probably already passed a peak that basically rose to the heights where an all too disregarded German past called it its own.

6.

The deepest meaning of the briefly discussed topic? Philosophers and researchers around Nordland and Germanism offer what forces us Germans to reflect on ourselves after many years of fateful hardship. The hour seems to have come when what is offered no longer needs to be submerged in the maelstrom of everyday life and bourgeois comfort. Out of forgetfulness, to be sure, which is so infinitely close to us Germans, because we are restless scouts into the future and less into the past. But if the most sacred - and the woman will have to remain so as long as a culture can exist at all - can be discovered in dreamy serenity already in the dawn of our cultural development, then it will be doubly useful to be able to carve out the indirect future all the more eloquently from looking backwards.

Gin Fairy tales from the Brothers Grimm from the time of violent Christianization -er Saxons to the part of the Franks

CoMmitteeM in front MuseumDirector Dv. L. KademacheiZ Cologne

A number of documents have been handed down about the forcible conversion in Germania, which, starting from Rome, probably found its most zealous and ruthless representative in ~~Charlemagne the Frank. But we have no record of the spirit in which the oppressed people received~~ these decrees; all documents are silent on the subject, as the writers of the chronicles of the time naturally belonged to the other side.

Now, at Christmas 1932, we found a fairy tale in the Grimm brothers' children's and folk tales (large illustrated edition of Deutsche Verlags statt zu Stuttgart No. 138) that sheds light on the situation in a flash. Because of its great significance, it is reproduced here verbatim.

"Knoist un fine dre Sühne.

Between Werrel and Soist, a man was walking, and he had a knee, he had three atonements; one was blind, the other was lame, and the other was split-naked. They were walking across the field when they saw a hare. The blind one looked at it, the lame one sank down, the naked one stuck his head in the ground. Then they came across a great almighty weapon.

ter, do wurm dre Schippe uppe, dat eene, dat rann, dat aunere, hat sank, dat dridde, do was teen Buoden inne. When there were no bottoms inside, they all went inside.

Then they came to an almighty big wood (forest!), there was a grant all mighty boom inside, in the boom was an almighty gray chapel. In the chapel there was a hail-stricken sexton and a booming pastor, the third to beat the water with clubs.

Sielig is de Mann,
De dem Wiggewater entloupen kann!"

The following should result from the content:

The farmer Knoist, who lives in Westphalia between Wert and Soest, has three sons who one day go to an unspecified destination. However, the journey provides an opportunity to show that these sons are physically and mentally inferior, which allows conclusions to be drawn about the father himself. The journey is told in the style of a mythical fairy tale until the peasants reach a large rampart where there is a mighty tree with a large chapel in which a pastor and a sexton baptize. The whole population of a certain district is ordered to attend this ceremony. The three sons of the Knoist, however, complied with the commandment without any sense of compulsion, as can be seen from the hare hunt. They were not reluctant to be baptized. The others, the people, gathered at the place of baptism only by strict order, must be made compliant for the baptism ceremony by physical punishment. This presupposes the presence of Frankish warriors.

This explains the outcry of a tormented national soul in the final verses:

"Sielig is de Mann,
De dem Wiggewater entloupen kann!"

It is well known how attached the Germanic tribes were to their homeland and to life with their fellow tribesmen, but in the face of the constraints of conscience that now prevailed, even a life away from home seemed blissful.

The fairy tale also reveals where these forced baptisms took place.
information. It is the Germanic place of worship of the district to which the land between Werl and Soest belonged. A spacious chapel, often made of stone, was erected at the ancient cult tree for baptism. A rampart enclosed the entire place of worship.

There is evidence of such facilities in Saxony right up to the present day. It is worth remembering to the Wilzenberg in the Sauerland near Schmallenberg. A well-preserved system of ramparts surrounds the hilltop. Crosses and other Christian symbols are still present today, to which the population used to pray very eagerly. The Tönsberg near Örling- hausen i. L. also belongs here. The extensive rampart system is not missing here, it is even particularly grand. Inside is a very ancient stone building called the "Heidenkirche", which can probably also be traced back to such a "baptistery".

"It is more than a strange fairytale motif when heroes like Sigurd understand the language of birds. The best, those who were most deeply connected to life, most closely connected to the divine, had the sixth sense with which they were able to look beyond the externally perceptible world, into the hinterland of life, into its secrets. The ideal of wisdom plays a dominant role in Nordic paganism, a wisdom that mostly consists of recognizing hidden things, " Bernhard Kummer in "Midgard's Downfall"

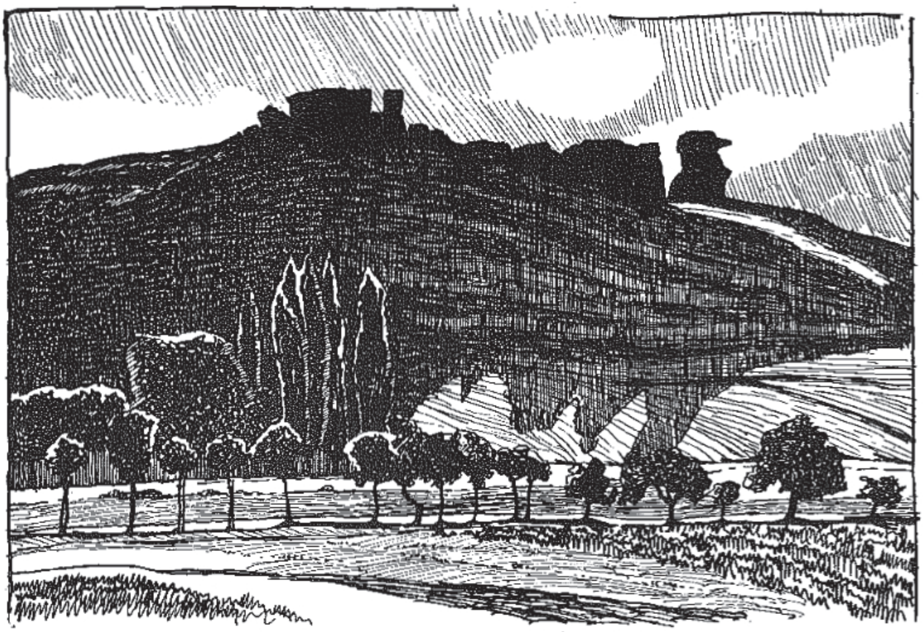


Fig. 1: Königstein from 0. N. Zeichnung v. G. Kell, Quedlinburg.

The Aömgstem near Westerhausen am Harz, a site of prehistoric sun worship

By Dnsenieuv G. Kerl/ Nuedlinburs

With these lines, I am making public findings that are the result of many years of observation and repeated repeated examination of all circumstances for and against. I had previously kept quiet about it and only occasionally informed a few interested parties. The first time I spoke about it to a larger audience was on June 24, 1931. At that time, the "Heimatkundliche Arbeitsgemeinschaft des Schulaufsichtsbezirkes Qued linburg" (local history working group of the Qued linburg school district) was meeting in Westerhausen, and I had the opportunity to give a lecture on the spot to around 60 ladies and gentlemen, including two museum directors from neighboring towns, in which I gave the following explanations about the Königstein, unedited for the readers of this magazine.

I was prompted to issue my restraint primarily by the following circumstance:

The view of our Germanic prehistory suggested by Teudt is, as I can constantly convince myself, spreading with gratifying speed. Circles that only a few years ago were totally opposed to such ideas are now looking for evidence for them. Even the Königstein, until then a conspicuous but little-noticed feature of the Vorharz landscape, has not escaped the fate of being "discovered". History societies make pilgrimages to it, publications are said to have been made about it, which I do not know, but which I must counter with the claim of the older discoverer. My observations go back to 1902 and those of my Westerhausen colleague, Mr. Konrektor Weißenborn, to 1893! -

I have already said the necessary things about the structure of the landscape in the section "Introduction" to my essay "Neue Beobachtungen zur Vorgeschichte an den Felsen vor dem östlichen Nordharz", Germanien, 1. Folge, Heft 3, page 46 ff. I add that the most significant of the folds created by the Eebirgs thrust is called the "Quedlinburger Sattel". Weathering and erosion have long since destroyed it, so that only pieces of the "saddle core" remain at both ends and two "rim trains" in between. The Königstein belongs to the so-called " southern" ridge, which runs here from XVblXV to 080 and reaches 190.4 rn above sea level below the rock.

Towards 1^0, the mountain ridge drops in a steep slope by 54 m into a wide valley hollow, which was still filled by a lake at the end of the 17th century, while on the 88>N side, which only drops 42 m in total, an approximately 75 m wide terrace is interposed.

The rock itself consists of sandstone, which was first crushed into shards by rock pressure and then cemented together again by a quartz solution to form a mass that defies weathering. As the soft sandstone weathers out easily, while the white quartz veins remain indestructible, it shows the so-called "wa b structure" almost everywhere. Incidentally, this peculiar texture makes the stone unsuitable for any purpose, and here one must say "fortunately"! Otherwise, the Lönigstein would probably have long since fallen victim to the acquisitiveness of its owners, like so many of the picturesque quartzite cliffs, most of which have been turned into paving stones.

The rock, which looks like a scattered piece of the famous "Devil's Wall", is almost 150 m long, but only around 8-9 m thick and up to around 15 m high. It is divided into two sharply separated parts, both of which have the highly conspicuous Amrihlinie of low

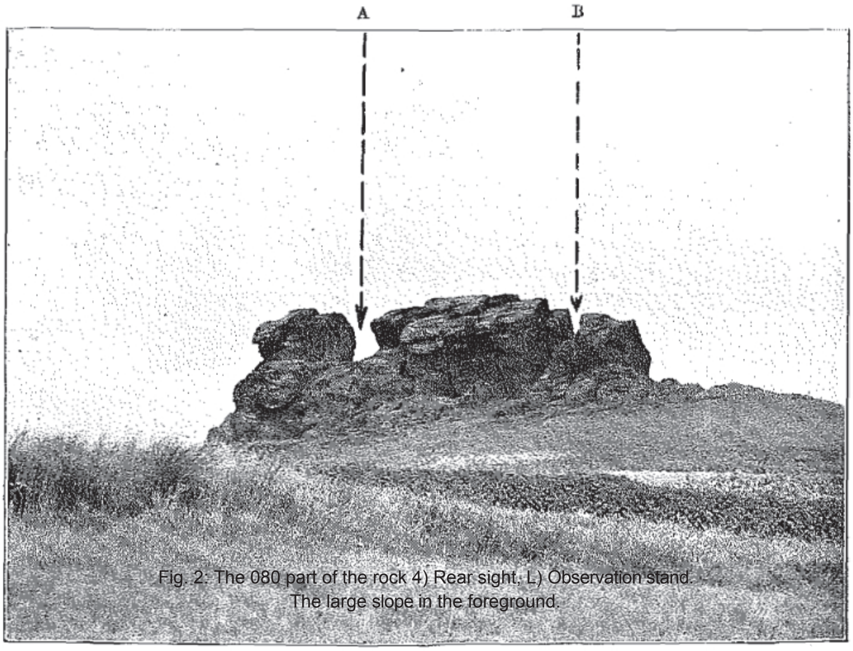


Fig. 2: The 080 part of the rock 4) Rear sight, L) Observation stand.
The large slope in the foreground.

Aufnahme Th. Weigel, Bad Harzburg.

huddled dromedaries, which look out towards the Braunschweiger Land only 1000 m away. For us, only the smaller but higher rock in the O8O comes into question. (General view Fig. 1 and Fig. 2.)

The view from the above-mentioned terrace shows two deep incisions. The larger one, on the left, is located between the neck and back of the catfish (H.), the one on the right at the end of the tail (k). Both are important (Fig. 2). Below the incision, three basin-like depressions have been carved into the rock face, one above the other, whose shadows are so strong in the evening when the sun is at a suitable angle that they form a striking object even at a distance of 3^/ZIcm. Incidentally, the terrace, divided into many small plots of land used for vegetable growing, is almost littered with the shards of prehistoric burial urns. Several stone cist graves uncovered here have been reinstalled in the Quedlinburg Castle Museum.

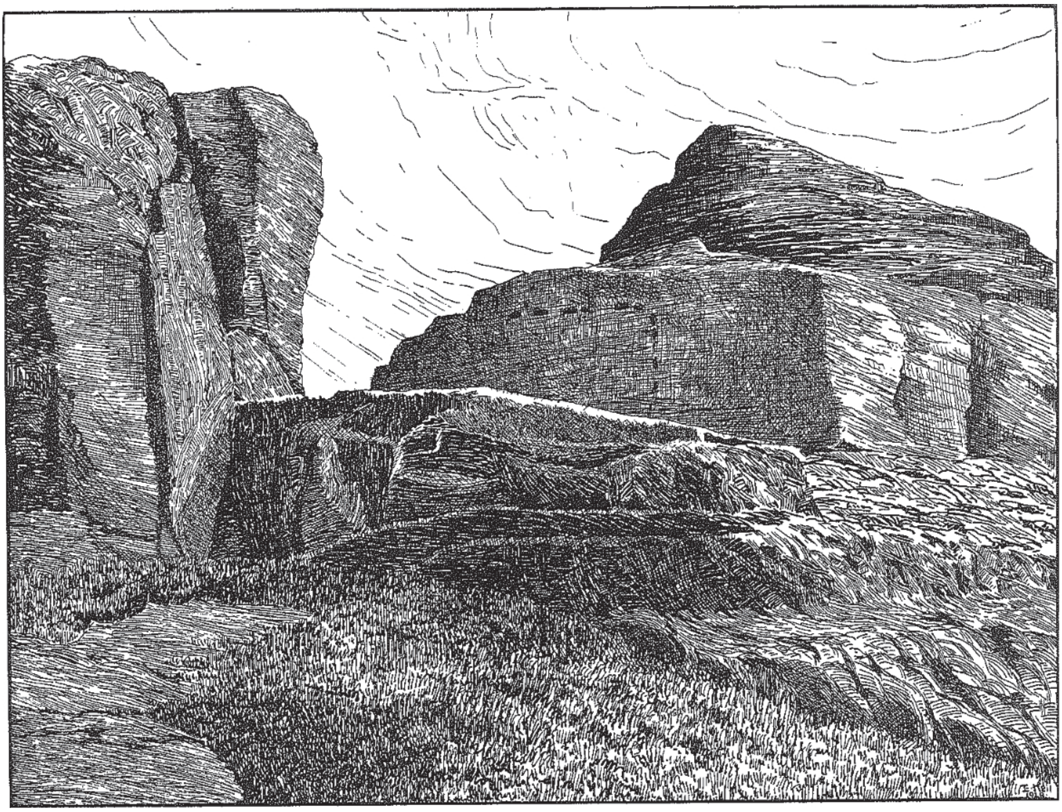
On closer inspection, one also notices that to the left of the group of basins there is a second one on the lower rocks, and if one climbs up, there are still many of them which, because they are horizontal, were not visible from below. In most of them you can still clearly see the strokes of the chisels that once hollowed them out.

If we walk along the rock to gap "6", we have the view shown in Fig. 3. A wide indentation that narrows rapidly towards the back breaks through the rock to about 2 m, offering good protection from the weather. On the left, at the foot of the vertical black rocks, there is a seating area originally big enough for two people, one half of which is now destroyed. If the lighting is good, you can also make out a new sign here, but it remains uncertain.

The person sitting on the bench overlooks both the terrace below and the opposite right-hand side of the rocky bay. On this wall, a 1.2-1.5 m wide inclined plane stretches upwards, on which you can still see the traces of destroyed steps, which are increasingly blurred by climbing boys. The lower end of this staircase suddenly ends in open air, while at the foot of the wall some steps are still stuck in the grass. New excavations have revealed that the staircase probably led down to the foot of the slope; the steps are no longer hewn out of the rock, however, but consist of blocks of stone laid down. They are partially destroyed. As I learned today (July 27, 1932), old people in Westerhausen still saw this staircase. At that time it served as access to a rose garden that a Westerhausen pastor had planted on the rock. To the right of the person climbing up are a number of deeply carved wedge holes in the smooth wall at right angles. It is possible that wooden dowels were inserted here to secure a handrail, but it is equally possible that it is a wedge setting to break the rock by means of swelling wooden wedges. Of course, the arrangement would then be very clumsy.

If you climb it, which is still possible for a reasonably skilled climber, you reach a small plateau from which you have a brilliant view and can see at least 300 degrees of the horizon. In particular, all four solstice points are easily visible. However, it is not quite possible to see the terrace lying in the "blind spot". If you wanted to reliably transmit a sign from up here to down there, you would need an intermediary, which was most conveniently located on the seat on the opposite wall. Two more seats carved into the rock have been discovered recently.

We make our way back down, bypass the tail end of the chimney and walk, not quite comfortably, to the k^O side. Here, we immediately notice a disk with a diameter of 1.3 m carved out of the rock. It shows chisel strokes and a hole in the middle, probably for inserting the compass. Above this



FromS. 3.
The
staircase.

Zeichnung v. E. Keil,
Quedlinburg, nach
einer Photographie
von H. Sterzenbach,
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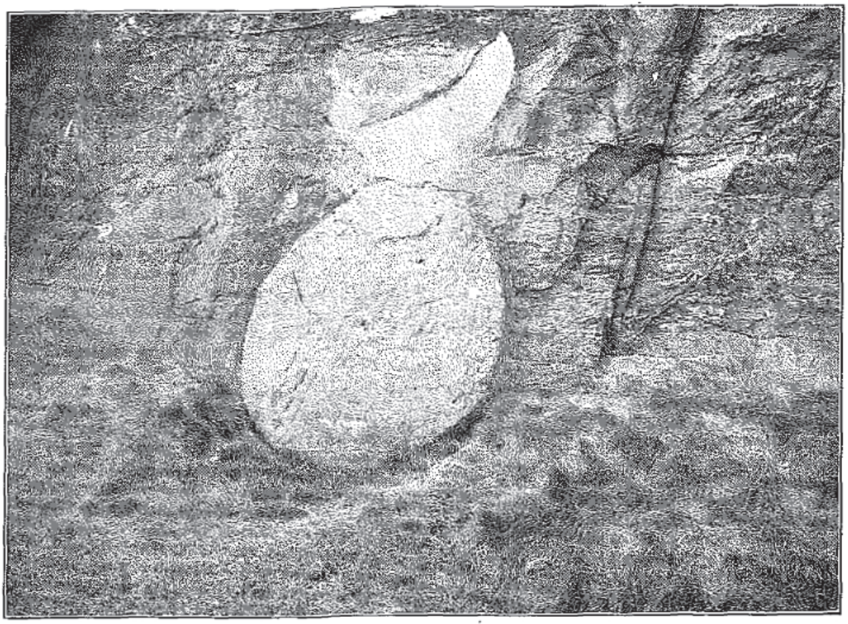

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Mb. 4. the large so-.men disk, 1.3 m in diameter. Above it tleme destroyed disk.

There is a small basin on the second slice, from which a piece of stone was broken out a few years ago, so that this place still looks fresh (ALb. 4). Further examination of the rock face reveals three other slices, one of which has been partially blasted out. The wedge holes that caused the destruction are still visible underneath the slab. (Fig. 5).

The formation of the otherwise inexplicable "pools" becomes clear from these slices, a number of which can also be found here, along with rows of apparently pointlessly arranged wedge holes. A "basin" simply refers to the place where a "disk" once sat! - These are everywhere made in such a way that a circle was scribed on a smooth part of the wall, the circumference of which was sharply angled up to 22. The circle was then cut at a sharp angle up to 22, while from the depth of this trench a gentle slope led back to the outer surface. If the disk in the middle was now removed, only the flat outer slope remained, and the depression of the stone now had the shape of a corner! -

Incidentally, all four panes of the dldtO wall are more or less hidden in the ground, so that they were previously difficult to see, with the sole exception of the first one. They were only uncovered by myself and others for the purpose of photography. It is by no means impossible that there are still more disks buried here in the apparently quite high layer of earth. It would hardly have been possible to bring the necessary masses of earth to this inconveniently accessible spot to raise the ground. It can be concluded that they were dug at the site itself by digging a deep pit into the steep slope, which has of course long since been overgrown. (Incidentally, the vegetation on the Königstein is short grass, to which many species of post-glacial "Pontic steppe flora" have been added, which in turn is choked by the encroaching heather).

In total, I have counted four disks, eighteen pools and several rows of wedge holes on the 080 rock. There is also the stairway with a sihbank and observation post. In contrast, the rock facing the opposite direction has remained completely free, and only at its end on the side facing blblO is there a round arched niche. -

When I first saw the large disk (Fig. 4), I immediately had the purely emotional impression that I was looking at an image of the sun. Of course, this could not be proven. I then noted the other features of the Königstein during repeated visits over the decades, pursuing every conceivable "natural explanation". I carefully examined any technical possibilities that came into question (I can probably attribute some judgment to myself in this area). After a thorough assessment of all the circumstances, they had to be ruled out, and there was even documentary evidence against a raised egg, although the documentary material on the Königstein is otherwise in a bad state, for the reasons given below. Thus, after 31 years of critical observation, I can say that self-deception is impossible.

In the summer of 1928, I was able to move on to measuring the König st and recording all the findings (which, incidentally, increased slightly with each visit). Now I had an overview, but still no solution. Then, in 1929, Teudt's book "Germanische Heiligtümer" (Germanic Shrines) was published. As soon as I had read my way through it, the "Königstein" problem became clear to me. I was familiar with many of the features described in the book about the Er- ternsteine from the Königstein, just as other mysterious phenomena in our region became clear to me. I turned to the

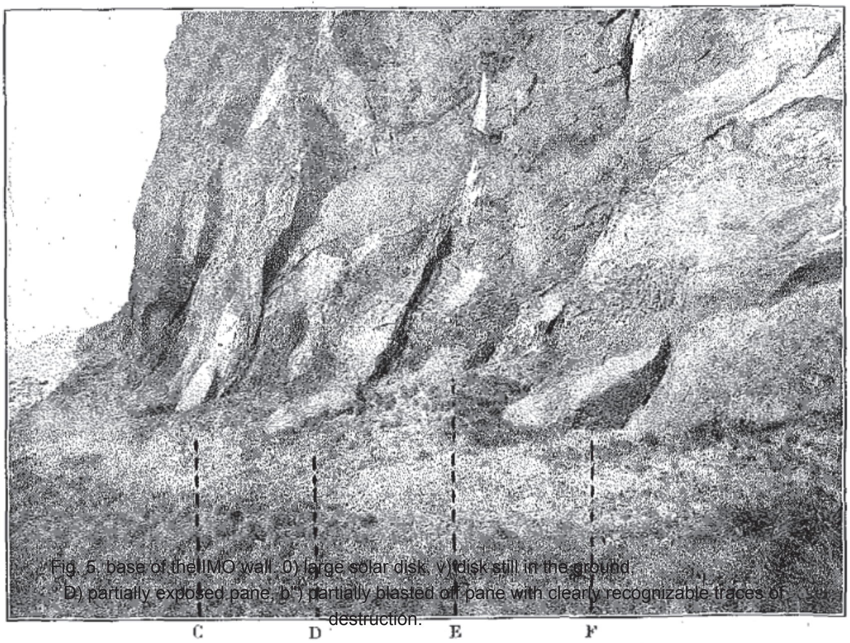

Fig. 5. base of the IMO wall. 0) large solar disk, v) disk still in the ground,
D) partially exposed pane, b") partially blasted off pane with clearly recognizable traces of destruction.

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author and had the Freuds to lead him out of the Königstein on October 2, 1929, accompanied by two interested gentlemen from Quedlinburg.

As we stood on the large terrace, where we collected a significant number of prehistoric shards (Bronze Age) in just a few minutes, Teudt was particularly struck by the incision in the rock, which looked imposing from here.
„A" (Fig. 2), which he called "the rear sight". My later investigations in this regard have shown that it is indeed the sighting point of the Königstein, which was decisive for a "localization". -

It became clear to me that those disks really represented " solar images" and that I had an astronomical observation site in front of me in the Königstein. This site must have been very old and used for a long time, because when the large disks were dug up, it turned out that they had already been badly affected by weathering when they were buried.

There is no need for me to go on here about prehistoric astronomy, which is brushed aside by opponents as a "fantastic idea" without any further evidence to the contrary (as I experienced just a few weeks ago!). Enough, the Königstein was a place for astronomical observation of the sun. As such, the towering rock of strange shape, from which one could observe the horizon for miles, had recommended itself. When people began to "locate" the area, the "rear sight" used for this purpose was made recognizable by three sun images mounted vertically below it, which, if they were painted white with lime, must have been visible for miles from the heights at the edge of the Harz Mountains. The numerous other disks were modeled on them. I cannot decide whether their grouping and the (often not particularly visible) location of their placement had specific purposes, or whether they were simply a kind of "votive offering" that was placed on the sacred rock for the deity. Based on the findings, I tend to take the latter view.

It is obvious that such a site must have attracted the particular destructive urge of the Christian converts. It remains unclear when Christianity was first brought to our region. The late mayor of Quedlinburg, Or. Gustav Brecht, a prehistorian who was far ahead of his time, believed as early as 1896 that he could definitely assume an Irish mission near Biere (Kalbe a. S. district) ^). On the other hand, legend has it that Boniface performed a mass baptism near Hecklingen on the BodeZ. As the two places are not far apart, it can be assumed that the proselytizer wanted to visit his competitors.

A Frankish army appeared in the country for the first time in 747. Pipin, Charlemagne's father, ravaged the area as far as Mansfeld. On the way back, the Eastphalians could have destroyed him at the Ockerfurt near Ohrum (near the well-known Börssum railroad station), but as a result of a truce, they let their dangerous and ungrateful opponent escape the predicament^). His son Charles appeared in 775 at the very spot that had almost proved fatal for his father, and once again the Eastphalians showed their blind good nature by sending envoys, submitting without a fight and accepting baptism. However, they seem to have soon learned to think differently, for they made extensive preparations for a resistance^), which broke out too soon after the news of the Verd euer Blutbade. The center of the resistance seems to have been the later "Königshof" St. Wiperti outside Quedlinburg, and Karl seems to have been in charge of its

K Oral communication 1896.

2) F. Günther, Der Harz, Hanover 1888, p. 125.

") Ibid., pp. 412-414.

4) Own, as yet unpublished research.

owner to have held the court, which was a matter of course for him. The destruction of the Königstein also seems to have taken place in those years, which must have been quite costly and could only have been initiated by a force that cared a great deal about the matter and for whom time and resources played no role. The fanatical destroyers must have ravaged the Königstein for months. However, they proceeded improperly, because destroying also requires expertise, so that all sorts of things were still recognizable. The observation station had been made inaccessible, the suns had been blown off, but there were so many of them that they finally got tired of smashing them and buried the remaining ones in an already inconspicuous place with a mound of earth, which later collapsed again and partially revealed what had been hidden. Finally, an attempt was made to blast the rock with inadequate means, but the Königstein would have resisted the clumsy wedges for years. So they left, but the purpose had been achieved. No one ever watched the stars from up there again. The site of supposed pagan abominations was forgotten for 11^ centuries.

To be on the safe side, the pagan place of worship was given to the victorious church. Even today, the König st is still owned by the church in Westerhausen! Perhaps the old pagan place of worship was also intended to be "purified" by the church. The above-mentioned round arch niche on the otherwise completely empty

The rock looks as if it was intended to hold an image of a saint. Its shape is almost Romanesque. Incidentally, it is only about 6 meters deep^).

Documentary evidence is sparse, and none at all from older times. When the lords of Westerhausen, the Counts of Regenstein (Reinstem in High German), died out in 1599, the Dukes of Brunswick claimed the fief for themselves. After the Thirty Years' War, the Electorate of Brandenburg believed it could lay claim to the County of Reinstem, which it occupied by force of arms in 1670/71. The ancestral castle and five villages were lost to the Brunswickers, who, however, managed to save the archives from the main town of Westerhausen to Blankenburg a. H. They are now in Wolfenbüttel. They are now in Wolfenbüttel and are still little used from here.

Mr. Konrektor Weißen born searched through the files still in Westerhausen. He has established that the present form of the name "Königstein" probably only dates from the 19th century. The old form is "Kestein", "rock"

Z-Almost all historians of the 16th-18th centuries who wrote about the region. These include: Joh. Winningstädt, pastor of St. Blasii in Quedlinburg, around 1540, manuscript in the Quedlinburg archives, printed in Abel's collection of chronicles, 1732, p. 479. Reference to this in Joh. Heinr. Fritsch, "Chronik von Quedlinburg", ibid. 1828, p. 25. - Particularly important: Kellner, " Kirchen- und Reformations-Historie des Kayserl. Freyen Weltlichen Stiffts Quedlin burg", Quedlinburg 1710, p. 8 - Caspar Calvör, "8axonia Inkerior . .Goslar 1714, several times.

6) Quedlinburger Kreisblatt of October 11, 1926, "1100 jähriges Bestehen von Westerhausen", where it says, among other things:

"Charles also gave the goods of the expelled Saxons to the church, which was responsible for the christianization of the Saxons as an expense. ... From Corvey, Seligen st adt (Öfter - wiek) was designated as the main place of missionary activity. However, Westerhausen may also have been a place from which Corvey monks worked, as the church was only interested in relationships with recognized pagan places of worship when choosing such missionary centers. A very important prehistoric and early historical cult site can now be found near Westerhausen. ... It is the Königsstein, popularly known as "the big camel" after the shape of the rocky cliffs. The author is unable to decide whether the wheel circle carved on the north side has cultic significance. ... Perhaps the origin of the archidiaconate, which Westerhausen has held since the earliest times, can be derived from its significance for the Saxon mission."

This refers to the large disk (photo 2). The others were not yet visible at that time. - The essay goes on to prove that today's Westerhäuser are the descendants of the Franks settled here by Karl. I have often spoken with the author, teacher H. Goebke in Quedlin burg, about the research concerning Königstein.

or "Gen st ein", in clumsy High German "Gegenstein". This name corresponds exactly to that of the well-known rocks near Ballenstedt a. H., of which the "Kleinen Gegenstein" also has a high prehistoric significance ("Ger manien" l. 4). The form "Kestein" is apparently the origin of the word "Könstein", which also occurs in the East, and from this supposedly mutilated word today's "Königstein". I hear that, according to a local linguist, the syllable "Ge" refers to "speak". This would mean that the "Kleine Gegen st ein" near Ballenstedt is characterized by an outstanding echo, the origin of which legend attributes to the devil (a deity formerly worshipped here?). I have not yet been able to determine whether the Königstein has a similar appearance. Given the surprising similarity of the terrain to that of the Kleiner Gegenstein, it does not seem impossible.

AschresKnfsng in the Corden and Mediterranean countries

From Pros. Dr. A, Hiem, Potsdam

The fact that for several millennia the peoples of the North (of whom we may speak as our ancestors) began their annual reckoning with the days of the lowest position of the sun - in the days of Yule - or still further north with the reappearance of the sun, which had remained below the horizon for a number of days, has been proved by Herman Wirth both in the "Rise of Mankind" and in the "Sacred Original Scripture" by an astonishingly comprehensive material. He proves this by explaining the meaning of the rune, which represents the smallest arc of the sun, by its occurrence among the Indians of North America, as well as among the Sumerians and other peoples of the cultural area connected here. The very extensive material must be studied in the books mentioned. In any case, the North Atlanteans, like the Tuatha peoples, possessed and passed on this way of reckoning time. The reason for this type of reckoning is first of all purely practical, because these appearances of the course of the sun were easy to determine in the far north. Then there was the religious and mythological view of this natural process, which gave it priority over the other phenomena in the solar year.

In "Aufgang" Wirth summarizes these thoughts in the following sentence (p. 239):
"For there, where God the Father, the 'primal ancestor' was the primal beginning of creation, who created the world from the waters of darkness, there the 'Lord' the Father of men, the Son of God, is again every year, at the beginning of the year, in the depths of the water, in the 'cave' where new life is born. This is a general Atlantic and Arctic-Nordic cosmic creed."

If we now look at how far this method of calculation has survived into historical times, we can still find the beginning of winter, the days of the solstice, in the old Icelandic calendar. Likewise in the closely related old Norwegian calendar. On the other hand, it is strange that the Celtic calendar of Loligny places the beginning of the year in summer. In Sweden it is known that Yule is still one of the most important festivals of the year, even if it has lost some of its importance compared to Midsummer Night.

Ginzel shows the annual accounts of the ancient Germanic tribes in pre-Christian times in his great "Handbook of Chronology" that here the beginning of the year with the 80 rebirth of the sun god coincided with the Inl festival. It was only later that the Christian church combined Christmas with the Inl festival. Zier points out that Bilfinger - Unters, über die Zeitrechnung d. alten Germanen, I. das altnordische Jahr. Stuttgart 1899 - proves that Christmas originated in the south; it is initially the festival of the Unconquered Sun, is therefore of astrological origin, and stems from oriental thought processes. However, December 24th was the birthday of the sun. This amalgamation dates back to the Carolingian period. According to Beda, the Anglo-Saxons began their year on December 25th, Mother Night. Until the end of the Middle Ages, we can trace the so-called Christmas style, i.e. the custom of beginning the year with Christmas.

If we now look at where the Mediterranean peoples have placed the beginning of their year, there is no uniformity to be found there either. Here in the more southerly latitudes the easy observability of the winter solstice disappeared, the climate is considerably more balanced, so that the reappearance of the sun no longer makes such a great and conspicuous impression. Here the observations in nature, especially in sowing and harvesting, came into their own. Thus in Babylon and Assur we find the beginning of the year around the vernal equinox.

In Egypt, the year began with the early rising of Sirius, Svthissternes. This was the case around -1300 on July 20. But since the practical year of the Egyptian agricultural population is closely connected with the rising of Niles and since this rising occurs around the time of the solstice, and since in ancient times, around -3500, the summer solstice also fell on July 20, when this type of time calculation was introduced, this type of dating has been retained. This is because the date of the solstice changes very slowly, which is why Egyptians continued to start the year with the early rising of Sirius, i.e. a method of reckoning that arose purely from local conditions and was therefore the natural one for the country.

There was no unity in ancient Persia, for although the spring month was considered the
Although it was not reckoned as the first of the year, some sects of the religion of Zoroaster set the summer solstice for it.

In the old Jewish calendar, both the Canaanite-Phoenician and the
Assyrian-Babylonian lunar year calculations. It is doubtful whether the ancient Jewish year began in spring or fall. According to Einzel, there are important reasons for both. He considers the autumn year to be the older one; it was only under Babylonian influence that the beginning of the year was placed on the spring equinox. This was implemented in the fixed law of the Priestly Code, but the farming people retained the autumn calendar. After all, the Jewish festivals were almost all connected with sowing and harvesting.

For Greece, the beginning of the year was probably at the beginning of winter, the cosmic setting of the Pleiades, which for the time of the Cesiod, i.e. -800, was around November 3 in Athens. Einzel considers this calculation to be doubtful, as there are no sufficiently reliable sources. In any case, in the 5th century the year in Athens began with the summer month, while Sparta celebrated the New Year in the fall.

In ancient Rome, under the kings, the beginning of the year was also the beginning of winter. It was a year of 10 months, so the last month was correctly December. January and February were only inserted much later. In addition to this civil year, there was also an official year, in which the day of the consuls' inauguration was set for March 15 in -221, and in -152 the official year began on January 1. Only Caesar then allowed the official and the civil year to coincide, but decreed that the connection to the course of the sun by ensuring that the spring equinox should fall on March 24. So here in Rome, in later times, we have the calendar calculation as a matter of state administration.

If we now turn briefly to the outermost offshoot of the Aryan peoples, the Indians, we find here that originally the year consisted of 3, later of 5, then of **6** seasons existed, but the season of spring is always the first in payment. Later, the spring equinox is reckoned with.

This compilation thus shows, which is also quite natural, that the self-perpetual annual calculation of a people is dependent on the seasons, i.e. on sowing and harvesting, or on climatological influences, and that it is only very late that state authority intervenes to regulate and correct errors. The present age, however, which enjoys the Gregorian calendar, seems to have completely lost the knowledge that the calendar and the course of the sun are connected, that the calendar is a matter of astronomical chronology, otherwise we would not have received such nonsensical proposals for the so-called reform of the calendar and would not have to see chambers of commerce and similar institutions as experts.

Dowsing rods and prehistoric research

From forester i. N. A. von Düring, Horneburg (S.-E.)

The divining rod, however controversial its use may be, has already been used repeatedly by scientific prehistoric research ^). In the following, I would like to point out the peculiar behavior of the divining rod on Stone and Bronze Age burial sites, which I have recently investigated in great detail.

I was inspired to do this by an essay by W. Teudt ("Germanien" 1932, issue 4), which reported, among other things, that the rod had shown a strong deflection in four places enclosing the space of a Stone Age grave. The local area is rich in prehistoric burial sites, my experiments were mainly carried out on the Daudieck estate near Horneburg, where there are some fifty stone and bronze age, larger and smaller burial mounds and barrows. They are carefully guarded by the owner of the estate, Major (ret.) von Holleuffer, who supported me very actively in my investigations. I must say in advance that so far I have only been active as a dowser in detecting underground water veins.

When I began my investigations, I immediately noticed that the way the rod struck prehistoric graves was very different from the way it struck water. The rod showed a conspicuous restlessness in the vicinity of a burial site, then suddenly struck down in a strongly forcing manner to a certain point and immediately came back as before after passing it, whereas with water it slowly inclined from a distance and also slowly came up again. The rod always showed the same behavior both at untouched or already opened burial sites, as well as at those that had already been completely removed and were only recognizable as former burial mounds by a flat elevation in the field. After prolonged efforts, the investigations led to the following result: in all burial sites that are proven or suspected to contain stone chambers (i.e. mainly belonging to the Stone Age), the rods are beaten out at 4 points, within which, as proven in a dolmen grave of the later Stone Age uncovered in the autumn of 1931, the rods are beaten out at 4 points.

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i) For example by the archaeologist and Halberftadt museum director Hemprich ("Germanien", episode 3 p. 93). It goes without saying that we are convinced of the controversial nature of the problem, but we do not wish to withhold the author's thoroughly factual comments from our readers. Editorial office.

The 4 points found in the Stone Age graves usually show a not quite regular quadrangle of 4-8 m side length, only in a very large stone grave in Daudieck the points are 9-10 m apart, - in the known large mound beds near Grundoldendors the rod deflections are even further apart.

While making these observations, I had a joking experience that I would like to mention. During the first examination of the dolmen tomb mentioned above, the rod showed no deflection when I walked around the large capstone. When I repeated the examination a few days later, the rod was very deflective, as it was when I walked around the stone setting of the grave. I looked inside the large grave in amazement and discovered my little dachshund dog feasting on a hare carcass that had probably been brought in by a fox. A test outside the grave showed that in this case the dog was indeed the cause of the tail rash.

It is understandable that the striking result of my investigations gave rise to lively discussions with Major v. Holleuffer and also with Mr. Eassau, the teacher in charge of cultural affairs in the Stäbe district. The fact that a naturally occurring object is the source of the attraction to the rod can be regarded as impossible, given the regularity of the excavations and their location in relation to the gravesites. If this were the case, this object would also have to occur in other places in the local field marches. However, I have walked long distances with the groove without it showing any signs other than on water.

In order to clarify the cause of the rod's rash, we decided to excavate at 2 points marked by the rod. It took place on May 17-20, 1932 with the help of some pupils from the grammar schools in Burtehude and Stäbe, who had already made their talents available on previous occasions for excavations on the estate grounds in a manner worthy of thanks. In addition to the gentlemen already mentioned, the cultural custodians of the districts of Stäbe, Bremervörde and Kehdingen, as well as Dr. Woldstedt from the Geological Institute in Hamburg and several other invited gentlemen were present on the individual days. Excavations were made to a depth of 3.10 m at both points. Numerous individual flints were found at depths of 2.75-3.00 m at both points and at one point a finger-thick, pink-colored sand vein running in turns, which stood out clearly from the surrounding yellow sand. When brought to the surface, both caused the same, strongly compelling rod rash as before at their discovery sites and retained their irritating effect on the rod to this day, six months after the excavation. What this irritation consists of is still unclear. Flints that were found at a short distance from the point indicated by the rod during the excavation caused only a very weak rod rash, which disappeared completely when they were found at a distance of about 0.80 meters. Similarly, other stones brought to light, such as granite, sandstone and quartzite, had no effect on the rod. The rod stopped at a depth of 3.10 m. The flints and sand that had been excavated were therefore the sole cause of the rod strike.

The excavation has therefore not led to an effective clarification of the cause of the rod deflections. If I nevertheless inform the public of my investigations here, it is in order to draw the attention of other circles to the peculiar ripples in prehistoric burial sites and to encourage experiments in these areas. Perhaps this will make it possible to clarify their cause and thus also assign the rod a role, even if only a modest one, in the study of prehistory.

Rufer im Streit

Herman Wirth and the Gospel. It is gratifying that reports on the lectures in the Herman Wirth Society and brief judgments of great scholars of our time on Wirth's expositions are published in the newspapers of the capital, for example, that a scholar of the stature of Professor G. Neckels, after all kinds of rejections, could say at the end of his lecture that Wirth's ideas did contain something of Copernican greatness and significance, or the art scholar Professor Strzygowski could pronounce could say: not only Greek architecture and sculpture, not only Gothic and Romanesque, but also Iranian, Indian, Chinese and Japanese styles had a clearly demonstrable Northwest European origin extending through the millennia. Georg Fo, too, is not unfriendly, but believes he has to express his doubt as to whether Wirth has the Christ correctly evaluated Christ correctly and did not use him for the sake of his for the sake of aside for the sake of his original Nordic beliefs. Theologians might then be inclined to pass over Wirth. And that, in my opinion, would be of the greatest harm to the Christian church and especially to our people in their difficult religious situation.

Although Wirth's work on the Urreli- gion has not yet been published, the "Holy Scripture of Mankind" has not yet been published in its entirety, but some of his previous works can already be used to dispel Foerster's fears.

There must have been a beginning of religion, it must have been awakened or awakened, and from this primordial event there must be a connection between all religions. Now one gains an insight into these questions through Herman Wirth, who spreads the valuable insight for the German people that our ancestors in particular were the bearers of the original religion according to God's providence.

Professor A. Jeremias in Leipzig, however, assumes that the Su merians possessed the original religion, namely that they were pure Asians. So: ex oriente lux. Even if the Sumerians Asian mixture, but before them a purely racial people with a very high culture lived there in Ur in Chaldaea, as has now been discovered during the excavations. And according to Herman Wirth, they were somehow of Nordic descent, who migrated there many thousands of years ago through the Mediterranean or around Africa and carried their Old Norse religion there.

Wirth proves this step by step by finding the old Norse cult symbols. Abraham was also from Ur and carried the old religious heritage within him, even though the mixture of immigrants with Asians had already resulted in all sorts of departures from the original religion of the Norse and subsequently spread here and there in the Old Testament, while the main features of the great prophets of Israel were kept pure.

In the course of time, the aberrations continued to develop, and when Christ came, however, things looked bad for the Jewish religion among the leaders of this people.

A reformation had to come, and it came through Christ, not in regression to the original religion, but in progression to perfection.

Herman Wirth says: "The Arctic Atlantean primitive race's knowledge of God is based on the world view in the original sense of the word. It is a knowledge of God and an experience of God in time and space. This revelation of God is also contained in the year as the epitome of the cosmic circulation of the world order, the world law. The inner experience of the unapproachable is **organically** connected with this." (Letter.)

This inner experience, which other people can certainly address as something unbelievable for them, and the vision of the sun's wandering to die in winter and to rise again when, after the completely sunless winter of the Arctic, the sun rises again above the horizon and brings new life, is now, however, completely and finally transcended by the coming of the expected messenger of God, Christ. For through him, a revelation of God enters into the midst of mankind, which is now for the first time completely worthy of faith through its divine expression of spirit.

In the life, death and resurrection of Christ, God's love is proclaimed to mankind and, through an overwhelmingly divine human life, points the way to where God wants to recreate the nature of man.

This is not reforming back, but leading to the highest heights.

Just as the myths of the great spiritual Oriental religions, according to Professor Jeremias, are to be regarded as pre-prophets to the great Jewish prophets, so, according to Wirth, the primal religion of the Norse is to be regarded as the primal prophecy and not as the completed one to which we must now return. Wirth calls the German Luther the reformer of the now corrupted Christianity and hopes that in the time now dawning a complete return to Christ will be found, even more perfect than through Luther's reformation.

In my opinion, this is how we may understand Wirth. In his new work "Die heilige Urschrift der Menschheit", p. 118:

"This sign of the year of God (the crosier) of the division of the year, as a sign of new life and rebirth, remained the emblem of the Roman Christian priest, the bishop, who as a servant of God had to guard and proclaim the reformation of the Galilean... to guard and proclaim the long no longer understood message of salvation of the North: that God so loved the world that he gave his only Son, that all who believe in him should not perish, but have eternal life in body and soul, the rebirth in the holy guidance of the clan, of the spirit, that life which is before light, before 'years' of God." (According to Wirth, "the year" is the expression for the revealer of God.)

Even if one can perhaps only establish from Wirth's previous writings that there is a primal prophecy of Christ in the Nordic primal religion, one must at the same time consider that a prophecy does not merely state that something is coming in the future, but it is also in its nature that it indicates, at least in broad outlines, in the main features, what is to come. One could point to the belief of the Norse in a spiritual God of love who is their friend, in the self-revelation of God in the orbit of the sun, his creature, as it were his son in dying and rising, and the representation of the righteous cross as a directive to a rightly directed life of man.

It is not yet possible to describe this with any certainty without Mr. Wirth's clarification of the original Nordic religion and the full appearance of his "Holy Original Scripture of Mankind", but it can be said with certainty that the connecting line between the original Nordic religion and the Gospel becomes visible.

Now we German Christians recognize in this time of fierce religious battles that God's wonderful goodness had already made the holy foreboding of the coming of his only Son shine forth in the souls of our Nordic ancestors long before there was an Abraham or a Moses. For this reason, it was precisely the Nordic peoples who understood him most deeply when he came to them. Schnitz, retired pastor, Bevensen.

The symbolism of the Kivik grave. In his essay about the Kivik monument (in Mannus 7, 1915, p. 61ff.) Just Bing tried to show that in the two pairs of horses (Kivik No. 3) we find the divine twins - germ. alki, greek. Dioscuri, ancient Ind. Aschvins -- who were already connected with the horse, next to the swan, in Proto-Indo-European times, either as riders, chariot drivers or as two horses themselves. With regard to the much puzzled panel no. 8, on which two figures stand in a ring (suggestion of a cave? H.) with a stirrup over a pole at the top left, and next to them, on the right, two luren blowers, Bing says that these are two youths turning the sacred "new fire" to the sound of the luren. In the two figures we would then have to see, as Bing also assumes, images of the "Dioscuri", since it is a primeval Indo-Germanic custom for twins to produce the Yule fire, the midwinter emergency fire, by rubbing wood, just as the Dioscuri (Ashvins etc.) rekindled the sun, the sacred heavenly fire, which had gone out in the world ocean, with their wooden lighters. Without knowing Bing's interpretation of the Kivik- dentmal, I believed in my work on "Janus" (cf. issue 1, 1933, p. 28) that I could deduce from folk customs that horns - Luren among the Germanic tribes - were blown during the re-creation of the Yule-New Year fire by the twins. If Bing's interpretation is correct - and the reservations of Clemen (in Urgefchichtl. Religion, Bonn 1932, p. 110) are in any case completely unjustified - then these customs of the old Yule festival are inscribedon the Bronze Age Kivik grave (from the middle of the 2nd millennium BC). Or. O. H.

Aus der Landſchaft

KultftLLte in the Vorderrhön. On the eastern slope of the DietrichsbergZ there is a farm marked "Kgb." on good maps. It is the Kohlgraden farm, owned by the von Wurmb family from 1782 to 1920, and therefore also by my grandmother.

— Even in my youth, there seemed to be an awe-inspiring mystery woven around Dietrichsberg, which we sensed when we silently walked across its peaks. Our mountain had remained hidden from the tourist world. Unnoticed and therefore untouched, this witness to the distant past had been preserved intact right up to the present day. But because it had remained unknown, the significance of this mountain had not been recognized, and so this site fell victim to the materialism of our time without being afforded the protection it deserved. In order not to let it fall completely into oblivion, its significance should be pointed out here. -

We climb up the eastern slope of the mountain and reach the broad drift, which lies in front of the forest, making it look like a luminous green ribbon and offers a magnificent distant view. The wavy line of the Thuringian Forest, lifted high into the sky by the Jnselsberg, greets us. At our feet lies a lovely meadow valley, closed off on the other side by the dark line of the Schornwald forest, a horizontal line that runs the length of the valley. This meadow on which we are standing is still a communal meadow today, as it has been since time immemorial, and it is separated from the forest by a wall and ditch.

In the forest, the first ring wall can be seen after a few steps, and as we ascend we repeatedly encounter the remains of the rampart. We pass the Dietrichs born. Its water is said to be healthy and healing; even in my youth, belief in it was widespread, and women who had been denied the blessing of motherhood would fetch many a jug of water from the spring, trusting that it would fulfill their wishes. After a steep climb, we reach the spring. An oval, set in stone, a gallery, a bench, both carefully layered.

A few hundred more steps and the region of the large basalt fields is reached. A silvery light shimmers through the trunks, the view widens, the "Sea of Stone" arches up as high as a house, glistening in the sun's radiance. No tree, no shrub could take root in its depths; unmoved as on the first day, this wonder of nature stands before the eyes of the late-born. - To reach the final height, access must be sought, and there is only one that leads up to the sacred place. The southern drop,
The "Eaisköpfchen", must be transcribed. A footpath leads from a narrow peak where a trigonometric point was once fixed. A good vantage point for spotting the enemy when he crossed the pass on the Baierberg from the south-east, from the Werra, to invade the ÖchsetalZ. Here, on the narrow side of the mountain, the drop is the highest and the higher the fill, the narrower it is.

We turn to the north and take

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i) The area in question is located south of Vacha a. d. Werra (table 2930 Vacha and 3033 Stadtlengsfeld, on this sheet the Dietrichsberg). The Buttlar-Sünna-Vacha road, whose northern The Buttlar-Sünna-Vacha road, the northern section of which follows the valley of the Sünna, the Buttlar-Ochsen railroad line, which essentially uses the valley of the Bermbach, and the Ochsen-Vacha route, which follows the meanders of the Ochse almost throughout its course, form a roughly isosceles triangle, with the Ochsenberg (630 m) at its height (approximately) and the Dietrichsberg (668 ni) further south. Both are separated by the saddle of the Hahnenkamm, over which the Sünna-Vot iersť) ausen road runs. To the southwest of the Dietrichsberg - about 5 bin as the crow flies - rises the Michelsberg (430 m) with a chapel (Ordnance Survey sheet 3052 Geisa), about 1 irm east of Buttlar. - Even a cursory survey of the Stadtlengsfeld map shows a number of fields whose names make it seem appropriate to examine them for traces of prehistoric times.

Suitable overview maps (1:100 000): Reichskarte Einheitsblat 97 (Hersfeld-Eisenach), black (1.30KL4.)and the southern connection Einheitsblatt 110 (Fulda-Eersfeld), in 5 colors (1.60 VlA.). S.

Z The ox - the stream; oxen - the village; the ox mountain.

We pick up the path again, which leads us deeper into the forest and gets lost in a thicket of fir trees. We bend the branches to the side and find ourselves in front of stools, ten of them, which are surprising in their arrangement in this forest solitude. - The forest opens up, and we stand on the platform^) that forms the

The "Sea of Stone" towers above us, which encloses the steep fall in a narrow hoop, like a crown. We look at the flat threshing floor on which we are standing, which, strangely cleverly laid out, allows the view to sweep as freely as possible into the distance. Who laboriously brought the clay up here, which can only be found deep down? Who built the frame over the wild rockfall with such a fine natural touch and so much skill that the picture seems to grow out of nature by human hands? We ask about the meaning of this construction. But the stone remains silent. In the middle of this threshing floor, which has room for ten people, a number of stones lie around clumsily, perhaps even forgotten, incomprehensible and foolish in this well-ordered arrangement.

We turn towards the Fulderkuppe. To the south, the peaks of the high Rhön greet us, the Milseburg and, closer to us, the Kegelspiel. This smaller hilltop is also surrounded by a crown, the clay threshing floor is also here, and the "stumbling blocks" are also in the middle. Strange sameness! - This is how it used to be, and how is it today?

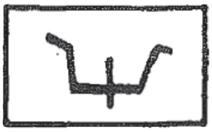
When I visited the site some time ago, I was too late, our mountain was ruined! The Stone Sea had become a quarry. Machines rattled up there, where once there was holy silence, greedily devouring the silvery columns and blocks. They went out into the world as paving stones. - I hesitantly searched for the spot where the Völkershäuser hilltop once stood. Gone! a heap of rubble - paving stones who paid dearly!!! Freya's lovely spring no longer reflects the eye of God. It's sealed with a cement lid, the water is The little river runs silently in dark tubes into the strange valley! Truly, a deified nature! Woe to the people over whom the generations gain power, who know no reverence, no love of their homeland!

Those who once created the ramparts and the markings are considered barbarians. And when we see this mountain now, where everything sacred is being carelessly trampled underfoot in the true sense of the word, who is the barbarian? Who destroys the witnesses of the past without a sense of honor, without love for the homeland and without appreciation of its beauty? May we spread our hands protectively over the little that still exists today! May the "spade" soon find its way here, lifting the stones of the center from their sunken state, so that they may once again stand in their original arrangement in the light of the sun they once served!

L. M. von Hammer

On the interpretation of the emergency bustard. About the

Essay "A new interpretation of the Bode saga", "Germanien" 4. F., Heft l p. 29/30, which I can only agree with in terms of content, the following observation from 9.6.32 should be added, which should be a further confirmation of the interpretation proposed by Eduard Alsleben, Nienburg: Next to the six-axis wheel mark there is a runic carving in a heavily weathered state. Nevertheless, it is easy to determine know that it is the "rune" (madr) of the short Germanic series and the R rune of the long Germanic series. which, according to Herman Wirth, has been interpreted as "the Son of God raising his arms", as a symbol of the rising sun. The shape used is the rectangular one otherwise known as the thunder broom. fH. Wirth, "Was heißt Deutsch?", Pl. I, bottom row on the right). The lower vertical supporting line seems to have been weathered away. The outer arms have continuations in small slashes. The proximity of the wheel sign as well as Alsleben's probable orientation to the northeast suggest a summer solstice orientation of the triple sign complex.



A. Meier-Vöke, Hohenhausen.

D Called the Völkershäuser Kuppe because of the village at its foot.

"I think a certain paganism should never have been destroyed, and every man who means well by his ~~race should work to bring it back to life. By this paganism I mean the divine totality of man~~ and the world."

E. M. Etrndt, Letters to Friends, i8io.

Die Bücherwaage

Bergmann, Ernst, **The German National Church.** Published by Ferdinand Hirt, Breslau 1933. 394 pages. Stapled 6 M., bound. 8 **M.**

The question of how many decades or centuries too early this book was written is posed by the author himself towards the end of his writing. Apparently, this happened during a contemplative pause for breath in his incessantly captivating and dramatically spiced composition, at a moment when the author began to realize that he would henceforth be honoured and hated with equal fervour. A book whose content undoubtedly allows such borderline passions to flare up already has something essential to say.

While an intelligent critic could emphasize the revival of German mysticism in the Leipzig cultural philosopher's most recent writings and admire the austere solemnity of a sensitively groping soul, we are now confronted with a work that exposes the naked reality. Its historically judgmental content accuses, shatters, settles accounts, and its future-oriented vision woos the German soul with shuddering confessional courage. To clear the way for them back to their very own homeland by emphasizing their down-to-earth roots may be a huge challenge, but for the author it means the final realization of a national unity, the existence of which seems to be guaranteed in a German and not foreign experience of God. This practically amounts to a radical reorganization of the entire religious confessional and more or less power-political church system and also requires the elimination of a pernicious denominational division by creating a nationally defined place of worship.

It therefore seems understandable that the author should begin by examining Protestantism, Catholicism and the nature of Christianity as such. Many have attempted to do this and continue to do so, but their work usually does not go beyond some kind of flat denial and fails to could spur even less to a similarly rooting and ultimately action-oriented reflection. The latter is particularly the case with Bergmann, for his depiction and demands are the expression of a truly striving spirit.

Anyone who is not completely jaded or distorted by subtle dialectics should just realize that and why a German apostle is speaking to us, who could possibly face a second trial by fire as he did at the Diet of Worms. It would be regrettable if bourgeois mannerliness behind bourgeoisly satisfied beer cheeks did not finally find the courage to get down to business and think. It is well understood why, in large parts of our educated circles, going to church still resembles at best a cheap visit, while the most sacred inner values of our people and thus fine self-assertion are increasingly becoming the willing instrument of a foreign and powerful political sphere of interest, Protestantism is heading for eventual dissolution and a so-called godless movement is even possible.

It is certainly not easy to untangle the clashing things and knotted threads here, but if we have understood the author correctly, it has been our national misfortune for many centuries to have to bleed to death again and again in a particular battle. A religious (or perhaps it would be better to say confessional) division that has resulted in two culturally hostile Germanys, one Protestant and one Catholic, whereby, according to Bergmann, Protestantism was too strong to perish again in the Counter-Reformation, and the other too weak to penetrate the mentality of our West and West German population victoriously. What remains is a torso, an unfortunate cultural struggle, which is being carried out on German soil, fed by elements foreign to Germany, and which lacks any desirable national unity. For "If we were a nation, it would be in Germany no longer has any 'dissenters'".

The demand to eliminate this pernicious division, which prevents our national unity, by creating a German church that does justice to our ethnicity is underpinned by a detailed description of what we have to address as a true German region due to its development and origins. Since Clovis, our people would have been hindered in the free and normal development of its form as a result of Christianization, even if the beginnings of this development of form were to be found in the in the German epic, in German mysticism, in the century of the Reformation, in German philosophy and German poetry of the eighteenth century. To this day, unfortunately, a foreign spiritual power has dictated, controlled and irri ted our development and the development of forms, and in protest against ideological alienation we would still have to pursue German culture today, because the German world ash tree is bending on the ground and "Roman Christianity and German religion are the greatest ideological opposites that one can imagine". And whoever "wants to preserve Christianity in its Roman form, maintains the discord of the Germans".

The author believes that he should not owe proof of this. The origin of the Germans demands a religion that is affirmative of life and not of death, born in damp catacombs and endowed with glimpses of a better hereafter. The philosophy of the Edda already at met the essence of all German philosophy, German idealism with its doctrine of the high human spirit. In contrast to the sin ethic defended by Christians, this is imbued with a Nordic ethic of struggle and wildlife, with a natural respect for the eternal mysteries of historicity and thus of motherhood, which are already revealed in the natural world. The will to moral action and social justice that characterizes all German ethics, as it breaks through an alien German intellectual history in Kantianism, was already inherent in the high natural morality of our Germanic ancestors, who "did not know the concept of Gatt (as a power of nature) and sin (as a metaphysical hereditary substance).

The essence of all German theology could therefore only be derived from the God experience of the old Nordic-Germanic man, as outlined by Kum mer in his "Germanische Weltanschau ung". The course of history shows but a falsification of the obvious truth that moral self-life is rooted in the creative national, and that there can therefore only be one true religion that is also a national, tribal one. That is why, according to Bergmann, the person who "burns Roman ban bulls in his mind or with fire" is German and one can only "write German history according to this principle ". If one further considers that a Protestantism that has advanced halfway can no longer eliminate the muddled cultural battle today, the only thing left is the demand to renounce Christianity completely and in every form. A demand that is known to be advocated in the purest form by a circle around the Tannenberg victor.

Bergmann, on the other hand, considers this to be out of the question for the time being and noticeably surprising, since a thousand-year-old tradition could not be wiped out in one fell swoop, as Strauss and Feuerbach and Eduard von Hartmann, for example, considered possible in their critique of Christianity. He concludes that a German church in which "our people would no longer find the figure of Christ would remain untouched by many". And he believes he has discovered a figure of Jesus adapted to Germanic feeling and thinking in "He- liand", that well-known piece of spiritual poetry from the ninth century. Here the Son of God would appear as the leader of the people, the Redeemer as an emergency helper, and the old Lower Saxon would thus become a signpost for the thoughts and paths of a German Christianity. One can certainly doubt this, as it is difficult to reinterpret the typical redeemer motif in the "Heliand" (the redemption through the personal self-sacrifice of another, which runs counter to Germanic sentiment) in a way that is appropriate to the Germanic world. On the whole, the " Heliand" strictly follows the narrative of the Evangelists and only appears in the tone of folk poetry where the subject matter calls for epic animation. And consider that the " He liand" probably forms part of a work that Louis the Pious of all people (the outlaw and destroyer of all things Germanic and "heathen") had commissioned a Saxon singer to write! Be that as it may, Bergmann himself does not seem to be entirely at ease with this compromise thesis, for he remarkably weakens his argument by adding "if otherwise, for reasons of of expediency or piety believes that it is necessary to hold on to the Christ figure within the German religion". In any case, one can have different opinions about the inclusion of a somehow outdated Christ figure, as long as one is inclined to play off a clear "either - or" against each other.

Nonetheless, the essence of Germanic religiosity appears to have been worked out in a peaceful manner, and one would not want to miss the critical, unfortunately somewhat brief discussion with Mr. Wirth, because it contributes to bringing minds together in a clarifying way. Before Wirth's one-god doctrine, Bergmann would like to have reminded us that in each of the religions that have their origins in the experience of nature, there is a mother being at the side of the symbolic god of light, thus anchoring the religious experience in the two-god being, as shown by the Old Norse Thor and Nerthus, Sumerian Jshtar and Thamuz, Egyptian Isis and Osiris, etc. It should only be mentioned in passing that Bergmann here draws on ideas such as those he presented in detail in his work "Er Kenntnisgeist und Muttergeist" (Spirit of Knowledge and Mother Spirit), where he takes account of the one-sidedly male-emphasized cultural development.

While the first part of his present work accuses, the second seeks to emphasize the true nature of a German religion, the third and concluding main part attempts to outline the ideal nature of a German church. It would be the visible site of a national religion of this world and education, a German confession that describes the divine as the moral will to act of the individual and the people and faithfully worships Germany as the land of formation of a new humanity. Meanwhile, for example England, for example, would have made the break with the papacy in time and grown up in its national church, we would have remained the constantly disadvantaged and would not have created a constitution that provides for the church as a state church subordinate to the President of the Reich, which regards the clergy exclusively as civil servants to be appointed by the state, which declares the German religion to be the state religion and does not tolerate private religious societies, which makes it impossible for a German citizen to leave the German state church or which makes agreements and contracts between priests and foreign clergymen impossible. clerical or secular powers declared invalid. "To conclude treaties with a foreign power that concern ideological issues, i.e. cultural issues of one's own nation, is to shake the authority and sovereignty of the state." Bergmann goes so far as to speak of the treason of one's own state in such an approach and to see the recent concordat era as only confirming the opposite of everything that was culturally necessary for the benefit of our people. And which international power won the world war, culturally speaking, against the Germans, and which same power knew how to take advantage of the confused situation of the post-war period, is easy to guess and can be read in the author's sometimes heroic account.

The subsequent attempt to make a critical distinction between foreign and genuine German priesthood culminates in the confession (emphasizing in particular the moral priesthood of women) that it is the task of every German priestly activity to show man the divine and holy in himself, to help him bring it to light and make it effective in his actions. For above everything that still flourishes to the highest degree today in the German foreign church cult, there would be "the judgment seat of conscience, on which sits the only God who really and truly exists, namely the eternal and natural being that has risen to consciousness and freedom in the high spiritual being of man. To form this God in one's own self, in the people, in humanity, that is "priesthood". And if the church itself were a national shrine, a national sanctuary, with the Odal cross, the symbol of Norwegian man, on its tower, it would be worth reflecting on the increasing dechurching in general. One would still like to see more clarity about the meaningfulness of the idea of forming a German national church into a place of religious edification, and to see a more subtle mysticism breaking through here less at the expense of concrete possibility.

But let it be understood: the reformistically stormy content of the entire work, with its sometimes uniquely beautiful sentence structures, cannot possibly offer the best possible thought in a fully mature form. At the moment, that would exceed the power of the individual, who need not be penalized for not always remaining completely unopposed.

to be. For example, it should not be acceptable to carry out the aforementioned Heliand rescue "under the sign of the German cross" instead of the Christian cross. And again, there is a danger that isolated sentences, e.g. in the chapter on the idea of God, expressed in less than fortunate language, could lead to misunderstandings and provide plenty of grist to the mill for disagreeable critics from the outset. But despite everything! One senses only too clearly that the author himself created from that inner divinity which he defends with compelling fidelity, and therefore the content of the work towers high above all too many writings that are currently wrestling with the problem of a German national revival.

One can only take one's hat off to the conclusion of the work, which presents a German church year that shows Christmas as the Feast of the Mother Child, Easter as the Feast of the Consecration of the Youth and Pentecost as the Feast of the Mother in parallel with nature, which recognizes the summer solstice as the Feast of the Consecration of Arms and an autumnal Feast of the Dead. For it is precisely here that the original sound of German piety, which has not had a big day for many centuries, comes alive without contradiction. And one more thing: anyone who tangibly understands the signs of the times would probably like to recognize with the author that we are indeed standing at the gates of a catastrophic age of revaluation. And then his work means all the more a fateful fugue in the resounding organ work of German awakening.

Berlin. Hans Wolfgang Behm.

Rückert, Hanns, **Die Christianisierung der Germanen.** Ein Beitr. zu ihrem Verständnis u. ihrer Beurteilung. Tübingen: Mohr 1932. 35 p. gr. 8" ---- A collection of common-sense lectures and writings from the field of theology and religious history.
160. 1.50 **RM.;** subscr. pr. 1.20 **RM.**

The theologian Rückert believes that the depiction of the "conversion" of the Germanic tribes to Christianity in previous church histories is no longer satisfactory. "He wants to find a new answer to the question of how the Germanic tribes came to accept Christianity". R. believes that there can be no question of a violent conversion, neither among the Saxons nor in North America (his remarks in this regard are a remarkable example of the "dialectical method"), but rather that "in the Germanic world, Christianity was a matter of force". manic religion was no longer in order". The real reason that had prompted the Germanic tribes to convert, for the most part voluntarily, was to be found in the greater power of the new god and in the powerlessness of the pagan gods (this is also the "moral" of the "miracle" stories invented during the conversion period to propagandize the god of the god of the gods). These Germanic gods were nothing more than enhanced human beings (see Necket, Die altgermanische Religion, Berlin 1932, pp. 13ff.). The religion bound to the homeland and the race could have sufficed openly as long as the Germanic man vegetated in secret, but was no longer tenable when he entered history during the Migration Period (R. knows as little about the pre-Indo-Germanic and Indo-Germanic migrations and journeys of the North Germanic race as he does about the pre-Germanic seafaring). The Germanic man would not have survived the rupture of time if he had not been saved by the Church, which led the Germanic man "from naivety to maturity" (one fruit of this maturity is obviously the modern European). -

A new answer? No: the same dull apologetics that have always been practiced and the same catastrophic lack of understanding for religion in general and germanic religion in particular. One would first of all have to give this theologian religious instruction if every effort did not seem completely futile here. Theology cannot make a fruitful contribution to the necessary re-examination of the problems of the history of conversion, because it can never admit, without abandoning itself, that this so-called "conversion" is the first nihilistic action in Europe and the archetype of all previous European revolutions.

I)r. Otto Huth (Bonn).

The German Falconry. Leaves of a German federation. July 1932. with 5 pictures, u. 4 Plates. Nuremberg 2: Kanzlei d. Deutsch. Falkenschaft e. V. (P.O. Box 228). 28 S. 8". 0.35 M.

A very nicely printed, knowledgeably compiled booklet, dedicated to the customs of the Iulfest: Über den Namen Weichnachten,- Deutsche Weihnacht im Lied; Die Weihnachtszeit und ihre Bräuche; Weihnachtsgebäck (Gebildbrote); Der Zweig und die Lebensrute, Vorformen und Verwandte des Weihnachtsbaumes; Etwas über den Tannenbaum; Dom Laich. S.

Zeitſchriftenſchau

Lightweight and Russian

Paul Zaunert, **Die Entwicklung des Karolingertypus.** Volk und Rasse, publisher I. G. Lehmann-München, 1933, vol. 1 For more than three hundred years, the Carolingian dynasty wandered through Germanic-German history, shaping its fate; the character of this clan and its position in Germanic culture is therefore of the utmost importance, especially in this transitional period between the conquest of land and the beginning of state formation. The history of the Carolingians, which of course must have been preceded by a considerable prehistory, begins with a breach of faith, a felony: in the face of a field battle, Arnulf and Pippin, the heads of the Austrailian nobility, refuse to obey their ancestral queen Brunichild and hand her over to the enemy for terrible revenge. In the following period, too, these household majors have nothing in common with the powerful, strong character of our saga, with Hagen of Tronje, except wisdom, strength and lust for power; they lack the essential Germanic quality that ennobles the steward Hagen in all his deeds, the personal attachment, the deep inner loyalty to his lord and to the royal clan, for which he stakes his last. All too familiar with the ambivalent nature of this multifaceted empire, they were no longer able to grow out of the Frankish imperial officialdom into a Granma-like kingship. Their actions and thoughts became very conscious of the bilingualism of their empire, but purely in terms of understanding; their politics became technical, far removed from any ties to the people. Thus a sharp distinction must be made between the Charlemagne whom the German people envisioned and who became the ideal image of the empire itself in the Middle Ages, and the real Charlemagne of history, the type of Franconian who took on foreign traits on Gallo-Roman soil and can be considered neither a Germanic nor a German man. / Hans Zeitz, **Herzogsname und Herzogsamt.** Wiener prähistorische Zeitschrift, 19. Jahrg. 1932. A detailed examination of the surviving sources since Caesar leads the author to the conclusion, that "dur" is by no means to be equated with "duke", as has often been the case up to now, and that the office of duke arose rather from the needs of the Merowingi scheu Großreich and remained restricted to the Germanic part of the same empire.

Germanic tribes, Celts and Slavs

People Baron von Richthofen, **On the prehistory of the East Germanic peoples.** (With special consideration of Vandalic finds from Munkäcs.) Wiener prähistori sche Zeitschrift, 19. Jahrg. 1932. Objective research has succeeded in recognizing the East Germanic cultures of the last pre-Christian millennium more and more clearly, especially the facial urn culture, to which the Basternen also belonged, as well as the great Vandalic cult, from which they were pushed southwards. However, Polish research, driven by purely chauvinistic considerations, is also trying to deny the Germanic character of the facial urn culture, and its leader Kostrzewski has invented the nice name "Baltic" for it. This new flowering of Polish " science" is being v. R. on the basis of the facts.

Rudolf Much **Much, Celtomamfche Ge- schichtskMtenmg.** Mannus 24, issue 4. After the Celtic theory of Sigmund Feist, who wanted to turn the Germanic tribes mentioned by Caesar and Tacitus into Celts, had only recently come to an inglorious end, it has recently been reborn in Gustav Stümpel, who wants to prove that Ariovist and his troops, the Usipetes and Tenkterians, as well as the cavalry recruited by Caesar on the right bank of the Rhine were Celtic. Rudolf Much demonstrates the tenability of this view in a way that is as detailed as it is astute. consistency shows. / Rudolf Stampfuß, **Akgeschichtsforschmrg im deut schen Westen.** "Die Sonne", Armanenoer- lag-Leipzig, issue 12, 1932. While German prehistoric research in other parts of the Reich has made considerable progress

In the West, the interest of official research in particular is still primarily focused on the legacy of the Roman period, which ultimately represents nothing other than the occupation of the Rhineland. Thus it is that the important Rhine province is one of the most poorly researched areas in Germany, while the study of this area is of immense importance not only for scientific, but also for national-ethnic reasons, firstly with regard to the advance of the Germanic peoples over the Celts, but also because important insights into the development of early medieval culture from the Germanic migration culture can be expected here. / Th. H-offmaun, **Arslavenhemmt und Altslaoenwanderungen.** Volk und Rasse, published by I. F. Lehmann-München, Heft 4, 1932, and Heft 1, 1933. In contrast to Polish research, which for political reasons has claimed East Germany for this, the author proves that the Pripet Marshes are the home of the original Slavs, where they have already been sought by linguistic and prehistoric research. The oldest forms of river, tribal and settlement names can be found here, and the living conditions of this retreat area, where the originally Indo-Germanic, i.e. North Rhaetian original Slavs must have mixed extensively with a primitive indigenous population, have shaped the Slavic ethnic character. The author shows that the oldest tribal names were derived from the sacred rivers, a custom that is easy to explain given the close ties between the Slavs and their rivers. The migration routes of the ancient Slavs are also shown on the basis of the names. It can be concluded that the Slavs did not set out westwards on their own initiative, but that they must have been drawn into the return flow of Germanic populations from Eastern Europe, after eastern Germany had been heavily depopulated by the departure of the Germanic tribes who had settled there, which is also confirmed by the strongly Nordic appearance of Slavic leaders. / The "Ostland Reports", published by the Ostland-Institut in Danzig, Vol. 6, 1932, No. 1/2, brings under the title **"The Prehistoric Remains of East Prussia"** a reproduction of the contribution by I. Kostrzewski in the collected works on East Prussia published by the Polish Westmarkenverein. The treatise, like all the works of this researcher, is strongly influenced by anti-German, purely chauvinistic viewpoints. The subsequent scientific refutation by Bolko Fahr. v. Richthofen shows the great significance of Germanism for the development of East Prussia in prehistoric times. .

Cultural relations

Ernst Sprockhoff, **Three remarkable bronzes from Lower Saxony.** Nachrichten aus Niedersachsens Urgeschichte, Verlag August Lar-Hildesheim und Leipzig, No. 6, 1932. A staff dagger blade and two swords, the former belonging to the Early Bronze Age, the latter to the Later Bronze Age, together with other bronze finds, show that relations between the Germanic tribes of Lower Saxony and England must have already existed in the Bronze Age, since the home of these bronzes can only be found in north-western Europe. / Eduard Beninger, **Two Germanic finds from Wulzeshofen in Lower Austria.** Wiener prähistorische Zeitschrift, 19. Iahrg. 1932. The author follows up two rich Germanic grave finds, which can be dated to around 180 AD and the beginning of the 4th century AD, with an investigation into the origin of the filigree technique and the Celtic and Pontic influences on the Germanic arts and crafts.

Hertha Schemmel.

Our rebirth does not draw from second- and third-hand, already quietly sapiential Vrie- chentum, but directly from the Nordic homeland of all Aryanism, and must therefore grow into very powerful effects. The Nordic sources of the Edda and its mythologies flow more clearly and purely than the already completely humanized Roman and Greek sources.

Rudolf Aohn Gorsleben in "Hoch-Seit der Menschheit"

Verſchiedenes

Rudolf John Gorsleben.

Memorial sheet and outlook.

His He would have completed his fiftieth year of life on March 16, the once self-confessed "joyful wanderer with the splendor of the universe in his eyes" if he had still been with us. Fate would have it otherwise. Two and a half years ago, death took the pen from the wanderer's hand, bringing an unexpectedly swift end to his endeavor "only what makes me wise is worth knowing". Like many German thinkers, the small town with the whispering stories from the distant post horn era, Dinkelsbühl had become his second home. Here, and later not far from Lake Constance, he carried out his Edda research, tightened the thread of German intimacy and produced a wide range of publications and letters, which gathered a circle around him that was not large, but all the more loyal. And let's be honest: he, who brings Nostradamus' seer's gift to mind and rummages with love in old and ancient sources, reminds us in many ways of his much-feared prophecy of fate. And what will primarily remain of his work lies less in his intellectually documented and scholarly insights than in his heroic advance towards the German soul. His aim was to create from its discovery what Hermann Keyserling, for example, currently describes as "emotional culture" in order to achieve a cultural community that encompasses the Volkstum,
- this is the way it can and must be Gorsleben to be "understood"!

Whatever he has to say spurs us on to a heritage-conscious experience, and therefore only those will be able to understand Gorsleben who sense in themselves a hint of what can unite us Germans in culturally emphasized uniqueness. This uniqueness, however, requires us to turn our gaze back to the past and to evaluate the findings to be discovered in a lively and soulful way. For "in the homesickness for his best, it must be everyone's sacred duty to immerse himself with seriousness and devotion in the world of thought of his ancestors, the according to the laws of life, fine thoughts are also necessary to settle in... We must get to know our own past, the culture, religion, art and language of our ancestors and be more knowledgeable about them than about more distant and foreign things. And even if our own origins were so poor and insignificant, which they are not, because our race and our homeland are the bosom of all culture, we should love them and prefer them to foreigners because they are our own. And as long as we do not muster the will for such courage of soul and blood, which would truly ennoble us and make us the most noble people on earth, we will remain upstarts in our own eyes and in the eyes of others. We can only go one way: back to ourselves."

In other words, as a prelude to reading the almost seven hundred printed pages of Gorsleben's legacy, which, as the gospel of his creative life, escaped the danger of being forgotten at the last hour. "High time of Mensch heit" (Koehler L Amelang Verlag, Leipzig) is the title Gorsleben gave this lucid work, "drawn from the runes", so that "the spirit and the body of man may become brighter". And wisdoms, already "wise" indeed, are formed in it to sacramental holiness, which are more essential than many attempts at clarification, over which the foot of researching experts can rightly stumble. Whether Gorsleben tells us what the Edda is, whether he interprets Atlantis or the eternal return, whether he directs the path to the human soul from the cosmic origin of the runes, whether he finds in the Lord's Prayer a "Rune series rouning" wants to recognize whether Whether he speaks of the Son of the Sun or the revelation of God, the purpose undoubtedly always remains to help the Aryan spirit to break through.

May others weave with the same yarn today, in the community of all those who truly care about German renewal, Gorsleben's work and name will remain inextinguishable.

H.W.B.

Vereinsnachrichten

6th Conference of the Friends of Prehistory

in Bad Pyrmont

Agenda: (in brief!)

Tuesday, June 6:

8.30 a.m. Meeting at the Erternsteine near Horn in Lippe.
Detailed tour and explanation of the shrine.
11 a.m. Trip to Oesterholz, Heidenkirche near Kohlstädt and Ostara Shrine in Oesterholz, Schwedenschanze, Feststraße, Dreihügelheiligtum, Kampfspielbahn im Lan- gelau etc.
Breakfast at Gasthaus Huneke, followed by a tour of the Sternhof. Guided tour and explanations: Dir. Wilhelm Teudt.
16.30 hrs Drive to Pyrmont.
20.30 Welcome evening in the concert hall. Viewing of the source discovery. Introductory report.

Wednesday, June 7:

8 a.m. Annual meeting of the Fr. g. V. in the Kurhaus. Report by the chairman. Guests welcome.
9 a.m. Meeting at Brunnenplatz at the main spring. Report Teudt.
10 a.m. Drive to the Schellenburg. Then drive to Königsberg. Breakfast.
Visit to the Hünenburg in Königsberg.
3 p.m. Trip to the Kilianskirche near Lügde and tour. Report on the Easter use (fire wheels) of Lügde.
Return journey to Pyrmont.
8.15 p.m. Public lecture by University Professor Dr. Gustav Neckel in the Konzerthaus: "The significance of Old Norse literature for the understanding of Germanic nature."
Followed by an informal get-together in the Kurhaus.

Thursday, June 8:

8 a.m. Departure to Herlingsburg Castle. Visit to the prehistoric sites. Drive to Schieber. Breakfast in the German House.
3 p.m. Tour of the grounds of Altschieder. Then return journey to Pyrmont. Social get-together in the Kurhaus from 8 pm. Discussion. End of the meeting.

Teudt lecture in Berlin. In November of last year, Director Teudt spoke about his work at the invitation of the Gesellschaft für germanische Ur- und Vorgeschichte in Berlin. The lecture, which gave a cross-section of all the extraordinarily important findings to date, was extremely well received in the Society's circles and beyond. Particularly valuable was Teudt's reference to mouthpieces that were found near the Erternsteine a good hundred years ago, as it has since turned out. - have been made. Teudt showed them in the light image, as well as other good light images accompanying the spoken word. purified. According to Porow, one of the finds is in the Bonn Museum.

The lecture in Berlin represents a good step forward in the recognition of Teudt's work and research by the most serious scientific circles. It should be added that the Berlin daily press also published detailed and insightful appraisals of Teudt's lecture and work. At the "Nordic Conference" held in Berlin in November 1932, Teudt also spoke at length about his and our work, and here, too, his explanations were received with lively interest.

Hanover. The local group d. Fr. g. **V.** opened its activities in the new year on January 19 with a very well attended general meeting in the Hofbräuhaus. After the chairman, Mr. Brems, had announced the work reports for the year 1933 in general terms and in particular referred to the public lecture by Wilhelm Teudt on February 9, Mr. Regierungs-Vaurat Prietze gave a lecture on old Germanic freedom. freedom and remarkable remnants of this freedom in the environs of Hanover. Just outside the gates of Hanover, to the east of the city, lie 13 villages known as "das große Freie" or "the great free". "die Freien vor dem Nvrdwalde" still form a unit in some respects today. This area is the northern part of an old Germanic district whose boundaries can still be precisely determined and whose center was the Gauding site on the Hasset, now a small forest on the heights near Lühnde. The northern border was the large forest, the remains of which still exist in the Ahltener and Hämeler Wald, the western border was the Leine, the southern border the Bruchgraben which flows into the Innerste near Sarstedt. Tightly recorded hunting rights of the farmers still bear witness to this boundary today. Around the year 1500, the Gau split into three parts, a southern Hildesheim district, a Lüneburg district and a Kalenberg district. The latter consisted of the three villages of Wülfel, Laatzen and Döhren and, unlike the large free district, was divided into three parts, called "the small free man". The only tax paid by the peasants of the great freemen was the royal interest to the Duke of Saxony, as the king's representative. They refused to pay any other form of taxation until They were able to successfully defend themselves in the 19th century, just as they continued to claim undiminished rights to their marches and forests. In the 18th century, they still exercised independent jurisdiction over their court near Jlten. Up until the time of the Wars of Independence, the great freemen maintained general military service; each court provided a fully equipped man at its own expense. At a muster in 1615, the Free Company consisted of two ensembles of 280 men each, each led by an ensign. In 1813, a call for a general uprising against Napoleon went out from the Great Freehold, in which their own army constitution was set up as a model and stated, that the great free will provide 480 men.

The lecturer pointed out that the ancient Gau around the Hassel was exactly the same size and number of independent communities as the ancient Gau he had found near Zeven and Harsefeld. The usual size of the Germanic districts seems to have been 300 square kilometers. This can also be confirmed by the fact that the known suburbs of ancient times are about 20 to 25 kilometers apart. The information handed down by Caesar that the Suebi had 100 districts would mean that they would have inhabited an area the size of today's province of Hanover.

The lecture triggered a lively discussion, in which Mr. Wühler, a farm owner from Eroß-Buchholz, was able to contribute some remarkable details to the lecture. As a hunting neighbor, he is in contact with the free farmer's hunt in the Ahlten Forest. There, on the Warmbüchen moor, is also a place of refuge for the inhabitants of the great freemen, still marked by a well, the Türkenbrunnen. An old inhabitant of Kirchrode told Mr. Wühler that in times of war they used to bring their valuables to safety there.

Earlier volumes of "Germania". Older issues of our magazine are often requested. For the time being they can still be handed in:

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For clarification. In response to the inquiries addressed to me, I hereby inform you that an association with the Gesellschaft für germanische Ür- und Vorgeschichte in Berlin (former Herman Wirth-Gesellschaft) has not taken place.

Space

Reports of the local groups Bremen^ Essen and Osnabrück, which have been received in the meantime, will appear in issue 4 due to limited space. (Schftltg.)

Germanien

Monatshefte für Vorgeſchichte
zur Erkenntnis deutſchen Weſens

IYZZÄprü / Easter moon
issue 4

Objectivity

From G. Suffert

1.

In this issue W. Tendt begins the essay "Germanische Astronomie" - a work that is followed by an extensive correspondence with Pros. Or. Neckel, as its starting point is Neckel's review of the 2nd edition of the "Germanische Heilig tümer". At the time, "Germanien" reported on this review (episode 3, p. 31). In this report it is first listed what Neckel partially criticizes or completely rejects; it is explicitly added: "All this must not be concealed." Of course, we have also listed what Neckel denies. But then it goes on to say that such details are not the most important thing here, but rather Neckel's basic attitude, which can be recognized very clearly from his concluding words: "These admissions can appear to be meaningless, since they only affect individual and indeterminate things. But they gain significance from a point of view that must be the main consideration for a fair assessment of Teudt's achievement: they are examples of the unprejudiced objectivity (from N. blocked), which Teüdt demands and which has so far been shamefully lacking in the issues he has dealt with."

2.

Next to the Teudt case is the "Wirth case", and unfortunately the same sad statement applies to it. Since intellectual sciences do not work with mathematical quantities, differences of opinion are quite possible. Personality cannot be eliminated, but the battle should be fought objectively. Science" demands a lack of presuppositions; this demand should be realized at least to the extent that personal bias is kept out of the dispute. And one should fight such battles cleanly. This is no longer the case when sentences that have a very specific meaning in a certain context are removed from that context and placed in another context in which the meaning of the sentences is different, but are placed in quotation marks in order to give the impression that the sentences in question have retained their original meaning.

The study "Wissenschaftlich und unvoreingenommen", which also appears in this issue, gives examples of the procedure just described. When I read the reviews on which this comparative study is based, I immediately had the impression of a highly arbitrary selection of evidence. To determine whether this impression was justified, I made a careful check, and unfortunately the first impression was only reinforced. One occasionally gets the impression that "specialist science" felt downright helpless when it did not fight Wirth's uncomfortable new ideas objectively, but rather unobjectively in the manner described.

When Ferdinand Bork wrote in the "Reichswart" (No. 13 of March 26, 1932) that he could only give the advice that all news about the Wirth propaganda should be hushed up and that further discussion should be rejected because there was no scientific battle over Wirth - this is also behavior that can be explained by a feeling of helplessness. And Bork, as K. F. Wolff-Bozen notes, "has thus committed an aberration that is not new in the history of science, but brings honor to no scholar."

3.

Wolff's aforementioned work "Um Herman Wirth" is characterized by a pleasing serenity and pleasant calm. In order to get to the essentials in the overview, so as not to get lost in trivialities "where it is irrelevant whether Wirth is right or not", Wolff poses four basic questions:

1- " Is Wirth's teaching to be regarded merely as the poetry of a raving fanatic or should it be taken seriously from a scientific point of view?"

2. "Does it make sense to want to derive the Germanic runes from ancient Nordic symbols (as Wirth does) or must the hitherto assumed borrowing of the runes from a southern alphabet be regarded as an incontrovertible fact?"

3. "Is there a continuity (permanent tradition) of cult symbols from ancient prehistoric times to the present day?"

4 "Did a kind of primitive Christianity exist in prehistoric times and (what is connected with this) did primitive times possess a higher ethical culture than we are able to prove among the early historical peoples, e.g. the Tacitean Germanic peoples or those of the Icelandic Saga period? Is the Edda therefore the most sublime Aryan intellectual heritage or does it represent a phenomenon of decay compared to a higher moral attitude of the primeval age?"

To answer these questions, Wolff carefully weighs up the pros and cons in detail. In our context, it is not so much the what as the how that matters. Therefore, we will refrain from listing the proofs and counter-proofs here and will only present the final result: "In all four main questions, a completely objective assessment shows that Wirth is more likely to be right here than his opponents. The latter also seem to feel this themselves and therefore prefer to direct their attacks at secondary matters, e.g. Wirth's etymologies, which, however, mean next to nothing for his main ideas."

4.

In the dispute over Teudt and Wirth, the relationship between specialist science and laymen also plays quite a role. It can occasionally be observed that representatives of specialist science look down on the layman with a certain arrogance. No one would even dream of minimizing the importance of thorough specialist knowledge,

ch About Herman Wirth. An overview of the fight for Herman Wirth and the relevant scientific and ideological issues. Natur und Kultur 1933 No. 1, Verlagsanstalt Tyrolia A.-E. Innsbruck-Vienna-Munich.

although the mastery of a sum of knowledge, no matter how great, does not yet constitute knowledge. But it often seems as if the possession of knowledge is confused with the external characteristics by which this possession and the aptitude for academic work are to be recognized. But whether official titles and academic degrees really guarantee that expertise and aptitude are present and are combined with expertise cannot be answered in the affirmative without further ado.

In March 1931, a dispute arose in the "Brandenburger Anzeiger" between a professional archaeologist and a layman over the question of whether Groß-Kreutz in the Mark was to be regarded as an old Wendendorf or whether it dated back to a Germanic settlement. Here, too, the content of the dispute is not up for discussion; I am merely using it as an example of the circumstances just described. The expert writes:

"I generally only engage in polemics with fellow experts, or at least only with opponents who can be assumed to be familiar with the scientific method and the most important specialist literature." One can accept the factual content of this sentence, but one should expect the author to demand the same of himself as of his opponents. Or. K. H. Marschalleck then defends himself against the accusation of Slavophilia (Slavomania, Slav foolishness) and goes on to say that Germanomania (Germanentollheit) is currently rampant in Germany under the guise of science: "Only from this side could the 'Germanic world' recently be delighted with the discovery of an ancient Germanic observatory in the form of some piled up erratic blocks near Detmold." Some piled up erratic blocks? After all, there should be enough non-"Germanic-Germanic" specialist literature from which the archaeologist in the field can learn whether the erratic blocks can be regarded as piled up erratic blocks or not. This, too, is part of the concept of "unprejudiced objectivity", that one examines the facts before passing judgment.

Germanic astronomy

Gustav Mckel and the Germanic sanctuaries

From Wilhelm Teudt

The review of my book by Professor Or. Neckel, Berlin, in the "Deutsche Literaturzeitung" (issue 25, 1931) and in the "Tag" has already been reported in "Germanien" (episode 3, p.31). I fully agree ~~with what was said by Suffert and note with satisfaction that Neckel largely agrees with the principles~~ and questions with which I have critically approached the current state of archaeological science on the one hand, and on the other hand have made positive advances into the darkness of Germanic prehistory.

This gave me the opportunity to discuss important individual issues with Neckel. where he cannot or cannot yet give his consent. What I write here will therefore not be contradicted by Neckel.

Neckel's criticism in the DLZ. can give the misleading impression that it contains a rejection of Germanic astronomy at all. In the fine Wirth lectureZ in December 1931, Neckel explicitly referred to the

Printed under the title " Hernmn Wirth and science" in the anthology "What does Herman Wirth mean for science?". Koehler L Amelang Verlag, Leipzig 1932.

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1)

Astronomie der Germanen; and when he says in his review of my book, among other things, that "the result is not yet satisfactory", it follows that his objections (e.g. also against the Oesterholz thesis) are by no means a final rejection. Rather, it is a request to supplement the justification which he does not yet consider sufficient. In addition, the correspondence between Neckel and myself that followed the discussion clarified important questions for me, cleared up misunderstandings and, I believe, led to a further rapprochement, especially in astronomical matters.

The lack of Germanic written monuments for ur Germanic astronomy (they are not missing for Germanic astronomy!) is no reason to deny the pre-Germanic people astronomical activity. Their absence is an obstacle to research, which is all the more dependent on the consideration of other evidence. Neckel, who also demands "complete impartiality towards the intellectual activities of the Germanic tribes", himself provides valuable and compelling impulses through his writings and lectures. If we have evidence of Germanic astronomy from the later and last times of Germanic mankind, then our right to trace the folk development of this astronomical knowledge back to pre-Germanic times with all the historical, linguistic and other means at our disposal will be unrestricted. The question of dependence on foreign influences remains. Such dependence is unproven, and Neckel is the last person to deny Germanic originality.

Furthermore, I do not believe that Neckel wants to emphasize the word "astronomy" as a science, as opposed to the primitive observation of the stars. Nevertheless, it is worth paying closer attention to this difference.

The astronomical " science" is recognized as the oldest " science". It began in the earliest times, when people turned to celestial science not only involuntarily and occasionally, and not only in the context of religious sentiment, but in a recognizable objective interest. It was for the practical purpose of determining the time for shipping, animal husbandry, hunting, agriculture and all possible situations of everyday and cultic community life (calendar); but it was also for the ideal pleasure of knowledge itself.

. We see characteristics of the scientific character of celestial activity in the striving for ever greater accuracy of observations,

2. in the transmission of knowledge from generation to generation, which made the progress of knowledge possible in the first place, and 3. in the invention of aids for progress and for the retention of knowledge gained. Tangible evidence of the scientific handling and progress of celestial science among the Germanic tribes can be found in the calendar staves.

In addition, there is literary evidence: one is the astronomical missen of an Icelander Thorsta surtr. According to Ari, Libellus ch. 4 (Golther, pp. 8f. and 29), Thorstein introduced the leap days in Iceland as early as the 10th century, i.e. some time before the introduction of Christianity. Without this, the ignorance of the converts would soon have led the Icelanders' calendar into serious confusion. Similarly, due to the ignorance of the Romans at the time of Julius Caesar (born around 45 BC), the calendar year was 90 days ahead of the real solar year, so that the beginning of spring was celebrated at the time of the winter solstice!

Recognizing the necessity of leap days is a task of distinct scientific quality, the solution of which is only possible on the basis of careful scientific observation not of a single gender, but of many.

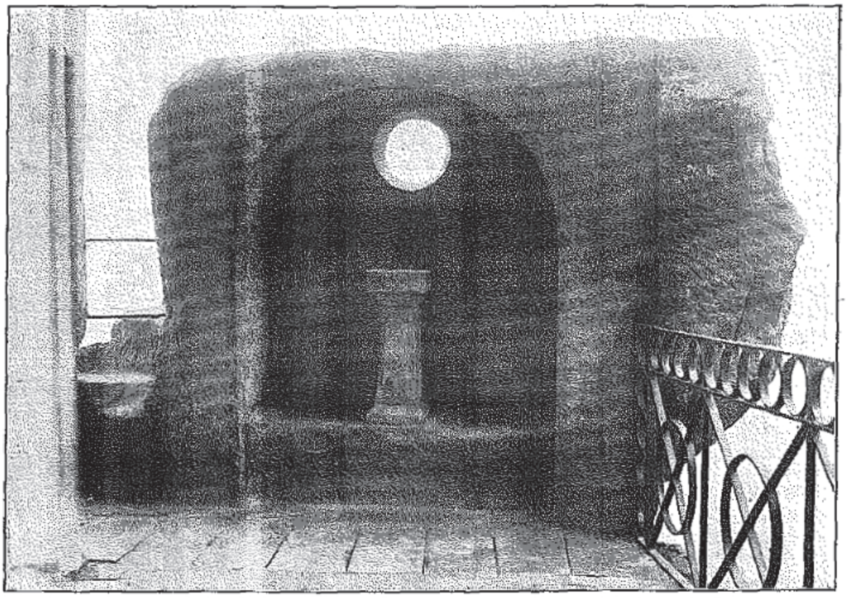
The knowledge had grown out of Germanic tradition and intellectual work. If the messengers marveled at another, who was called "Sternenotto" ("star tot"), and considered him to be the inventor, this shows a certain cluelessness with which the representatives of Christianity of the time, who were far removed from nature, if not hostile to it, judged astronomical editions. Celestial science was probably seen as idolatry and little concern was shown for its factual value. Throughout the Middle Ages and into the 15th century, astronomy was neglected in the Christian West, and many of the monuments to the earlier spirit of research were even destroyed (cf. Diesterweg, Himmelskunde, p. 411).

The second example is the report by the Lower Italian bishop Cassiodorus (near Zor- danes) from the 6th century that the scholarship of the Goths already in the 2nd century B C . The Goths' scholarship included knowledge of the names of 346 stars and also referred to the course of the planets and the zodiac. The high number of named, i.e. localized stars, which in antiquity is also given as a measure of great astronomical erudition (in Eratosthenes it is 675, in Hipparchus 1022 stars), also shows the great love of the subject which these men associated with their science. In any case, Zordanes wanted to praise the erudition of the Goths, even if a confusion between the names of the Goths and Getae plays a role in his remarks. The latter is disputed by Jakob Grimm (Kl. Schriften lll, p. 191), but accepted by Neckel.

If such isolated messages, whose arrival to us is merely a coincidence, shed such a bright light on the astronomical science of both the Goths and the Icelanders, then the lack of Germanic written monuments about an astronomical erudition far removed from the events of the day should in no way influence our assessment of the question. There is also a complete lack of written records of Greek astronomy until the emergence of the Alerandrian school with its Greek scholars (around 300 BC), and yet no one will ever deny the preceding development back to the Bronze Age and beyond. Even Neckel does not cite the lack of written monuments he emphasizes as an objection to Germanic astronomy in general.

As far as the evidence of Germanic astronomy that I have taken from the landscape is concerned, I have asked Neckel to begin his criticism with the starting points of my astronomical thesis given by the Erternsteine. It is not correct to claim the Sternhof as fundamental to my astronomical thesis, while the Erternsteine are only mentioned for reference. Without the Erternstein facts I would neither have arrived at the observation of further astronomical signs in the landscape, nor would I have dared to put forward my thesis. Before the conclusions can be challenged, the erroneousness or inadequacy of these facts must be demonstrated.

One must also have dealt with and come to terms with the locating theorem before one can come to a final judgment on the Sternhof, which is perhaps a single, not a typical achievement. The locating theorem, however, has now found a resounding confirmation through Mr. Wirth's publication of the ancient Icelandic locating theory (Urschrift der Menschheit, Lieferung I, p. 22), so that even the fiercest opponent would have held back with a subtle rejection of the locating theorem if Wirth's booklet had already been in his hands. In addition, I will soon be reporting on locating phenomena whose evidential value can hardly be increased in the present situation.



Photograph by F. Düsterhek, Detmold (Dec. 1332)

Mb. I. north-east face of the Sazellnm of the Externsteine

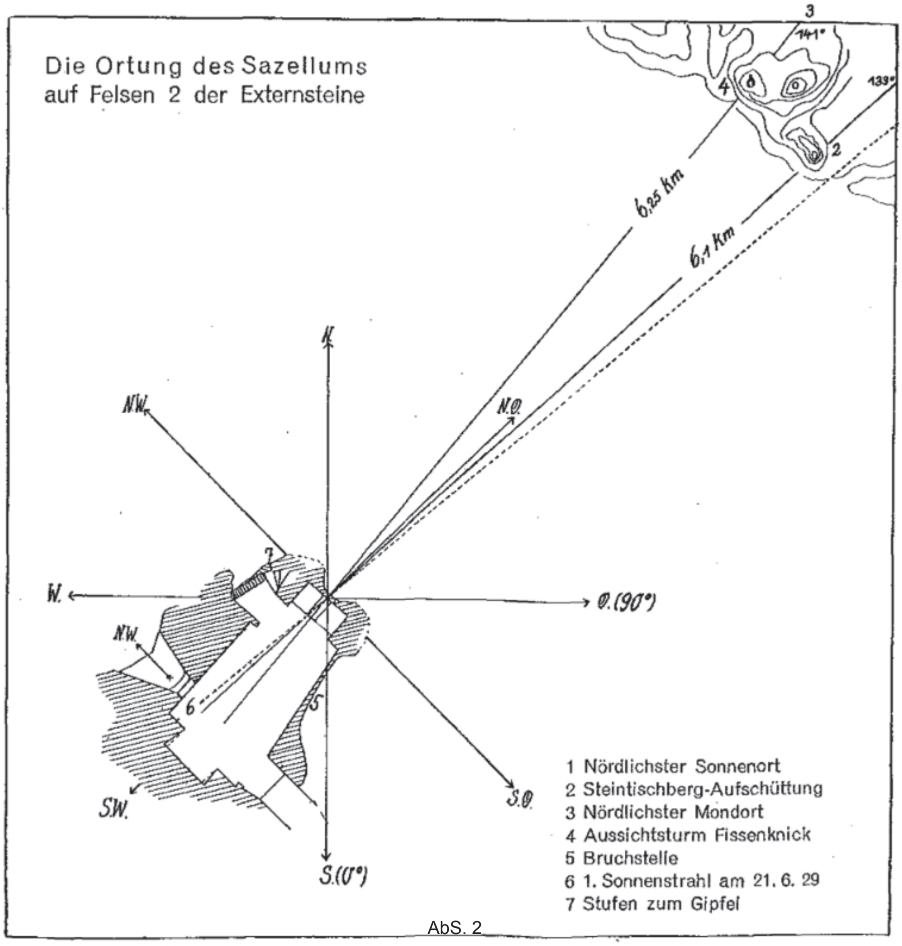
I would like to remind you here of the Erternstein facts. They generally include the Erternfteine as a Germanic cult site, to which the significance of a main cult site in ancient Saxony is to be attributed. This is a historical certainty that is now accepted even by my fiercest opponents, especially with regard to the lower grotto. Its pre-Christian existence is irrefutably proven by the large runic sign newly discovered under the old plasterwork (see Booklet I, 1933, p. 10). According to Wirth, their use for the winter solstice cult is highly probable. The facts also include - apart from other important monuments - the Sa- zellum (Fig. 1) at the top of rock 2 as a ger- manic temple later converted into a chapel, which, due to its positive and negative characteristics, can only find a reasonable explanation as a Gestrnh eilig tum that corresponds to our other knowledge. There are no notable objections to this.

Reasons that speak in favor of the shrine and against an original chapel plan are:

a) the choice of a place at the top of a 30-metre-high rock pillar, inaccessible to the elderly and those not free from vertigo. The Naum may well have been intended as a place of worship for individual commissioners, but not for average church records. Despite the solid iron railings, many people still avoid climbing it. In the centuries of the hasty conversion of Saxony, the Christian church had the almost unmanageable task of placing churches and chapels 1. where the inhabitants of the villages and settlements were to be cared for and 2. where in forests and on mountains etc. "heathen" places of worship were located. "pagan" places of worship, which could hardly be rendered harmless in any other way than by placing a chapel on them.

But it is incomprehensibly foolish to think that at the Erternfteinen, where the latter purpose had already been fulfilled by the consecration of the lower grotto as a chapel, a second chapel would have been built at the completely unsuitable site in the Felsenkopse, where, according to the opponents, there should not have been a pagan place of worship before, a second chapel would have been built for a non-existent population, at great expense, in a manner contrary to the regulations and in a nonsensical way, by choosing a rock that was about to fall apart!

b) the north-facing direction chosen in contrast to the ecclesiastical rule of east orientation (Fig. 2). With its actual setting at 137°-139° above east, it is to be regarded as a good achievement of the master builder, who had the task of setting the room to the northeast, 135°, under the most difficult circumstances. It is the line of the six-part cosmic hagal rune, which is also the middle line for sunrise and moonrise at the time of the northernmost extreme. Impermissible


Die Ortung des Sazellums
auf Felsen 2 der Externsteine
3
141°
133°
1
4
2
6,25 km
6,1 Km
N
NW
N.O.
W.
O.(90°)
NW
7
6
5
SW
S.(0°)
S.O.
1 Nördlichster Sonnenort
2 Steintischberg-Aufschüttung
3 Nördlichster Mondort
4 Aussichtsturm Fissenknick
5 Bruchstelle
6 1. Sonnenstrahl am 21. 6. 29
7 Stufen zum Gipfel

AbS. 2

is the comparative use of the occurrence of isolated exceptional locations of Christian churches and the measuring errors (up to 14°) frequently made by the old master builders when locating to the east, because this only led to 104° (instead of 90°), but not 137°. In addition, the north-east direction emerges as a deliberately angled one, because the natural shape of the rock invited the axis of the room to be directed more towards the east, thus avoiding the angle to the north-west side.

c) the design of the narrow stand carved out of the rich rock material under the circular hole (diameter 37 am). Its narrow shape and its perpendicular position to the outer wall, which only allowed the priest a place on the right or left, completely rules out its original purpose as a chapel altar. The fact that the stand had to serve as a makeshift altar when the room was later converted into a chapel, and was perhaps hewn, should have no influence on our judgment that the stand must have originally served a different purpose. The objection that the stand should have been smashed in advance when the Sazellum was destroyed is also based on the rather absurd assumption that the destroyer must not only have been aware of this stand, but must also have particularly detested it. Such an objection is characterized as an evasion with which one would like to avoid the logical train of thought leading to the Eestirn sanctuary. For this stand under the circular hole, which resists the concept of an altar, immediately gains its plausible meaning when one thinks of the rays of the sun and moon falling into the room and the need to place a shade in front of the opening.

cl) the Meinberg observation tower (Fissenknicker Mühle) and the Meinberg stone table mountain - both situated on the ridge, 6^lrm northeast of the circular opening of the Sazellum - which on the one hand are the astronomically correct points of reference of the lines of the northernmost solar and lunar orbit running through the solar hole of the Sazellum, but at the same time also archaeologically excellent sites! With the recognition that such a coincidence cannot be a coincidence for unbiased thinking, the phenomenon present in the Sazellum rises above the assessment as a mere cultic localization of space - which could also be thought of as a superficial, amateurish one - and requires its attribution to a careful-scientific astronomical activity of the ancients. -

Incidentally, it should be noted that it is impossible to calculate the time of origin of the solar system even from such astronomically well-established lines, because the two large celestial bodies (measurable by different methods!) precess so slowly that the margin of error to be taken into account is greater than the precession in millennia.

In view of the phenomena described, I believe that every evaluator is faced with a crossroads: Should he behave as he would if a similar message came from Memphis or from Ur in Chaldea? May his thinking be just as unprejudiced towards these phenomena as, for example, towards the news that Prof. Unger had found two temple complexes lying together in Ur in Chaldea, one of which showed its relationship to the northern solar trem through a road leading from it, the other of which also showed its relationship to the northern lunar trem through a road, so that this temple presented itself as a sun and moon sanctuary? - Or may the prejudice against Germanic astronomy cause the message from Lhaldea to be accepted, but the message from the Erternstemen to be rejected, whetherglnch it not only brings an equivalent, but can already show an even more impressive justification in some points?

By u to cl in assembly with our other knowledge of Germanic Eestirndienst, the preconditions are given for the proposition that the Erternsteine are an architectural-landscape testimony to scientific-astronomical activity in Germania at the time of the formation of the Sazellum. Generally speaking, the same right is demanded of a just judgment for this proposition with which countless assertions are made in ancient historical works and believed without question. It is disputed, for example, that many a chronological-ethno-logical determination of a find exhibited in museums is entitled to greater credibility than the above proposition. The evidence of the facts and the reasonableness of the combination may their weight not lose its weight if it are about the referral hitherto unknown testimonies of German intellectual life. With these remarks I find myself in fundamental agreement with Necket and I am certain that his well-intentioned treatment of the Erternstein matter will progress to joyful approval through the promised site visit.

(Conclusion follows.)

2um "rock coffin" under the Externstem

By Dr. D. O. Pkaßmsnn

In issue 3, 1932, of this journal there is a brief report from p. 82 on the uncovering of the so-called rock coffin below rock 1 of the Erternsteine. The accompanying illustration shows that the actual "coffin" was originally noticeably raised above the ground and accessible by two steps. This significantly reinforces the impression of an altar-like or perhaps even better stage-like device: the view has long been expressed that this stone, which is connected to the main rock and has obviously been carefully prepared, originally served a cultic purpose, a kind of mystery.

If Professor Vr. H. Hofmeister was able to establish that the carving is partly the same as that of a pre-Roman stone from Mattium, this should put an end to Giefers' persistent opinion that this is a Christian replica of Christ's rock tomb, sited by the monks of Abdinghof. Likewise, of course, the adventurous theory, already fought against by Giefers, that the Mithras Mysteries were committed here by the Romans. (It is significant that two scholars who were respected in their day could only offer the alternative of "Christian" or "pagan-oriental"; the German has always been the fiercest for the one foreigner against the other). The picture (cf. "Germanien", issue 1, 1933, p. 13) now shows a staircase on the right side of the block, which apparently leads in the direction of the opening of the main rock, behind which the large runic sign is carved into the wall. This reinforces the impression that this may have been a "station path", a descent from the lower grotto to the even lower rock coffin, which represented the low point of the circuit, while this may even have reached its high point in the sacellum of rock 2. Be that as it may, the ritual of burial in the rock casket can still be seen today in the entire interior. Whether a living person lay in the hollow of the "coffin", as Teudt seems to assume (Ger manische Heiligtümer, 2nd ed., p. 38 f.), or whether only a cultic replica was placed in it, as in the symbolic burial of Christ, remains to be seen. In the 39th chapter of Tacitus' Germania, to which Teudt refers, it is difficult to find a parallel to this ritual burial.

We now know the magic sleep as a cult mythical reinterpretation of the sleep of death from Germanic legend; most clearly in the legend of the shield maiden or whale Brünhild, who is stabbed by Odin (the god of death) with the sleeping thorn: "On the stone sleeps the warrior; blazing, the linden enemy licks her." Traces of this legend can be found in a whole series of medieval names of the area. In the 11th century, for example, a document from Mainz mentions a large stone called "lectulus krumallilllae", "Brunhilden's bed", which presumably refers to an ancient cult stone that was regarded as the "bed" of the Valkyrie. A whole series of such "Brunhildenfteine" and "Brünhildenstühle" can be found in the Franconian region (compiled by Hans Naumann in the article "Brünhild" in the Handwörterbuch des deutschen Aber Glaubens). Incidentally, the "chair" is always a stone (Königstuhl, Kaiferstuhl) as a "Stafflum regis" (relay stone with several steps) in ancient times. The Old German word " will-bell", Anglo-Saxon "veo-becl" (weihebett) for altar, is reminiscent of the same preconception.

May we place the "stone that is called Brünhilden's bed" next to the rock coffin at the Externstem? Has an ancient myth of the journey to the underworld been transferred from the "Helritt" of the Valkyrie, and has this ride to the goddess of the dead once been represented by the burial under the arch of the stone, the "Weihebett"? This is conjecture for the time being; but some tangible connections dawn on us when we read the song of "Brynhilden's Helfahrt" (blelreick Lrzmllilclar) in the Edda and visualize the situation (cf. Thule I, p. 104). After Sigurd's death, Brünhild has burned herself at the stake and now, following her beloved, descends to Hel. At the edge of the underworld, she passes a rocky cave where a giantess lives. She speaks to her: " You must never boldly enter the stone-supported places of mine, you should rather weave canvas instead of boldly following a strange husband!" An exchange of words ensues, in which Brünhild gives a brief description of her fate; finally she says: "But we want to leave the world, Sigurd and I - sink, giantess!"

It is extremely strange that the journey of death, the journey to the underworld, passes a rocky cave; may we remember that the rocky coffin is below the cave and that the path downwards leads past it? It would not be entirely out of the question that an old cultic idea was preserved by chance only in this more recent product of the Edda poet. Moreover, this journey of the hero (which, significantly, takes place in the chariot in which highborn women used to be burned) is only a motivic doubling of the original Brunhilde motif: the confidante of the god of the dead, who is sunk into a mythical sleep on the stone (by the god of the dead himself), is already in the embrace of the hero; and the Waberlohe may originally have been synonymous with the pyre on which she allows herself to be burned. And the hero without fear, who redeems her and brings her back to the people, only to die with her again, looks very much like the "Sönnenhelden", as whom Sigurd may still be regarded, at least from the mythical point of view. The remark in this very song that the hero must first slay the dragon in order to be worthy of the maiden is, after all, a constant reminder of the mythical facts. We can hardly say more without conceding too much to the imagination.

However, we find a completely different source, namely the Lombard Pau 106 lus (Diaconus), a very peculiar message that also points in the direction of mythical sleep as a cult use (I, 4): "I do not consider it useless - since the pen is still occupied with Germania - to briefly report a miracle that is on everyone's lips there, along with a few other things. On the farthest frontiers of Germania towards the west, on the shore of the sea, under a high rock, one sees a cave where seven men have been lying in a long sleep, not only in body but also in clothing, completely unharmed, so that precisely because they have remained for so many years without any decomposition, they are held in great veneration by those crude and unlearned peoples. Judging by their clothing, they must be Romans (?). Once, when someone tried to undress one of them out of audacity, his arms soon fell off, as the story goes, and this punishment spread such terror that no one has dared to touch them since."

What is told here in the style of a Christian legend, despite all the doubtfulness of Paul's sources, must nevertheless give the impression of a cultic fact, for the news can hardly be entirely invented. The cave under the high rock is again strangely reminiscent of the grotto in the Externsteinen. The intactness probably suggests that these are in fact images whose inviolability is confirmed in a Christian way by a typical horror story in the manner of legends. Perhaps these seven men, who according to St. Paul are supposed to bring Christianity to the Northmen, can be placed alongside the "seven brothers" who play a role in many a conversion story (for example, in the legend of the Karlsteine near Osnabrück, where they plant seven beech trees around the old cult stone that has been turned into a Christian altar). If we think of the Franco-Cantabrian cult caves on the Atlantic, whose winter solstice character is hardly in doubt, we can perhaps see in them a North Atlantic counterpart, whose winter solstice character was perhaps also expressed in an arrangement of rock coffins.

The above remarks had already been written down when Herman Wirth's explanation of the Binderune on the rock surface of the Felsensarg was published in this magazine (issue 1. 1933). Wirth's views on these connections are almost the same as those (independently) presented by me. In particular, the ancient meaning of the binderune "linar-laukar" should be pointed out, which points to a burial ritual. The Valkyrie sleeping on the rock, surrounded only by the burning hedge, may be understood as a compromise between the Stone Age custom of unburned burial and later cremation. In any case, the whole layout of the rock coffin shows that it was deliberately created as a representation of the "underworld" below the cave. The cave with the death runc thus lies on the edge of the underworld, as in the poem of Brünhild's heroine's journey, in this poem too the woman traveling to the underworld must pass through the cave, for the stone giantess wants to prevent her from entering. Brünhild has to clear the way by banishing the giantess - who is probably to be understood as the personified rock at the edge of the underworld - with the formula: "Sink, giantess!" The myth of the splitting of the stone seems to play into this; in the saga of Olaf the Saint, Olaf also makes his way through a cliff against a rocky giantess.

The fragmentary and late surviving Eddic testimonies can of course only give us a faint picture of the original meaning of these humanized myths.

The story of the men in strange clothing lying in the cave under the rock is similar to what Wirth says about the occupants of the megalithic tombs wrapped in linen and leeks. When, according to Paul, these uncorrupted dead punish the grave-desecrator by withering their arms, this is reminiscent of other grave-desecration stories. Above all, however, the remarkable report that through these men the peoples living there will one day be called to the pure, true religion; one involuntarily thinks of the "kir-mäe", the occupants of the ancient Irish burial mounds, who will one day return from their mounds with the true, pure religion of the ancestors. The mythical emperor is also said to return from his mountain dwelling "to purify and improve the corrupt church".

From Germanic music

By Oskar Mroll, Wuppertal

Musical preconditions

The desire for historical completeness prompts1) the question of the first beginnings of music. Unfortunately, instead of an exact answer, we can only cite the most diverse speculative hypotheses. The art historian has a much easier time with similar work, because he has a relatively large amount of material in the finds of prehistoric stone drawings, pieces of jewelry, decorated vessels and similar things. However, music from that period has not been preserved, as musical notation was still unknown. Although attempts have been made to explain some uninterpretable nun signs as musical notes, this solution does not seem entirely credible; these runes also date from more recent times. Furthermore, oral transmission has changed the melodies in many ways, so that it is no longer possible to recognize their original form - insofar as it is still concealed in children's songs and individual folk songs.

Comparative ethnology must also fail here, for the music of the lowest tribes known to us has already undergone a long development; and "if the depiction of a tree by the hand of a Papuan, for example, still allows comparisons with that of an Indian through the similarity of the real model, then, for example, in both musical expressions of joy, the soul life of completely different peoples is expressed purely subjectively through two mutually independent musical systems in a commensurable way." (H. I. Moser, Geschichte der deutschen Musik, 1920 fs., B. I, p. 5.)

Each researcher looks for the origin of music in a different phenomenon: "Thus Democritus and Lucretius derive music from the imitation of birdsong, the rushing of water, the rustling of trees and the sound of the wind. Rousseau, Herder and Spencer see the art of sound as arising from solemnly heightened speech melodies, Darwin sees the strongest impetus to the joy of singing and thus to music in courtship during breeding, the economist Bücher sees the labor-inspiring power of rhythm as the starting point, while Pastor first assumes "music as magic" in the service of fetishism and hypnosis. If Dommer, all too idealizingly, wants to see the drive for the great later development from the outset in the striving for religious elevation, Wallaschek seeks the spring of the music in the discovery of overtones on overblown horns.

Here we take up the author's work published in "Germanien", 3rd edition, 1932, issue 5/6: I. Cult and folk music, II. Music in legends and fairy tales, art music and musicians. - In the 2nd volume, 1930, issues 2, 3 and 4, we published a work by the same author on " Die Musikinstrumente germanischer Vorzeit". Editorial office.

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1)

Stumpf deduces the origin of the concept of consonance from the simultaneous sounding of the oldest signal calls of different pitches and thus provides the only hypothesis which, at least as a "credible cause", necessarily leads to music in the European sense." (Moser, p. ü-6.)

In their one-sidedness, none of the theories is necessarily correct; rather, all these phenomena - in one people these, in another those to a greater extent - will h)ave worked together in the "invention" of music. Stumpf's theory seems to be particularly valid for Germanic music. According to this theory, hunters, messengers and shepherds communicated with each other by means of far-sounding call signs, whose audible range was first extended by the cupped hand and later by instruments similar to mouthpieces, until one day their own sound was discovered. Occasionally these signs were probably heard from several sides at the same time with high and low voices, so that the listener became aware of the resulting connections and - due to the special disposition of the Indo-Europeans - perceived the intervals of the simplest possible vibration ratios 2) as consonance.

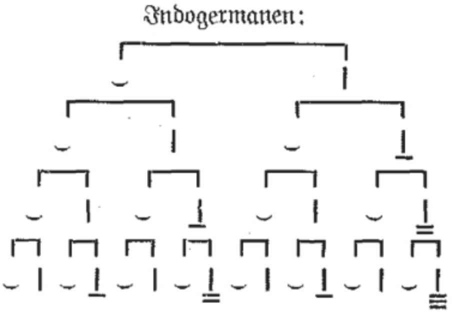
The Indo-Europeans occupy a special place as rhythmists. Almost all primitive peoples use the monotonous rhythm of an endless succession of beats of equal value, which has a hypnotizing and, in the long run, incredibly exciting effect. ^) In contrast to this, the rhythm of the Indo-Germanic peoples has a meaningfully nested sequence of beats (rhythm) that are unequal in value.

"All organic movements manifest themselves through diastoles and systoles"^, says Goethe in his Entwurf einer Tonlehre (1810), which is supposed to mean that our rhythms are a reflection of the heart activity of the human organism. This may perhaps give our rhythm the "miraculously invigorating energy" that is lacking in the senseless sequence of systoles of the lower peoples.

Moser (p. 8) graphically depicts the rhythms of the different peoples as follows:

primitive peoples:

etc. until



Modifications within this rhythm do not really suit the Germanic people. The twisted, sharply dotted and syncopated rhythms of the Slavs and Romans are

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0 Literature: L . Stumpf, " Musikpsychologie in England (Vierteljahrsschrift für Musikwissenschaft, 1884). - K. Bücher, " Arbeit und Rhythmus", 1919 - W. Pastor, "Die Geburt der Musik", 1910 - Dommer-Schering, " Handbuch der Musikgeschichte", 1914 - R. Wallaschek, "Die Entstehung der Musik", 1904 - L. Stumpf, "Die Anfänge der Musik", 1911.

?) Octave ^-1:2, fifth ^-2:3, third ^-4:6 etc.

3) Something similar can sometimes be observed in individual strongly negroid pieces of jazz music, where the peculiarly dry beats of the wooden drum provide an equally monotonous rhythm.

t) Diastole dilation, systole - contraction of the heart.

He also uses almost exclusively two- and three-part measures in groups of four, whereas those also love five- and seven-part measures and three- and five-bar ties. Comparisons of the German Ländler and Rheinländler with the Spanish Bolero, the French Bourree, the Italian Tarantella, the Hungarian Csardas and the Polish Polonaise strikingly demonstrate the rhythmic simplicity of the German dances. "Perhaps the reason for this one-sidedness lies in the simplicity, straightforwardness and calm strength of our national temperament, which remains equidistant from esprit and refinement; a naivety that even increases towards Scandinavia." (Mo- ser, p. 9.)

According to W. Pastor, the Indo-Europeans possess a striding, the other races The former make use of larger intervals, the smallest of which is a semitone^), while the latter make music with the smallest possible intervals, often with thirds and quarter tones. In addition, Germanic melody formation is strongly influenced by a certain harmonic thinking, i.e. the melody line is made up of the individual components of certain chords, which are linked together by individual intermediate elements.

In general, the Germanic tribes - like the Celts and Slavs - have a special talent in the field of harmony. The oldest evidence of polyphonic music practice dates from around 850, although it can be assumed that polyphonic music was already being played much earlier in Germania. After all, the peoples of the north in particular are referred to as the "discoverers" of polyphony. The Belgian music writer Fetis?) in particular put forward a hypothesis to this effect, which is based above all on a testimony by the English chronicler Giraldus Cambrensis (1185), who wrote in the 13th chapter of his book "Oambri" that the Germanic peoples of the north were the "discoverers" of polyphony. In the 13th chapter of his book "Oambriw: Oescriptio", he reports the following about the music from the north of England ("beyond the Humber"): "One hums the lower voice, the other sings the upper voice, and they do this less in an artistic manner than out of their own old habit, which has become second nature to them through long practice. For the manner has become so deeply rooted in the people that hardly any melody, simple as it is, is ever sung in a certain polyphony. And what is even more astonishing is that even their children do it this way when they sing. But not all English people sing this way, only those in the north. And I believe that they got this art first, as well as their language, from the Danes and Norwegians, who so often occupied their country and held it for so long." (H. Unger, Musikgeschichte in Selbst- zeugnissen, 1928.)

It must be admitted, however, that this passage is not necessarily a two-part music. Giraldus Cambrensis nowhere hints at any harmonic relationships between the voices. - Incidentally, the words The words "less in an artistic manner" do not imply that the singing was crude, uncultivated shouting. They merely mean that this type of music was not in keeping with the rules of church music - which originated in the "South".

From the multi-string relationship of the stringed instruments, Fötis draws conclusions about harmonic Accompanying the singing, he also believes that he can derive a sense of harmony from the pairs of bronze-temporal lures - the pairs always have exactly the same tuning.

i)German and Czech quarter-tone music did not grow organically, but was constructed in more recent times according to oriental models!

2) F.-J. Fetis, blistoire Generale äe 1a musigue. V. 1 (1869), p. 161/162, and B. 4 (1874), pp. 366 ff., 419 ff., 465 ff. Furthermore: 6io§rapkie universelle ckes musiciens, B . 1 (1837), p .

XXXI, CXXVI ff.

music for Germania. However, these reasons can also be contradicted, for the various strings of the plucked instruments need not necessarily have played chords or a second voice to the chant, but it would also be possible that only the sound of the chant melody was amplified. The same applies to the lutes: it is easy to imagine that they were blown in unison in different directions or in antiphonal response to each other, but there is nothing to suggest that they were played in two voices. Incidentally, the paired use of a musical instrument to amplify sound is also found in Asia and America, both in antiquity and in our own time. (Compare: "Germanien", 1930, 2nd installment, 3rd issue, pp. 62-64.) Very important, however, is the fact that polyphony suddenly spread everywhere where the Normans made conquests, whereas it had previously been unknown there. This is not only evident from the testimony of Eiraldus Cambrensis for northern England, but can also be proven for Greece and Rome.

All in all, it must be admitted that Fetis' evidence does not always stand up to critical scrutiny. However, it must not be forgotten that although his theory can be doubted, it has not yet been possible to prove it wrong. There is no evidence that speaks against a polyphonic Germanic music. - But if we think back again to the above-mentioned special talent of the Germanic tribes for harmony and to Stumpf's theory of the origin of music, we must come to the conclusion that although it is not possible to prove the polyphony of Germanic music, it can nevertheless most probably be assumed to have been known from the earliest times.

Scientific and unbiased?

Without wishing to prejudge the decision in the fight for or against Herman Wirth in the slightest, it is nevertheless a scientific duty to keep an eye on the objective course of this fight and to take a stand, either quietly or loudly, against any kind of mirror fencing.

When, some time ago, a reply to Wiegers' polemic against Wirth, which was published by five scholars, appeared under the name Bäumler's Z, uniting eight scholars, this was the beginning of a ~~petty war within the scholarly community that was not without personal bias and not without a clear~~ intention.

Two examples of this are the two reviews that Jacob-Friesen published in the "Nachrichten aus Niedersachsens Urgeschichte" No. 6 (1932), pp. 96-98 and Kutzleb in the journal "Die Neue Literatur", Noo. 1932 (under the title "Unsere Meinung") p. 533/34. Both articles paint a picture of Bäumler's anthology, which in truth advocates Her man Wirth, which could give rise to the belief that the treatises dealt with in Bäumler's book are not exactly worthy of Wirth's condemnation.

In order to draw this picture, sentences or parts of sentences, even remarks or footnotes, are taken out of context and presented in an easily readable form.

Z What does Herman Wirth mean for science? With the collaboration of Pros. Or. Fehrle- Heidelberg, Priv.-Doz. Dr. Heberer-Tübingen, Pros. Or. Jung-Marburg. Pros. I)r. Krieckeberg- BerliN, Pros. vr. Neckel-Verlm, Pros. Dr. Strzygowski-Wien ed. by Pros. Or. A. Bänmler- Dresden.-1932. 8°. 94 pp. and 85 ills. publisher. Koehler L Anrelang, Leipzig. Price 3.80 M.

intentionally placed side by side. The use of quotation marks is intended to give the impression of great objectivity and accuracy. The following juxtaposition of a few samples may illustrate Jacob-Friesen's and Kutz-Leb's almost unbelievable scientific attitude towards Bäumler's anthology, which does not appear to be entirely independent of each other.

We juxtapose what the two reviewers say about the contributors to Bäumlerscheu's writing, whereby the sentences common to the meaning or wording of both appear blocked. This is followed each time by Bäumler's true context, which is intended to restore the true meaning of the distorted passage.

Contribution Pros. Neckel, Herman Wirth and science.

Jacob-Friesen:	Kutzleb:
(Neckel.) "Neckel must admit that in Wirth's 'Befunde und Deutungen. ....the things and the meaning attached to them - unfortunately very often form a whole that seems to claim to be accepted and believed as a whole N. does not speak of proofs, which every science demands, but of a belief, and he himself does not believe everything that Wirth brings, but admits that the opinion on the actual core of Wirth's original religion is a matter of the mind and emotions and not a matter of science. Wiegers did not want to prove anything else."	(Neckel.) "Science... can only conclude that the unification of Wirth's argument with what is established on the basis of the sources of Christ ... causes the most serious difficulties. It ... must regret that its author withheld from the Edda, the Skalds and the Sagas the attention they deserved, just as he did from the empirically derived laws of linguistic history and etymology."

Bäumlerschrift:

(Neckel's contribution, p. 18.) "The scientific comment on them (namely Wirth's Collections and Thoughts) is certainly not easy - and for this reason has probably been completely omitted in the repeatedly mentioned polemic - because, as already emphasized above, findings and interpretations - the things and the meaning attached to them - unfortunately very often form a whole that seems to claim to be accepted and believed as a whole. Nevertheless, with the help of the illustrative material, a factual judgment should be possible. Even uninterpreted, the signs and symbols, which are repeated in the same or similar ways in the most diverse places on the globe, are impressive enough in their abundance, and the calendrical meaning of many of them can probably already be described as plausible.

(Neckel, p. 20.) "Wirth's great vision of the Eeistgott, of the Son of God, who as the God of the year descends into darkness with lowered arms and rises again with raised arms when the year repeats itself, of the year as an image of eternity and human life and of "Die and Become!", stands and falls, as far as I can see, with its own intrinsic value, and so the opinion on it is a matter of the senses and feelings, not a matter of science. The latter can only establish that the reconciliation of Wirth's work with what is established on the basis of Christian sources poses the most serious difficulties. It cannot refute the impressive context of meaning that Wirth has extracted from the rock paintings and from Indian and other folklore, but must regret that its author has withheld from the Edda, the skalds and the sagas the attention they deserve, as well as from the empirically gained insights of linguistic history and etymology."

It is clear enough from this juxtaposition that both Jacob-Friesen and Kutzleb would do well to have an equally clear ability to distinguish between comparative scientific methodology and personal religious conviction, as Neckel demonstrates in his words. For the meaning of Neckel's remarks lies in the separation of the two, but not in the condemnation of Herman Wirth.

Contribution Prio.-Doz. G. Heberrr, Die Stellung der Anthropologie zu dem Werk Herman Wirths.

Jacob-Friesen:	Kutzleb:
(Heberer.) "The anthropologist H. emphasizes that Wirth was well aware that numerous	(Heberer.) "It seems quite understandable that with the comprehensive complex of the

of its assumptions are based on weak foundations!
- What is important is H.'s concession that it is of course completely doubtful whether Wirth's hypothesis of the origin of his con- structed Nordic primitive race in the Pliocene Arctic region can be maintained. Thus one of the main pillars of Wirth's edifice collapses, and this collapse is caused by one of its defenders."

Wirth's scientific branches in those fields in which he could not be an expert, errors could be made or hypotheses could be put forward which... ... did not appear to be justified by the available material." (Heberer's Sah reads, without omissions, "which must have appeared to the experts concerned to be unjustified by the material available to date, i.e. "The Rise of Mankind".")

Bäumlerfchrift:

(Contribution Heberer, p. 21.) "The criticizing authors - and this is an essential point in which they do not do justice to Wirth - have not considered it worth mentioning that Wirth is well aware that many of his assumptions stand on weak foundations, that they can only be provisional, that they must appear to be at least extremely bold and only insufficiently substantiated compared to the common opinions of anthropologists and prehistorians."

So what one should credit Wirth with according to H., one reproaches him with! According to H., Wirth's "main support" does not collapse at all, but after six lines H. comes to the conclusion that

"a bifurcation of that branch (of prehistoric man) which could be described as the sapient type, migrated to the north or was pushed away and here differentiated itself into the racial complex that Wirth set up as the bearer of the Arctic cult center."

And a little further on it says about these hypotheses:

"The justification of the host hypotheses formulated at the beginning of the Ice Age (settlement and cult center in the Arctic) cannot be confirmed.
be ridden." (Blocked by Heberer!)

(Heberer, p. 21.) "From the outset it must be said of these criticisms (referring to Wiegers) that they are almost always on the surface of the problems, concerning details that hardly or only insignificantly affect Wirth's assumptions. The actual fundamental questions on which anthropology should primarily "take a stand" are not discussed at all. It is therefore unnecessary to continue the discussion of the individual questions raised by the authors here. I would like to begin the following discussion with a fundamental remark: Herman Wirth's work is a cultural-historical synthesis of a scope that can only elicit admiration not only from outsiders, but even more so from those who have taken a deeper personal or even factual insight. Of course, this need not lead us to be less critical! However, it seems quite understandable that in the comprehensive complex of scientific branches required by Wirth for his synthesis in those fields in which he could not be an expert, errors could be made or hypotheses put forward which must have appeared to the experts concerned to be unjustified by the material available to date."

Contribution by Prof. Dr. Walter Krickeberg, Wirth "nd die amerikanische Knltuegeschichte.

Jacob-Friesen:

(Krickeberg) "The ethnographer Krickeberg comments on Wirth's views on ancient American cultural history. First of all, he does not understand how a reader 'who lacks the prerequisites of specialized knowledge, or who even rejects specialized science, can follow him (i.e. Wirth) with full understanding through the labyrinth of fine explanations'.

K. then emphasizes that Wirth's working method is 'by no means without presuppositions, as he thinks', and that it 'brings moments of feeling into the discussions into into the discussions'. - Furthermore, K. 'oon Wirth's completely misguided interpretations based on a lack of knowledge of the material' and points out that Wirth's depictions of the ancient American civilizations 'as a gloomy picture are quite one-sided and skewed'. K.'s verdict on Wirth's linguistic observations: 'The laws of inversion, of the vowel sound shift and of the seasonal ablaut of the vowels that he has established do indeed override any linguistic

Kutzleb:

(Krickeberg) "The Wirth's way of working ... is by no means without preconditions, as he thinks, . . . it carries emotions into the into the discussion . . . here we are dealing with the belief!) in the absolute physical, ethical, religious, intellectual and cultural superiority of the postulated (!) Arctic-Atlantic primitive race over all others
. . . Nowhere does Wirth give a clear and comprehensive

science and finally make it possible to derive not only every characteristic of his Arctic any language from another, but even all words from Nordic culture (!)." from each other/"

V äumlersch rift:

(Krickeberg, p . 36.) " Although Wirth nowhere gives a clear and comprehensive characterization of his "Although he does not give the name 'Arctic-Nordic' culture, it is clear from numerous remarks that he conceives of it as a large, essentially uniform cultural group, which forms the polar contrast to the subtropical and tropical cultures of the dark 'Gondwanan' primitive peoples."

(Krickeberg contribution, p. 31.) "How such a reader, who lacks the prerequisites of specialized knowledge, or who even rejects specialized science, can follow him with full understanding through the labyrinth of fine explanations, I do not understand; but since the effect has nevertheless undoubtedly occurred, it can only have emanated from the ethical and religious ideas, which everywhere form the background and the prerequisite of the purely scientific discussions. The ethical and religious background must not be lost sight of when considering any of the special questions dealt with by Wirth. In this respect, too, Werth's working method cannot be compared with that of other scientists. It is by no means unconditional, as he believes, simply because he has distanced himself from all working hypotheses and theories of cultural migration under the motto "ex oriente" (because Wirth advocates with exactly the same energy the point of view of the "ex septentrione"), and it brings emotional moments into the discussion. Of course, this is no longer a working hypothesis, as every science needs, but a world view; a belief in the absolute, physical, ethical, religious, intellectual and cultural superiority of the postulated Arctic-Atlantic Ilrr race over all others, especially the darker races native to the middle regions of the globe, with which it later mixed."

(p. 36.) "It seems to me that this part of Wirth's research, which he has rightly emphasized in his latest work (the study of cult symbolism), has not only shown cultural history the way to a wealth of valuable, hitherto unnoticed material, but has also opened its eyes to many problems important to the question of cultural dissemination. American religious history will certainly often have to deal with the explanations of cult symbols given by Wirth')."

(p. 40.) "The Central American civilization probably grew out of the mixture of high and lowland tribes and has always received fresh blood from the north and south. The gloomy picture that Wirth draws of it is certainly one-sided and skewed, because he places the Aztecs in the foreground and considers their bloody cult and their demonic, grimacing, distorted mask symbols to be the essence of Central American high culture."

(p. 43.) "The laws he established of the reversal of the consonantal sound shift and the seasonal ablaut of the vowels in fact abolish all linguistics and ultimately make it possible to derive not only any language from another, but even all words from each other." Kr. continues the criticism, but extends it, as far as the proof of American-Old World linguistic relationships is concerned, to "most researchers" who have endeavored to do so. K. discusses an example of word comparison in more detail and then concludes a contribution: "This criticism is not, of course, intended as a rejection of attempts to uncover connections between American and Old World languages. They are unquestionably just as present as the cultural connections whose discussion has been brought back to the forefront of general interest by Herman Wirth's research, despite all the general and individual arguments against it - a merit that is certainly not to be underestimated."

Contribution Pros. Dr. K. Th. Pceutz, The ethnological side of Herman Wirth's research

Jacob-Friesen:

(Preutz.) "P. is convinced 'that it is no longer possible to establish a separate linguistics, as Wirth does'. P. now goes on to discuss Wirth's religion as inferred from the rock paintings and proves that .the division of the circle of vision, which actually signifies the parts of the earth, into an eastern and a western half, can hardly mean, as Wirth would have it, the division of the year', although Necke!. is not about to consider Wirth's interpretation to be true, 'that all these circular or circle-bearing figures are representations of the god of the year, who,

Kutzleb:

(Prussia) "... 'all generally recognized principles for the comparison of languages have been established, and the knowledge of languages has progressed so far that it is no longer possible to found a separate linguistics, as Wirth does. -
'The identification of man's fate with the course of the sun has been

r) Of course, I refrain here from completely misguided interpretations based on a lack of knowledge of the material, such as the explanation of the Mayan hieroglyph "üan" as a "dragon ship carrying the Isöen tree (three branches above, three below) or the sun".

when he raises the species, splits the year. P. also rejects Wirth's erroneous views on the dying year and the sun god who has been transported to the underworld for Central America. What then remains of the laboriously constructed edifice?"

seems to have sprouted more modern ideas/ The last-mentioned defender provides a new, rather than a justification of Wirth's depiction of Indian culture ..."

BuildingschrifL:

(Preutz contribution, p. 46.) "In linguistics there is still an extraordinary amount of research to be done on the individual languages and their affiliation to language groups and on the relationship of the latter to each other, but since linguistics everywhere forms the basis in the historical-philological sciences and in the cultural-historical study of peoples, generally recognized principles for the comparison of languages have been established, and knowledge of the individual languages has progressed to such an extent that it is no longer possible to establish a separate linguistics, as Wirth does."

(p. 48.) "There is, however, another possible explanation of this north-south line, which may very well have existed alongside the first and has not been considered by Wirth. This results from the complete separation of the facial circle into two halves, which also occurs in North America, and which can also occur slightly shifted upwards or downwards, as is the case with the Zuni, for example. The division of the face circle, which actually means the earth's disk, into an eastern and your western half can hardly mean, as Wirth wants, the yearly split, but is probably the direction 'obsn - unter/ (Zsnith - Nadir), because the sun in the northern hemisphere is thought to enter the earth at the winter solstice, as will be seen later from the Mexican cultural prize."

P. makes a final judgment on the year mark:

(p. 50.) "Even if Wirth's general views have contributed greatly to the clarification of the Mexican landmark^, the exact examination has nevertheless resulted in a considerable expansion of the view."

That P. also counts the battle of the eagle with the serpent among the symbolic views of the "dying" year can be seen from the following words:

(p. 54.) "One will not go wrong if one does not see this struggle as an every morning battle. but is regarded as the final victory of the rising sun. Among the related Hopi in Arizona, the horned feathered serpent is also depicted and honored at the winter solstice and especially at the festival of the spring equinox. - The fact that the sun, or rather the circle of the sun's face - which is the same thing - is personalized, for example by adding hands to the circle or depicting it as a whole person, whereby the solstice points are particularly emphasized in the position of the limbs, or that certain simple lines between the prominent, main sun points denote the ascending and descending sun god, is very easy to understand ethnologically. However, it is extremely difficult to identify a figure with raised arms as the ascending one and one with lowered arms as the descending one. The identification of human destiny with the course of the sun seems to have sprung from more modern ideas, and in any case it would be difficult to prove."

Thus, P. does not dispute the division of the eesichtskreisjahr with the intention of a more precise fixation of the seasons.

Nor is Wirth's "incorrect view of the sun god raptured into the underworld" essentially established, but only a confusion of the serpent god Quetzalcoatl with the sun god Tetzcatlipoca:

(p. 55.) "So although the feathered serpent is not identical with the god of light, it does have in a sense a reversed and therefore somewhat related fate.... The two are therefore inseparable, so much so that the serpent can in a certain sense be regarded as the conductor of the sun, and therefore determines the year just like the sun. Therefore, both Tehcatlipoka and Quetzalcoatl are the calendar god, and both are, in a very peculiar way, opponents and comrades at the same time."

Thus, at most, there is a factual complication through the division of the functions sought by Wirth between two deities, while Wirth assumes only one sun god. - -

The contributions by Fehrle and Jung are not used in either review. Strzygowski's contribution need not be consulted in this context, since no attempt has been made to use it against Wirth. The situation here is rather that Jacob-Friesen and Kuhleb turn against Strzygowski.

Contribution Pros. Dr. Väumler-Dresden, symbol research and historical science.

Jacob-Friesen:

(Bäumler) "On page 88 he writes: 'It is simply "crass" when Schwankes tries to trace the problem (Herman Wuth and science) back to the contrast between two mental structures. Wirth and his friends are therefore simply incapable of following the evidence provided by the scientific community. And from p. S1 D. himself writes: 'Under these circumstances, Mr. Wirth and the representatives of individual science must be talking past each other/ Is this not the same thing that Schmantes asserted and characterized as the opposition of two mental structures? What is important is B.'s admission that Wirth 'mythicizes history', since the historical-critical method is alien to him. If B. had used the expression 'orientalized' instead of 'mythicized', he would have criticized Wirth even more correctly."

Kutzleb:

"What the opponents claim is what Bäumler admits: 'Wirth's weakness, that he despises the historical-critical method and yet at the same time claims to have mastered this method/ But now Bäumler does Wirth a favor that I suspect no one would have been more astonished about than Wirth himself: he discovers Wirth's method; more correctly, with a wonderful sense of depth, he feels out what Wirth may have had in mind as a method, but which he has never ceased to compare with the methods of linguistic comparison, pre-historical research, ethnology, etc. etc. I venture to use the word 'possibly', because if Wirth had really and consciously developed his own method, his use of the methods of specialized science, which he was not entitled to and which were not suitable, would remain incomprehensible. So if Bäumler shows Wirth a new kind of method, he is certainly doing him a great service, and one could perhaps hope that Wirth, if he applied this method carefully, would bring to light something remarkable."

The first sentence (in the Jacob-Friesen section), which begins with "es ist einfach kraß" (Bäumler p. 88), refers to Herman Wirth's method in general. The fact that Bäumler does not want to deny this is clear from one of the sentences introducing his treatise, which reads: "I have not succeeded in finding in the writing 'Herman Wirth und die deutsche Wissenschaft' anything of insight into the fact that Herman Wirth pursues a certain method with Kon sequenz." (Bäumler p. 82). (Bäumler p. 82.) - In contrast, the second sentence (in the Jacob-Friesen section), whose opening words are "Herman Wirth und die Vertreter . . (Bäumler p. 91), refers to a very special case, namely the distinction between the symbolism and the craft value in the character of the letters. Since the two sentences in Bäumler's contribution refer to completely different things, they cannot be compared.

Bäumler's intention in using the fine word "mythicization of history" is anything but to reject Wirth's research; rather, he wants to limit it to the times and areas that precede the "historical" ones according to common parlance, to those whose research Wirth has set himself as his foremost task. Hence the sentences (Bäum ler p. 93):

> "Herman Wirth abolishes the boundary between prehistory and history, between symbolic research and historical-critical method. He extends history backwards and thus 'historicizes' prehistory. In truth, however, he mythicizes history, since the historical-critical method is alien to him."

Herman Wirth cannot therefore be denied his own method. Nor is he being shown a new "Bäumlerian" method. For Bäumler proceeds everywhere from Wirth's own words. Bäumler's sentence quoted above already indicated that Wirth "consistently pursues a certain method". There are even more such sentences by Bäumler, e.g: "Nothing is accidental, nothing is formal, nothing is to be explained according to modern analogies. This is the method pursued by Herman Wirth; it is the basis of his superiority over the experts of prehistory." Or: "Once this is assumed (namely the existence of symbols in all change), then Wirth's criterion of continuity can be regarded as methodologically sound." Even where B. speaks of Wirth's methodological errors, he orients himself

He always refers to Wirth and not to himself, as is quite natural in this context.

In summary, it can be said that the dispute about Herman Wirth in formal terms - and only this side of the matter can be dealt with here
- could be made considerably easier with good will. Dr.R.

Die Fundgrube

The Easter Mystery from Taormina. Under this headline, the "Os nabrücks Tageblatt" published a report on March 27, 1932, from which we take the following: "And on Easter Sunday, on the morning of the Lord's resurrection, young men carry another, white-robed, youthful Christ out of the church at Porta Catania. A second procession approaches from Porta Messina with the mourning Mother of God. Year after year, it is the same ceremony, and it always grabs you and shakes you anew. Both processions meet in the piazetta in front of the waiting crowd. Now a mystical play takes place which, despite all the theatricality that is so characteristic of the Italians, has something incredibly stirring about it: In the midst of girls and girls dressed in white, Christ, the Risen Christ, waving the banner with the lamb in triumph, a shining beacon, strides towards the Mother of God, completely veiled in a black nun's habit.

Then the great miracle happens, the Easter mystery of Taormina!

As the two trains meet, St. Mary suddenly staggers back, the black nun's robe falls down. She stands there in a sky-blue dress, blonde curls surrounding her head. An orgiastic scream tears the air. And all the people roar with exultation and surge noisily and furiously around those united with the recluse, who are now brought together to San Pancrazio, where they are followed at a measured distance by all the saints of the place."

Assuming the nullity of the observation, we would like to ask the question: How can it be explained that in Sicily a blond mother of God appears in an Easter play?

Low sachMture and high spirits. "about the Magdalenian (the man on the level of La Madeleine, et We are now quite well informed about the history of this man (12,000-8,000 BC), we know his fine dwellings, tools and weapons, his paintings and carvings, his hunting and socializing, and even a little about his magic and customs. We must have this overall picture before we can answer the question of whether this man already had a written alphabet and alanguage
with Abstract,
whether or not he had faith in the One God and his son, whether or not he knew political and cultic organizations, as with Wirth. There is nothing in our secure image of the Magdalenian that would require us to trust him with monotheism, scripture, etc." Thus writes H. Kutzleb in his review of Wirth's book "Der Aufgang der Menschheit", which he published under the heading "Scholastik von heute II: Herman Wirth" in the magazine "Die Neue Literatur" (March 1932) (original without blocking).

I would like to doubt whether we have a secure economic picture of Madeleine man. But a recent publication from the field of ethnology provides a surprising insight into whether these tribes, or whatever else you want to call a national unit, can be trusted with the belief in a supreme being, the ability to differentiate non-meaningful entities in thought and express them in language.

Unfortunately, it has been impossible for me to read the report * on the Selk^nam in Tierra del Fuego, which Pros. Dr. M. Eusinde.

') The Selk'nam. The life and thinking of a hunter people on the great Tierra del Fuego. Results of my four research trips in the years 1918-1924. by Prof. Dr. pbck. Mar tin Eu finde. 1176 p. w. 91 pictures a. 4 maps; besides 1 color plate and 59 collotype plates with 129 pictures in separate folder. Price 160 NM. Publ. d. Internat. Zeitschr. "Anthropos". St. Gabriel, Mödling near Vienna, Austria.

I am basing this on ! is in line with what we understand by this.
the information given by vr. V. Lebzelter (Natur u. Kultur 1932, pp. 242 to 245).

The material culture of this small people is quite low. The Selk'nam are nomadic hunters who mainly only know one game animal: the guanaco. In the south of their territory they can build cone-shaped huts from tree trunks, in the wood-poor north they only erect windbreaks made of guanaco fur. A thin layer of brushwood or grass serves as a sleeping place. Their clothing consists of a short loincloth and a short fur coat, sandals and a conical cap. Body painting is common. Bows and arrows and slingshots are used for hunting. Arrowheads used to be made of flint, now they are made of glass. Fire is only produced by striking (flint, pyrite and bovist spores). The Selk'nam live almost exclusively on meat, which is roasted and eaten without salt.

Certain peculiarities of the skull structure are said to point to the Australians, in some features the Selk'nam are said to be close to Neanderthal man, and still other traits are said to point to the Eskimos of the north.

"Primitive" enough is this picture of outward appearances! And according to earlier practice, we would be quite justified in assuming a correspondingly "primitive", raw spiritual and mental attitude among the Selk'nam. In contrast, Lobzelter summarizes from Gusinde's report:

"The Selk'nam believe in a supreme being (Temaukel) who made the unformed world and the starless sky. The shaping of the visible world is the work of the ancestors. In particular, the ancestor Konos, who was a servant of Temaukel, shaped the world and gave the Selk' nam the moral law on behalf of his master. People turn to Temaukel with prayers when they are ill."

"Every adult Indian distinguishes what is good and proper from what must be avoided as evil and improper."

"The morally good, the impeccable human being, is called "tuschalitschen", i.e. 'being of the heart'." "Everyone should be a good person! - Act rightly! - He who does evil feels pain in his own heart!"

"The concept of what is good and evil understand. There is no reward for goodness. Evil punishes Temaukel with illness and death in this life."

"When the soul dies, it goes to Temau kel. There itself it remains now. Souls stay behind the stars. Only the souls of the medicine men, some of whom are evil sorcerers, remain on earth."

"The family is basically monogamous, but polygamy is tolerated. The girl is completely free in her choice of spouse." There is a fine, natural rhythm to the customs of courtship. This tact "also manifests itself in daily life. These Indians are extremely sensitive." -

From the fact that these Indians now make their arrowheads from glass, it is clear that they must have had contact with whites. One could therefore argue that the moral concepts could have been "refined", so to speak, by whites. According to the whole attitude of Lebzelter's reports, however, this seems impossible.

We can therefore establish the fact that a people with a "Stone Age" material culture and corresponding living conditions has high religious and moral standards. Of course, these conditions cannot simply be transferred piece by piece to the Madeleine people, but it is permissible to attribute more spiritual good to them than was generally considered good for those hunter hordes. Whereas in the past, the findings of ethnology were mostly used to improve the ideas of the culture of ancient Europeans.
"devaluing", it now seems to be a case of eliminating the old errors and, conversely, thinking about "upgrading". S.

On the age of the Schrlstkeuntnis among the Indo-European peoples. Through the publications Herman Wirth render obsolete all those hypotheses of the origins of writing which until recently were still the sacred, inviolable dogma of our science: namely all rune origin hypotheses (the Latin as well as the Greek and the latest Celtic) and also the derivation theories of the "ancient" alphabets (Greek writing from Phoenicia, Roman from Greece).

Years ago, Ludwig Wil - ser drew attention to a fact that contradicts theories of origins, but confirms Wirth's research findings. The Germanic, Latin and Greek

The Greek words for writing and script belong to the oldest linguistic heritage and are therefore by no means borrowed. The Greek Vtzä<pki,v belongs to German "kerben" and is by no means of Semitic origin; Latin scribere is originally related to Old High German sbri- ban, Old Saxon 8Ünblmn etc. (as Prellwltz and others correctly turn against Kluge, Walde etc.) and both must have meant "to write", namely "to scratch with the stylus", since ancient times. It also belongs to gr. "stylus, outline" and to a German word with a widespread root meaning "to scratch" (scharben, schürfen, schrapen, schröpfen etc.). It should be considered whether gr. -späcpr^- (despite the irregularity) should continue to be placed with German graben etc. and whether gr. with Latin etc. aridere ultimately goes back to the same root k (§)-r
"to cut" could be traced back. The Latin word "to write" might therefore be related to the Greek, but it is by no means borrowed from there.

The Germanic languages now know other words for "to write": Old Saxon and Old English v/ritan, Old Frisian vm'ita, Old Norse rita (it is the New High German word for "to write"). word "to tear, to scratch") and Gothic meizan (New High German: malen). While the latter word, meaning "to write", is only known from Gothic, vritan was widespread among the Germanic tribes: The Germanic languages - the languages of the scriptless peoples according to scholarly opinion! - thus had at least two ancient words for "to write" (slcriban and>vritan). Or. O. H.

The tribe of the Thoringe. (Addendum to episode 4, 1932, page 6ff.) On the map that accompanied my essay on the Thoringe, I have allowed the eastern border of the tribal area to follow the course of the Saale, not because I thought it was so delimited today, but because, judging by the place names, colonial land lies to the east of the Saale. In this way, the town of Hal le, which lies east of the Saale, is no longer included in the tribal area. In reality, however, it does belong there, as I discovered for certain during a recent visit.

Halle has such a pure-blooded population as one can only expect in a large city. The city is perhaps as predominantly inhabited by Thoringen as Münster is by Westphalia. The migrated Civil servant families etc. from other tribal areas hardly influence the image of the population. In Hanover, for example, this is quite different. A foreigner will hardly be able to identify a particular Hanoverian type here. The very natural reason for this is that Hanover was built exactly on the border of several tribal areas. Cherusci, Engern, Old Saxons, Heidjer and members of the smaller tribal areas between Hanover, Hildesheim and Brunswick were thrown together in the large city of Hanover. As racially pure as the population may appear to the superficial observer, it is not pure-blooded. It is different in Halle, where you can count at least 9 Thorings among every 10 people you meet in the streets. As with Hanover, this observation leads to the conclusion that Halle is still in the middle of the territory of the Thoringe, not on the border of other tribes. Consequently, the border of the Thoring tribal area at Halle must be moved even further east. H. A. Prietze.

The short Nuneur series. It is still a matter of dispute today which series of runes is the older, the longer one with 24 or the shorter one with 16 characters. Wilhelm Grimm (Über deutsche Runen, Göttingen 1821, p. 124) was, like Herman Wirth today, of the opinion that the latter was the older. Grimm considered the Phoenician, Greek, Roman, Etruscan and Germanic alphabets to be related and believed that they had been brought by these peoples from a common homeland in Central Asia (p. H, 125 f.). In doing so, he came closer to the truth than any of the 19th and 20th century artists of elimination! He also pointed out that the ancient Greek "Cadmean" alphabet, like the Old Norse alphabet, had 16 characters and said that this correspondence could not be "merely coincidental" (p. 127). This was in 1821! In 1925, however, H. Jensen wrote in his "Geschichte der Schrift" (p. 155), after citing the Greek legend of Kad- mos, without referring to the Old Norse series of runes from 16 letters ;u: "The name (Kad- mos) means man of the East and to a certain extent symbolizes the influence of the Orient on Greece." - On the Nordic origin of the Kadmean alphabet, see now Herman Wirth, Heilige Arschrift. p.244f. Dr. O. H

Aus der Landſchaft

Nunenforschung and Steinkreiizforschung. Germanic prehistory lacks any extensive written tradition because the most important materials of all northern cultures, such as wood, leather, prepared tree bark and similar runic drawings, have long since passed away. As a result, even the smallest clue from other historical remains gains increased significance, and so I would like to refer repeatedly to the old stone crosses as a group of significant objects, some of which certainly originate from Germanic prehistoric times and which have so far received little attention from specialist scholars. This lack of interest may be due to the fact that the actual existence of these peculiar monuments and their far-reaching significance has not even been fully researched to date, and that dozens of smaller local compilations exist partly only as manuscripts, partly in folkloristic hei- The little mat leaves are widely scattered and remain unknown to the learned researcher.

Nevertheless, with the support of many local historical helpers, it has been possible over the last few decades to raise awareness in all the countries of Central Europe for the protection and discovery of these ancient monuments; and so today I am able to provide a fairly accurate overview of more than 3000 stone crosses in the form of a card index which, in addition to the location, also shows the size, type of rock, folk tales, inscriptions and the like of each individual piece. On the other hand, a complete publication of all these finds has not been possible until now; only for the 300 stone crosses in the Free State of Saxony did the Saxon Heritage Society in Dresden publish a completed work by me in book form with 100 large illustrations a few years ago, so that the specialist can now find a complete overview of all the finds.

world has at least a sample of these peculiar cultural-historical monuments at its disposal.

The origin of the stone cross custom, which only reached its final stages in the The question as to how the tradition of the 18th century came about and how it still lives on today in modified forms is shrouded in deep silence, but the dispute between experts and laymen is all the more lively. There is no doubt that such a folk custom, of which there is still visible evidence today westwards along the coasts of the Atlantic Ocean and eastwards as far as the gates of Asia at the southern foot of the Caucasus, could not have developed out of nothing everywhere at the same time on the basis of a single word of power without older processes, and as a result, all attempts at research will also have to pay attention to other and particularly older connections. For example, certain relationships have been asserted between the Germanic cult of the gods and the cult of the goddesses, and individual stone crosses have been referred to as astrono mical markers. A more far-reaching comparison with the research into writing seems to me to be

Stone cross near Stone

Herman Wirth, because some stone cross drawings correspond exactly with the North Atlantic finds in his runic tablets. For example, the circle drawings with or without a center, those with four, six or eight divisions are frequently found in all regions of the large area of distribution; also, taking into account Wirth's explanations, one will have to take a closer look at the other stone cross drawings, especially the carpenter's axes, butcher's axes, the supposed crossbows, the chariot or torture wheels as well as the clubs, knives and short swords in order to determine possible connections with old runic signs. Since, of course, it is not possible to make hundreds of site visits and hand drawings are hardly sufficient for this purpose, photographs in as large a format as possible and their reproduction by printing will continue to be an indispensable requirement for such antiquity research in the future.

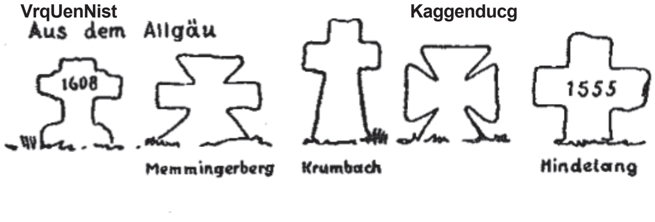
Dr. Kuhfahl
Department for Stone Cross Research
at the Saxon Monument Archive

A new view of Stonehenge. Since 1919, the Society ot ^ntiquaries ok Lonckon has been working diligently to clarify the extent and significance of the magnificent site near the cathedral city of Salisbury through extensive excavations. According to their findings, which are communicated from time to time in special reports, such sacral-astronomical interpretations, which are based on the number of stones known up to 1919, are hardly tenable, since the excavations have already uncovered three further circles between the round barrow and the main site.

However, the ancient view that sees Stonehenge as a sanctuary associated with the cult of celestial bodies should not be regarded as obsolete, as the fact of a total location around sunrise remains indisputable. Another question is to which people the builders belong. There is a widespread opinion that it was the Druids, the Celtic priests. This could be true if such stone circles did not exist elsewhere than in southern England, in Co rnwall and in Brittany, i.e. in Celtic settlement areas; but we also have them in the north, in West Prussia, for example, and traces of such building ideas can be found elsewhere too,
i.e. in areas that have nothing to do with the Celts.

The " Hamburger Nachrichten" reports now about a strange new view that the English archaeologist Or. Rendell Har ris in the booklet "Tire Luiläers ok 8tone- Iren^e" (The Builders of Stonehenge). Harris tried to prove that Stonehenge was built by the Egyptians between 2000 and 1800 BC as a sun temple dedicated to Osiris. Harris uses place names and certain features as evidence. King Arthur was derived from Osiris, the wizard Merlin was the name of the master builder, namely Meri-An (-^Favorite of Osiris), the medieval Robin Hood concealed the ancient Egyptian word Ra-Bennu (^Sun god in the form of a bird). Now, Robin Hood's territory was far to the north, in Sherwood Forest, but an old tradition connects the two burial mounds at Stonehenge with him, and there, as folk etymology tends to do, the unknown has been replaced by the known and popular. Lx oriente lux! The new opinion is very reminiscent of the times when ancient historians wanted to attribute a decisive role in the development of Nordic ore art to the Phoenicians.

S.



Die Bücherwaage

Wirth, Herman, **The Holy Scriptures of Mankind.** Delivery 9.
text
Pp. 401-464, plates 335-364. gr. 4°.
Published by Koehler L Amelang, Leipzig 1932.

Under the third main material area, Wirth summarizes the epigraphic cult symbols as "solar arc year and visual circle year", which prove to be a union of the symbolizations determined by the observation of the solar arcs and the rising and setting of the horizon.

The **15th HaupMck** deals with the year, world or tree of life - a motif that is as ancient as it is widespread and which is still alive, albeit almost unconsciously, in our own religious customs. The "graphic" origin of this motif is clearly shown, whereby the different latitudes of the areas of origin cause certain differences: the scheme is the north-south divided circle of the year (the rune D-^Year), whose points of reference are connected at the periphery by horizontal right lines and thus result in the scheme of the eight-, six- or ten-branched tree of life. Very early, alongside these "writings" in the rather angular or cursive form, are the clefts that still play a major role in Germanic runic writing: the oldest evidence are the painted pebbles from Mas d'Azil and, probably even older, the pieces of reindeer horn from the cave of Lorthet, still belonging to Magdalenia. Neolithic monuments also continue the tradition in Northern Europe, such as the spinning whorl of Hohen-Wutzow, which shows the "tree" between the six horizon points, whose roots are directed upwards and whose branches are directed downwards, as Katha- ka Upanishad VI, 1 , and Bhagavadgita **(XV)** describe the "eternal fig tree". The ancient connection between the wheel of the year and the spinning wheel, probably the first tool based on rotation, is still evident in popular custom today; for example, when no spinning wheel is allowed to turn during the twelve nights of the winter solstice.

The depictions of the "tree of life", which symbolizes the advance of the idea to young people, already take up a lot of space here. Stone Age vessels to Hittite sealing cylinders. The connection of the motif with that of the "two mountains" (litt) is ancient: the tree of life often grows up between the two mountains, i.e. originally between the stelae that mark the winter solstice in the ancient stone circle. Thus, in a very widespread creation legend, the first human couple emerges from the trees on the seashore; in an American legend, they grow between two mountains that were separated from each other as if by a blow - an American example of the rock-splitting motif. We must refer here to the penultimate discussion; but we would like to add that the well-known motif of the "Tablets of Moses" also seems to go back to the representations brought by Wirth (p.408); the number of ten (2 times 5) would be derived motivically from the ten-branched tree between the two mountains.

"mountains", especially if one considers that the branches or twigs of the tree also mean the "Vedas" or the "Brahma" in Indian (p. 406f.). The representations of the tree of life on the Hebrew seal cylinders with the wheel of the year on them correspond "literally" with the cult poles that are still popular with us, which will be dealt with in more detail. In the old Pulsa country, in Palestine, the old symbolism immediately merges back into early Christian art.

The colorful drawing of the spring festival at the Merichslinde near Nordhausen, which Wirth has appreciated in detail for the first time (p. 410, plate 143), is a folkloristic cabinet piece. The unheard-of fertility of the tree of the year or tree of life motif goes back to the modern house marks on the one hand and the Neolithic rock paintings on the other - where are the original "house marks"? We would also like to point out the wonderful reproductions of folkloristic material that has not yet been published anywhere in such abundance and quality: for example, the beautiful flax swing from Rügen and the distaff from the Balkans (T. 144), the Bronze Age

Schnega; rare pieces that can otherwise only be found in scattered museum catalogs. museum catalogs in scattered museum catalogs. The Celtic stone altars show the wheel and tree motif in a special development; the wheel as a coat of arms has even found its way into Christian dioceses (Mainz and Osnabrück); in Mainz it appears as the military emblem of the 20th (Germanic) legion. Here, too, the motifs in the old and newer American tradition can be followed with great clarity; quite curiously, the Eurasian tradition agrees with this; e.g. the Samoyedic eagle on the tree of life (p.418), which in turn may derive from the eagle on the ash tree Pggdrasil; the squirrel Ratatöskr brings the eagle's words to the dragon on the root; presumably this is the origin of the Saxon field sign attested from the 6th century: above the eagle, and below the dragon and lion.

The winter fountain myth of Odin, who as a serpent bores his way into the Hnit- björg (two mountains) and abducts the life potion Odrerir in eagle form, is related to the Vedic, where the eagle or falcon is the plant of life. "Soma" from the "brazen castles" (Rigv. **IV.** 27,1) or from the rock (Rigv. I. 93, 6). It deserves to be expressly pointed out that these motifs also appear in our Erimm's fairy tale of the "water of life": three sons set out to fetch the "water of life" (Soma drink, Odrerir!) for their terminally ill father. The first two fall into a mountain gorge "and could not go forwards or backwards"; this is clearly the Nsi motif, as the dwarf who is to blame says afterwards: "Between two mountains they are shut in"; the motif thus emerges with over-rapid clarity. The youngest, worthy man reaches the castle, in whose courtyard water gushes from the fountains. With an iron rod he has to break down the iron gate (cf. the castles of iron!); inside lie two lions (primeval motif! cf. last discussion), which he appeases with two loaves of bread (Jul-bread?). He must have finished the work, "before it strikes twelve"; as sleep overtakes him, he has just time to draw the water and make an appointment with the maiden locked up there for "over a year" (yearly louse motif). He has just left when the iron gate slams shut, "so that it took another piece off his heel" - just like the Schäfer used the motif of the symplegades, the collapsing mountains, in the "Babilonie".

The sun as an eagle is a widespread motif that can be traced back to our Germanic poetry; not only the Indian Agni is the "eagle of the sky", Christ is also the "eagle of the morning" in Iranian-Christian syncretism. In Wolfram, the sun strikes its lianas through the clouds as an eagle ("8me Klanen cturlr ätu vvolken sint ^esla^en"); is this liana - which in the runic poem is described as an "maä'r, molckar auki" (the earth multiplier) and as "Araeip a dankt" (hawk's claw)? Thus the eagle on the Lönigsrute, the Germanic herald, is probably originally related to the eagle on the world tree, which marks the high summer. The motif also seems to be present in Beowulf (3031), where the dragon's cave under the " eagle's cape" (nncler ^arna-naes); thus a cave on the beach, dragon below, eagle above: "He looks down brightly on his world, far to the west he looks. He gazes brightly at the water of life (^ world-ocean)", as reported in the Cora hymn (Wirth, p. 420). The soma root, the mountain root that restores life, also recurs in the Grimmscheu fairy tale (The Two Brothers), where the hare fetches the root, which, when put into the mouth, restores life to one brother.

The annual tree has had the longest life on the Swedish peasant staff calendar; it still lives on today in the tree of Questenberg; the fact that it also served as the "freedom tree" of the French Revolution (plate 163) is a cultural-historical phenomenon that is not entirely without humor. At the celebration at Questenberg (p. 430), the lantern remains in place for 12 hours until the high sun tent at midday; compare this with Nagnar Lodbrok's raven banner, which his daughters weave "uno meriämno tempora": the character as a sun symbol is common to the banner and the lantern pole, which are originally synonymous. As Wirth correctly concludes, we can also see the secret of the Old Saxon "Jrminsul" in this pole.

The " mother tree and the mother or midnight horn" are the subject of the **16th main section.** From Heimdall's (Gsallar's) winter-sun horn, which lies at the root of the world ash tree, to the horn and lurid representations of the Bronze Age and the July horns or "Christ horns" of our time.

Wirth draws the great line: the archetype of this "horn" is the "Urbogen", the smallest solar arc of the year, It is remarkable that the word group Horn-Lornu-k3rno8 etc. can be found in the same meaning beyond the Indo-European area into the Orien talic languages. Motivically, the horn represents both the "Ur-Bogen" sz as well as the two halves of the year or snakes of the year ( ), which are discussed in the next main section. They appear in both forms in the northern peasant staff calendars and in the house marks, which are increasingly revealed as a continuation of old calendar symbolism after having been a last refuge for negative interpretations for so long. The fact that the seven-branched candlestick is also a stylized tree of the year is clear from the patchy Palestinian context.

With regard to the staircase motif (pp. 435 and 438), which shows the hand, we refer to our earlier comments on the hand as a funerary symbol; but also to the fact that this stepped structure, called "p/ramis" in Medieval Latin, is known as a " stakklum" or In Germanic law, the "Staffelstein" represents the judgment stone, which is crowned with the judgment stake, the king's rod or sword - apparently also an ancient tree of life motif. The "goddess in the tree", i.e. the earth mother as the bearer of the life force in the tree of life, is an already Egyptian documented, but also Nordic motif; this "goddess" lives on not only in the fairy tale "van den Machandelboom", where the mother is buried under the tree of life and the child's bones, which were never laid there, are resurrected to new life; according to the legend, many an image of Mary or Mother Anne, which is still venerated today, has also fallen out of the tree (in Telgte an ancient lime tree). Furthermore (p. 437, pl. 166) the widespread folk custom is touched upon, according to which sick or weak children are pulled through a root arch or a bramble vine that has grown firmly in the ground, which signifies a rebirth or rejuvenation. As a " shed" or "Schoppen" is the word used throughout Germany still common today; stone arches (so the "Jlfelder. Needle's eye") are in use here. It is obvious that this is a reminder of the original arch at the root of the tree of life; after all, the Julblock is also a root end in some places.

The "Mittwinterhorn" was built in front of It was still commonly blown in the Münsterland decades ago; today it is probably only blown in more remote areas. It is the microcosmic counterpart to the Gjallarhorn, which Heimdall blows at the great turning point of the world, and the "Tuba mirum spar^ens sonum" at the Last Judgement in Christian tradition. The horns illustrated on plates 169-71 are extremely valuable folkloristic material.

The same basic motif (archetype and halves of the year), symbolized as serpents, is dealt with in the **17th main section** (extending a few pages into the 10th delivery). The serpent on the tree is widely known as the "Para- dies" motif; the dragon at the foot of the tree of life as a Germanic Mgdrasil motif is just as old as the Asian ideas at the beginning. Again, the human couple asking for blessing at the foot of the dragon-wrapped tree is documented as an ancient cosmic motif far beyond the individual biblical case. The Sigurd drawing from Ramsundsberget (Pl. 174) and the Icelandic chest with cosmic-symbolic motifs (ibid.) are extremely valuable as pictorial material. In addition to pictorial evidence from all cultures, there are so many valuable Germanic objects that the picture atlas alone is irreplaceable for Germanic folklore and antiquity studies. - The motif of the two (horned) snakes bringing the child, as we find it on Nordic runic gravestones (p. 452), is the (of course completely independent) basic motif for the well-known depiction of the young Hercules with the two snakes which, according to the obscured Greek tradition, he supposedly strangles because they threaten his life: in reality, it is the two serpents of the year that "brought" him, the old Lichtheros.

Wirth applies an in-depth critique to the biblical account of paradise, which reveals the actual original form of this narrative; as far as can be seen, the latest research findings are used. It is astonishing how Wirth explains the hitherto unexplained double meaning of the rune "lwMl" as "hail" and God (lmA-al, the all-encompassing) in a motivic way: "hail" does not originally refer to the massive grain of ice, but to the snowflake, the snow crystal, which shows the shape of the six-pointed star. This is why the runic poem juxtaposes *, the two terms: "(bla§al) er kalüast Kor an, Uri8tr skop baiinenn korna - Hail is the coldest of the grains, Krist created the ancient world." The sign is often combined with the **-V** and 0 (holy row!), is also *

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the sign for Christ in the oldest Christian tradition. When it appears on the chalice staves at the beginning of the 2nd "att", the summer series, we should remember this, that in Westphalia, the hailstorms at the beginning of summer are still called "Hagel- fier". - We will report further.

Zeitſchriftenſchau

Lur settlement research

Martin Iahn, **The Prehistory of the Silesian Sudeten Region.** Old Silesia. Mitteilungen des Schlesischen Altertumsver eins und der Arbeitsgemeinschaft für ob er schleiche Ur- und Frühgeschichte. Contrary to the widespread view that forest mountains necessarily separate peoples or tribes, the Sudetes have never proved to be a moment of separation throughout prehistory; on the contrary, the area on both sides of the Sudetes has always formed a cultural and tribal unit. As early as the Palaeolithic period, it has recently been proven that the settlement border did not run along the Sudeten ridge, but only along the ice border. Both the Neolithic and the Bronze Age were characterized by a very uniform culture on both sides, and a whole series of sites in the mountains prove that almost all passes were already used at that time. The invasion of the Celts destroys the Jllyrian empire that had prevailed here since the Bronze Age, but even they do not stop at the Sudetes, but reach over into Silesia. It was only in Germanic times that the Sudeten ridge became the tribal divide between East and West Germanic peoples, although this should not be regarded as an ethnic divide in the true sense of the word. In historical times, too, we see the unity of this area confirmed, for the border with Poland does not run along the mountains, but only along the Oder.

Fritz Geschwendt, **Settlement history observations in the Oder-Weidetal near Grotz-Vreslau.** Old Silesia. Until now, research has been of the opinion that the flood-threatened river lowlands were avoided by prehistoric man. As a result of the brisk building activity around Wroclaw, a large number of finds have now come to light in recent years which show that these river lowlands were used by prehistoric man. must have been richly populated from the Neolithic to the end of the Bronze Age, while from then on it was avoided until the Middle Ages. This confirms the long-standing conviction that the Neolithic and Bronze Ages were dominated by a warmer climate than today and that a climate change occurred at the beginning of the Iron Age, which according to the findings can hardly have been sudden. Similar findings can undoubtedly be expected in other areas of the world.

K. Schirwitz, Die Bockshornschanze bet Quedlinburg. Mannus, vol. 24, issue 4. 1932. This site is only about 100 m in length and width and yet, due to its exceptionally favorable location, has yielded settlement and burial finds from almost all cultures since the Later Stone Age, including, among other important finds, a ring ditch unique for Central Germany, which the author interprets as a Stone Age burial site. The Bockshornschanze is particularly vivid proof of the uninterrupted settlement of central Germany from the Neolithic to the historic period.

Carl Schuchardt, **On the Vinetafrage.** Prehistorische Zeitschrift, vol. 23, 1932, issue 1/2. In connection with a lecture by the Greifswald historian Hofmeister, the author takes up the much-discussed Vineta question anew and comes to the conclusion that Jomsburg-Vineta can be found nowhere else but in Wollin, whose townscape and location still today bear resemblance to the traditional description of the old sea fortress. The question of names finds a plausible explanation in Hofmeister's observation that Wollin, Stettin and Lammin are the same places that were called Jomsburg, Burstaborg and Steinborg in Norse. Comprehensive excavations will soon investigate the legendary mystery of our Baltic coast.

Culture and technology

Gerda Boethius and John Nihlen, **Die Hatte zu Lojsta.** Attempt at a reconstruction of the hall of a Gothic court from the middle of the first Millennium. Fornvännen, Stockholm 1932. In 1929, a house site was excavated at Lojsta Castle on Gotland, which proved to be a hall measuring an impressive 26 by 10 meters. In the middle was an open hearth. Nine pairs of posts truncated the steep gabled roof, which, as the reconstruction tests showed, must have extended directly from the low field stone wall, while the gable ends were built in a sleeper construction. Additional finds revealed that the Hans was built in the 3rd century AD and was used until the 5th century.

Gertrud Sage, **Fabric Remains from Prehistoric Iron Age in Silesia.** Alt schlesien, Vol. 4, No. 1/3, Greslau 1932. If we are quite well informed about the Germanic art of weaving for the Bronze Age through the finds of traditional costumes in the tree coffins and later through the bog finds, we are dependent on special finds for the Iron Age. However, detailed examination revealed numerous finds where the remains of gerveber were rusted to parts of the egg. These were mainly linen, and it is clear that Germanic linen weaving was no less versatile in its techniques than we have already seen for wool weaving in the Bronze Age. A general consideration of weaving in prehistoric times concludes the treatise.

Kurt Tackenberg, **Die Lanzenspitzen vom Lüneburger Typ 2,** Mannus, vol. 24, issue 1/3, 1932. The investigation of the older bronze finds in the administrative district of Lüneburg shows more and more clearly that there must have been a settlement center here in the Early Bronze Age with a certain individual character within the Germanic bronze culture. The leading time form, predominantly in the 3rd period, is a particularly slender spearhead with an elaborate middle section. The author assigns these spearheads to the Early Bronze Age, as they are still cast in the form characteristic of this period with halves cast perpendicular to the cutting edge.

The origin and development of the Mdogermanic and Germanic peoples

Ernst Petersen, **Campignien in Niederschlesten.** Old Silesia, vol. 4, . Breslau 1932. A wealth of evidence has now been found in Silesia of a culture that must undoubtedly be regarded as campignia. Although the pieces show a peculiarly crude technique, this seems to have been caused by the rare occurrence of flint, which forced the carvers to use chert, quartzite and other, less docile types of stone, there are also unequivocal similarities with pieces of the Nordic shell midden culture. The idea of an immigration from the western Baltic Sea area suggests itself here.

Lothar F . **Zotz, Das Gestemsmaterial der Canrpigmenindusteie von Ober-Ell-guth,** examines the types of flint used and comes to the conclusion that the Silesian lampigmen, lacking sufficient flint deposits, chose those rocks for their tools that were already known to them from their Nordic homeland.

Walter Mathes, **Die Entdeckung der Campigmenkuttur in Oberschkesien,** reports the same culture from Upper Silesia at the same place, but in view of its original forms would like to consider the Silesian finds older than the Nordic shell midden culture. Hertha Schemmel.

Volk und Glaube, monthly journal for German local faith. Rig-Verlag, Schwein furt, MoZartstr. 10.

A new magazine? - Yes, and a necessary one. This is an attempt to do justice to the rising problem of the "German faith", to resolve the dichotomy between Germanism and Christianity by solving a Nordic homeland religion. The editor (vr. Viergutz) states: "Those who rely on 'Christianity' do not unite the German people, but drive them apart. Only this confession can be unifying: We believe in the German people and the divinity of its soul." This formulates a common insight, the truth of which, in our age of cultural change, each individual must strive to find for themselves.

"In all high things the oldest people thought really un- great." Vachofen

Vereinsnachrichten

Bremen (address E. Ritter, Kreftingstr. 10). - In the local group office d.
F. g. V. has been holding a so-called "social event" every Monday, 6-10 a.m., since the beginning of November.
The first consultation evening for members and friends of the association will be held.
Information is given in an informal manner.
Questions of a general or personal nature are discussed, books and other printed matter such as issues of " Germania" are lent out and promotional items are given away. Some suggestions that are not suitable for public discussion for time or other reasons fall on fertile ground for the management. Even though there is a lot of work involved, the institution is to be continued in its entirety for the time being.

' **Essen.** The local group meeting **d.**
Fr. g. V. on 19 Hartungs 1933 was from
36 members attended. Mr. Studienrat Or. Schuhmacher-Essen gave a lecture on: "Sites of Germanic Prehistory " Impressions from a tour led by Director Teudt and his staff; the lecture was an introduction, as it were, to Teudt's lecture on 11.2.33.

The performances of the speaker took us from the Weserscharte to the Erternsteine. Ning ramparts, which served as strongholds and defensive positions, thing sites, mysterious sacred groves, large burial mounds and places of Germanic worship came vividly to life in our minds' eye. The explanations about the Sazellun of the Erternsteine, the Oesterholz farmstead and the Sandmannshof were particularly detailed.

The lecture revealed Teudt's research work; it gave a deep insight into the
It also showed that a great deal of work still needs to be done, especially in the field of comparative religious history and folk tradition.

Lively applause thanked Dr. Schuhmacher for his profound and solid explanations. -
Information provided by Dr. Ricken, Essen, Kortumstr. 35.

On 11 Hornungs we had the great pleasure of listening to Wilhelm Teudt in the packed hall of the Hotel Vereinshaus in Essen.

From the vast wealth of his observations, studies and experiences, supported by a rich series of photographs, Teudt created a captivating portrayal of
"Images from Germanic prehistory", as they emerge after the removal of prejudices, deceptions and falsifications.
The speaker's captivating and convincing remarks not only brought much enrichment of a factual nature, but also formed a high song of spiritual values that arise from the immersion in our prehistory. Thus, Teudt's words once again contributed to the hope for a renewed appreciation of our people and fatherland.

A carriage ride on the morning of
On February 11, Teudt led a small group of friends to various historical sites in the southern surroundings of Essen. It should be mentioned that on this occasion the "Clemenskirche" in Es sen-Werden with the "Clemenspüttchen", a spring in the middle of the church (now destroyed down to its foundation walls), aroused Teudt's greatest interest.

O. Klemm ann.

Hage". The first meeting of the local group of the Fr. g. V. took place on February 4, 5:30 p.m. in the Hag euer Hof (Hugo Preußstr. 14). The meeting was again well attended, also from the wider surroundings.

Unfortunately, it was not possible to report on this in the March issue. The highly interesting remarks by Father Prein in his lecture " Historical field names in the light of Westphalian legend" showed the wide scope of local history research, which is still in its infancy. The old field names, the rural traditions and the property boundaries in historically memorable areas still offer a much too little used tool; extensive, extremely valuable material has been collected here in a rich, purposeful life's work.

which is still awaiting evaluation and publication. The suggestion given by the chairman (Jng. Fr. Kottmann, Hagen i. W., Eppenhauserstr. 31) to share own observations in the discussion led to a lively exchange of ideas, which captivated the participants for almost five hours, so that the remarks of the teacher Mr. Pielhau: "Observations on field names and old iron smelters near Linderhausen" had to be postponed for the next meeting, which promise an equally enjoyable evening. -

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Or. F. König-Soest spoke with great clarity and lucidity, supported by excellent photographs, about "Old Germanic culture and world view". In his introduction, the speaker spoke out against a superficial interpretation of the term "culture". Following this foundation, he dealt with the rich evidence from the Bronze Age, which two human ages ago should not be recognized as belonging to the Germanic realm. The change in view is particularly due to the Nordic experts and the recently deceased Prof. Kossinna. After a brief discussion of the Erternsteine, König introduced the basic ideas of Herm. Wirth's basic ideas. Just as we can see the religious views of the times of self-belief quite differently thanks to Wirth, the position of the Germanic woman is also assessed quite differently today than in the past. In conclusion, the lecturer emphasized that the study of Germany's antiquity is not an end in itself, but that we have to learn from it for the tasks of the present.

Museum director Or. Karl Rademacher-Cologne spoke, also with the aid of very impressive photographs, about "Grave treasures of a Germanic queen (Oseberg find) and the art of the early Germanic tribes". In other words, monuments from a time that has written documents, the main evidence of history, but also of archaeological finds, of the evidence of prehistory: the period from the beginning of our era to the reign of the Carlsians.

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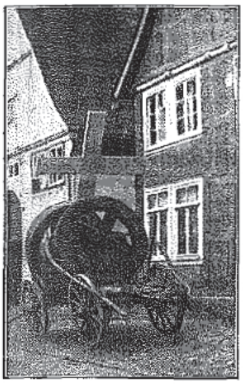
Germanien

Monatshefte für Vorgeſchichte zur Erkenntnis deutſchen Weſens

IYZZMay / WonnemondPest 5

The fire wheels of Zkügde

From RectorA. Wehrt; an, Frankfurt a.M.



Mb. 1. firewheels or ox-wheels are ready for exit under the cross.

On the occasion of the Whitsun conference of the Friends of Germanic Prehistory, the participants go on an excursion to Pyrmont and visit the nearby town of Lügde, the "villg tüutiräi" in the old Wetigau region. This town, already named at the time of Charlemagne, still makes an ancient impression with its ramparts, city walls, towers, etc. But customs and traditions also point back to the past, especially the Easter custom of fire wheels. On the first day of Easter, as soon as dusk has fallen, burning wheels are rolled down into the valley at a certain point on the surrounding heights, namely the Osterberg. The preparation and practice of this custom is taken over and supervised by the Ofterdechenverein, the guild organization of the Osterbrüder. The course of this time-honored custom is described below.

On "Silent Fridays", the Osterdechen collect straw in the village during the afternoon. The inhabitants donate plenty, so They do this as far as they can; those who cannot give any more straw sacrifice money. Then the straw and the Easter wheels are driven up the Osterberg. The wheels are made of wood and are relatively wide. The sturdy rims are held together by four spokes forming a cross. A five to six meter long rod is inserted through the hub. Plenty of straw is needed, as each of the six wheels probably requires 1b to 16 bundles. The Dechen now wrap the wheels with straw, i.e. the term "wrapped" is actually not quite appropriate, because the straw is pushed through the spokes of the wheels and then held together with the so-called "Kranzwien", i.e. "wreaths". The straw is put through the spokes of the wheels and then fastened to the pole with the so-called "Kranzwien", i.e. thin willow rods.

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Although the results may still be very controversial, the large number of participants showed that the association was able to inspire wide circles of our people for the study of Hehemian prehistory."

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Monatshefte für Vorgeſchichte zur Erkenntnis deutſchen Weſens

lyzzMay / WonnemondPest 2

The fire wheels of Ztügde

From Rector K. Wehrhan, Frankfurt a. M.

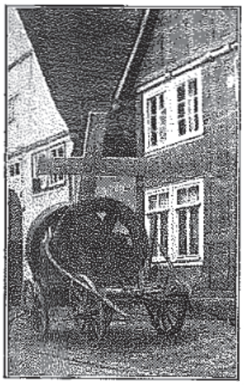

Fig. 1: Fire or Easter wheels are ready to leave under the cross.

On the occasion of the Whitsun conference of the Friends of Germanic Prehistory, the participants take a trip to Pprmont and visit the nearby town of Lügde, the "villa biubicki" in the old Wetigau region. This town, already named at the time of Charlemagne, still makes an ancient impression with its ramparts, city walls, towers, etc. But customs and traditions also point back to the past, especially the Easter custom of fire wheels. On the first day of Easter, as soon as dusk has fallen, burning wheels are rolled down into the valley at a certain point on the surrounding heights, namely the Ofterberg. The preparation and practice of this custom is taken over and supervised by the Osterdechenverein, the guild-like organization of the Osterbrüder. The course of this time-honored custom is described below.

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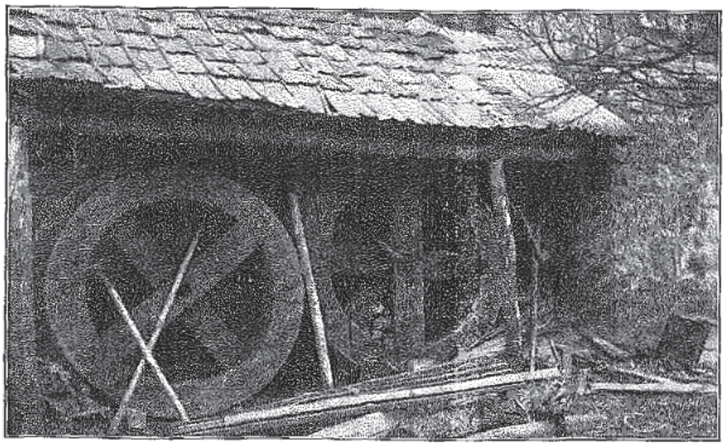


Fig.2 The Easter wheels remain at rest for a long year. There is probably no doubt that the wheels have preserved an ancient heritage of cubic custom to this day, which is connected with the North Atlantic year symbol interpreted by Herman Wirth. North Atlantic year csideogram interpreted by Herman Wirth.

After these preparations on the Easter mountain, the Dechen go down into the valley, where a meal is shared. However, two or perhaps more remain behind to guard the wheels so that the straw is not set alight prematurely by malicious hands. A huge pile of brushwood is piled up in the valley, which is set alight in the evening as soon as the actual event is due to take place.

Naturally, a huge crowd has gathered at the foot of the mountain, at the banks of the Emmer river that flows through the valley, to witness the strange spectacle. There is also a lot of fun music to keep the people entertained. When the burning is about to begin, they play an old Lhoral:

This is the high Osterberg, on
which the Dechen Hausen,
In the evening, when it's dark, the
wheels whiz down - triumph of the
old custom.

The oldest member of the Dechen board now lights the pile of brushwood, from which a fire also shines out of the mountain above. A firecracker is set off, and this shot is a sign that the first wheel is to start its journey down into the valley. One of the Dechen who remained up in the mountain takes a small bundle of straw, lights it on the fire, runs quickly to the first wheel and sets fire to its straw. In an instant, the wheel flares up. A blow with a long fork sets

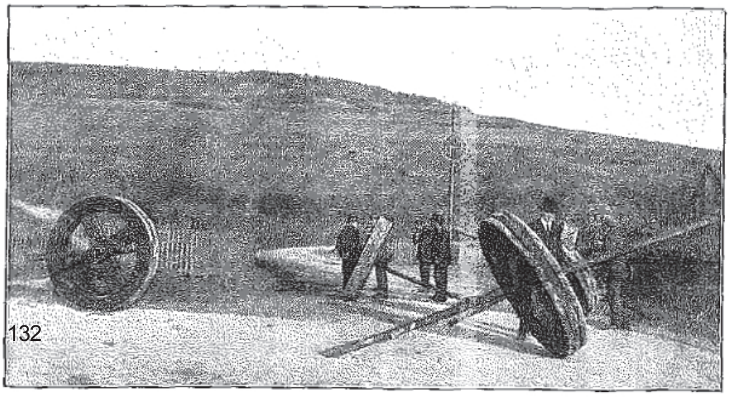
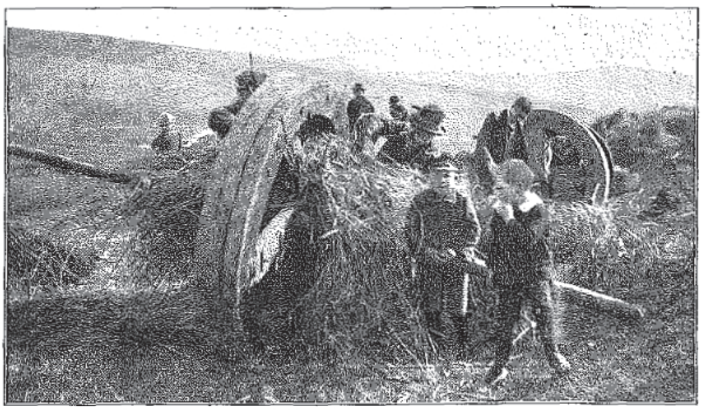


Fig. 3: The long rod inserted through the wheels makes it easy to roll the wheels and helps to ensure that the " Feuerreije" does not come to a premature end due to the wheel falling over.

Fig. 4: You can see that plenty of straw is placed between the wheel spokes and the guide rod to ensure a sufficiently long burning time during rolling. is guaranteed. It is also evident that the youngsters here are particularly out of their depth.

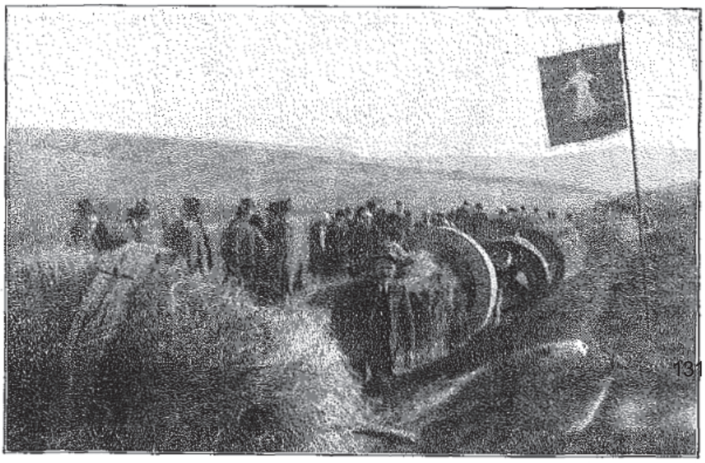


It starts moving, and like a fiery roller it rolls down the slope slowly at first, then faster and faster, leaving flaming lights behind it - straw that has come loose from the roller. The wheel easily overcomes the unevenness of the hillside; it jumps over ditches and slopes, over hedges and other obstacles. The pole protruding about three meters on each side prevents the wheel from tipping over. To the loud cheers of the people, the wheel arrives at the bottom of the valley. Here it is awaited by the Dechen, who are armed with pitchforks with which they tear the not yet burnt, still blazing straw from the wheels to prevent the latter from being damaged too much; because if a wheel suffers too much fire damage, it has to be repaired or replaced, and that costs a lot.

As soon as the first wheel has made its way and done its job, it is the turn of the second, until all six wheels have reached the bottom of the valley. Then the Dechen at the top of the mountain also make their way down into the valley, and in unison, music leading the way, they return to the town, where the sociable and enjoyable part of the custom begins.

It is no longer possible to ascertain how old the meaningful custom is here in Lügde; however, it can be assumed that it reaches far back into prehistoric times. We are justified in this assumption because the custom of fire wheels is also practiced in many other areas of Germany.

Fig. 5: The fire wheels are at the height of the slope, where they are usually "filled" with straw. The wheel in the foreground is already ready to descend. Note the Marian flag attached to it, which shows how the "new faith" appears to be grafted onto the ancient smoke of the people. appears to have been grafted on.



lands. The Brothers Grimm, for example, tell of a similar custom in the Moselle village of Konz, where the fire wheels are not burned at Easter, but on St. John's Day. On St. John's Day, the men of Konz march up the nearby hill and wrap a huge wheel with straw supplied by the community. A pole is stuck through the hub of the wheel, protruding three feet on either side. The pole is gripped by two men, while others stand ready with straw torches. The mayor gives a signal to light the torches and the wheel, which is then quickly set in motion. While some men remain at the top, the others follow the wheel as it rolls down to the Moselle, swinging torches. Everyone wishes that it will reach the waters of the Moselle burning, because then there will be a good Wemjahr.

Other places where fire wheels roll down to the valley are the Lünsberg near Ramsdorf, then Mittenwald (Upper Bavaria), and also in Körnten. The fact that this custom was also practiced on the Benzenberg near Brakelsiek between Schieder and Schwalenberg should not go unmentioned.

Nowadays, a tar barrel is often used, which is rolled down the slope of a mountain. The empty tar barrel, which still contains plenty of hardened tar on the inside wall and at the bottom, is filled with straw, which man sets on fire. It is then sent hurtling down the slope in a similar way to the wheels. This is how Mannhardt von Hildesheim reports it. But this custom is also known elsewhere.

Perhaps we should remember that we boys liked to do something similar at the Ofterfeuer. If we could get hold of a tar barrel, we would fill it with straw and brushwood and set it alight and send it down the slope. We also wrapped wooden tires, barrel bands or homemade rings with straw, possibly soaked in tar, set them alight and then let them roll down the hill, although we were often forbidden to do this because it could easily cause a heather fire. Nevertheless, it was unconsciously a continuation of an old custom.

The wheels of fire, like the various fires that ignite on individual days in the course of spring, are intended to promote the prosperity of the fields and bless the work of the farmer. They are also associated with people's love, because they are supposed to make all life's work more joyful and bring happiness in every way, including in marriage. This is why we find, for example, that the fiery wheels that are brought down in Fleringen, in the district of Prüm in the Eifel, must be set in motion by the last married man, i.e. the youngest husband in the community, which of course can only be associated with the expected blessing of children).

As already indicated, the fire wheels, as with all pre---summer fires, are intended to ward off and render harmless the hostile forces that have a demonic effect in nature. These hostile, wintry forces are often embodied by a straw structure, which is then destroyed. For example, the boys and girls in Eisenach used to tie a straw man to the wheel before they let it roll down the center stone on fire^).

In various regions, burning wheels are not only lit and lowered into the valley at Easter, but also on Shrove Tuesday or St. John's Day.

i) "The Lorsch monastery chronicle, according to which the burning of the monastery church on March 21, 1090 was caused by the Scheibemverfen, speaks of it as an old custom." (E. Moyk, "Sonnenkult" in Reallerikon d. germ. Altertumskde. IV, p. 201 sl 918/19)).

2) (Cf. Sartori, Sitte und Brauch lll, p. 108f., -- Handbücher zur Volkskunde VH/VIII.)

. (Cf. Sartori op. cit. III, p. 130; also Witzschel, Thuringia II, p. 192 f.)

4) (Cf. Sartori op. cit. III, pp. 107, ISO, 228, where further references).

3)

The wheels, discs, tires and other objects, as well as the tec barrels that may have taken their place, are obviously symbols of the sun, which rises again in spring to its soaring summer arc.

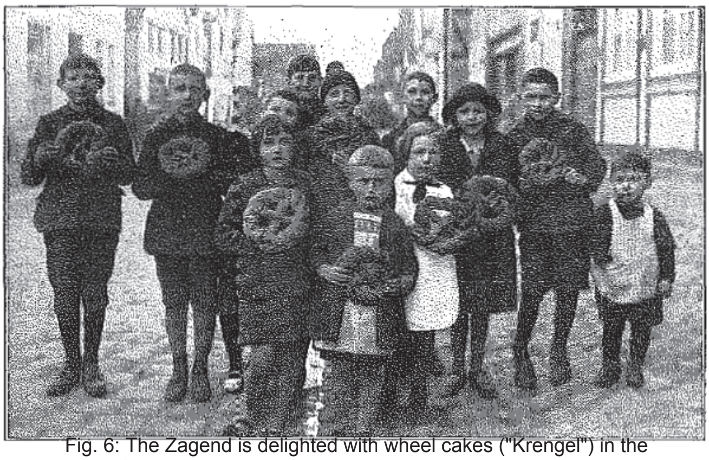


Fig. 6: The Zagend is delighted with wheel cakes ("Krengel") in the shape of the Easter wheel, without, of course, suspecting the ancient, inherited, cult-symbolic meaning (solar year) inherent in these wheel cakes.

Symbolism in the picture of Elstertrebnitz

From Dr. A. D. Maßmann

As chance would have it, in the February issue of this journal (alongside my essays "Sinnfälliges und Sinnbildliches") to Wilhelm Teudt's essay "Der Heidenstein von Arnau", the picture of Elstertrebnitz was once again presented as an example of a Germanic-Christian approach to religion. This coincidence was an occasion for me to compare in detail the composition of forms in the above-mentioned picture with the series of forms presented by me in the picture. It is highly surprising that in the picture of Elstertrebnitz we find almost the entire set of forms of that series, the most complete expression of which are the pictures on the baptismal font of Selde. (See "Germanien" 1933. 2. p. 39.)

It is difficult to speak of a coincidence here: but the really astonishing thing about it is the realization that we must first learn to see our own early monuments in their meaning again, so to speak. It is also a fact that Germanic art, which has always had an aversion to the visualization of religious thought, is gradually revealing to us a pictorial language that allows us to see into the origins of higher religious thought more clearly than corrupted and sensualized myths. This is a new point of view in the history of religion, which Teudt correctly sensed. For indeed, we must change our ideas about that

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Z (Cf: Gaidoz.be ckieu Qaulois cku 8oleil ei le s^mbolwme cke la roue in k^evue arcbeolossigue .1884/85, and Helm, altgermanische Religionsgeschichte I, 176, 1867; also Sartori op. cit. III, PP. 149, 223, 271).

The new religion, when we know that it has not only - as has long been known - adopted the external and outward localities of the old practice of faith, but that it has itself used the symbolic forms of the previous faith in order to make itself intelligible to the former bearers of that faith. This is far more than an external adoption of disappearing forms; it is an inner grasp of the creative thought that lived in the religion that had been overcome or was to be overcome. It is therefore the exact opposite of the "eradication" that a more blind time requires as a prerequisite for the "conversion"; it signifies a fundamental recognition of the "anima naturaliter abrmtiuna", of which a more enlightened church father spoke, also among the Germanic "heathens".

These conclusions can at least be drawn if a substantial part of the formal inventory of this undoubtedly Christian image can be proven to be northern, and thus Germanic. But this stock of forms is so numerous and so meaningful here that there seems to me to be no doubt about it. Let us first take a closer look at the "Throne", above which God the Father or Christ appears: a structure of five steps, on which stands a rectangular stone with a semi-circular space cut out at the front. Apart from the number of steps, this "throne" corresponds exactly to the rock coffin at the foot of the Erternsteine that was uncovered last year (illustration in issue 3 of this magazine, 1932). While the Elstertrebnitz picture shows a real step pyramid, apparently accessible from all sides, the "rock coffin" has only two steps at the front, but it too is marked as climbable by the steps at the sides.

This step pyramid now plays an important role in Germanic law, whose religious origins are becoming increasingly clear. As a "stakklum re§is" in Frankish law, it is the standing place of the judging king. Even today, the "relay stones" are a reminder of the old form of these court stones, which were usually crowned with a pole ("stick and stone") - originally they were apparently identified as the seat of the deity. The French "perron", the "broad stone", as well as the "stakkium", later acquired the meaning of a staircase; in any case, the stone pedestal, even if it later appears as a symbol of the peace of God introduced from the west, is proven to be Germanic, or rather Old Norse Z.

For the last, fundamental study, see above all Herbert Meyer, Freiheitsroland und Eortesfrieden. Hansische Geschichtsblätter 56 (1931), p. 15 ff., note 40; p. 60 s. Note 181; p. 63 f, note 195 Ders., Die Eheschließung im Ruodlieb und das Eheschwert. Zs. d. Sa- vignyst.füc ~~Rechtsgefchich~~te 52 (Eerm. Abt, 1932), p. 284. note 2. Regarding the interpretation of "piraml8" given there as a stafflum, so to speak as a private house altar, it should be noted that in ahd. glosses "piramrs" is glossed as "irrnrmsul" (irmansüli pyromicke8, mons. 360; avar ü n , ir- marwuli p^rumiäes, Doc. 203/b. Cf. Grimm, Deutsche Mythologie 4, p. 95 f). We now perhaps understand what the author of the Kaiferchronik means when he writes of the sorcerer Simon (Maßmann's edition V. 4432): "ük eine vrmensül er fteic, daz lantvolc im allesamt neic". In our view, he simply enters the "Stafflum Regis", to which the people pay homagetl And when it is said of Caesar at the end (V, 624): "Nömere in ungetruweNche sluogen, ük einer irininsül sie in begruoben", one would like to think at first that the pile of stones with the pole actually originally represented the tomb of the ancestor and the household shrine (Herb. Meyer op. cit. p. 235). But it explicitly says "on a Jrminsul" - should we really be allowed to take a look at our rock coffin? Is it as a formed.

Is "Stafflum" a symbol of the ancestral grave at all? A very important example can be seen in the law book of the town of Herford (15th century): a miniature showing the mayor and aldermen at a court session; on the semicircular table in front of the mayor is a three-tiered pyramid slightly taller than his hand. It bears a right cross at the top and a medal cross (iron cross) on the side facing the spectator. In front of the pyramid, facing the viewer, lies the sword, entwined with a ribbon like a snake (illustration in Paul Zaunert, Westfälische Sagen, p. 105). The pyramid, the staffulum, was evidently considered so indispensable here that it was taken into the enclosed space, at least in miniature; the sword lies here with the staffulum. Perhaps the sword was at least symbolically sharpened on the stone before the meeting.

The most striking similarity, however, is the semi-circular arch on the front, which corresponds to the similarly empty arch on the baptismal font at Solde. In terms of religious history, the entire motif seems to fall into the area of "empty thrones", which were symbolically understood as the seat of the invisible deity. Schuchhardt thus summarizes

m. In my opinion, the menhirs are rightly seen throughout as "soul thrones" (the phallic interpretation seems to me to be a much later, degenerate layer of thought). The stake on the Germanic Staffelstein, in particular, originally appears to me much more as a symbol of the invisible god than as a "stake-goddess" or "fetish" - terms which, I am convinced, have been arbitrarily imposed on our scientific conceptual world from the imaginary world of lower peoples. If the conception of this cult pole had been so primitive and idolatrous, the pole, which also appears as a cross (§ak^o), would not have been reinterpreted as a Christian cross without further ado; on the contrary, it would have been eliminated by all means. Here, too, we are dealing with a completely genuine adoption of a symbol from a related original conception - but the symbol of something spiritually or morally inferior has never become the symbol of something spiritually and morally infinitely superior; in the history of ideas we know of downgradings, but nowhere of upgradings of a moral and spiritual conception.

The throne with five steps can of course also be found in Iran in this meaning as an empty throne; it has long been preserved in the cult of Mani. "Every year, the festival of remembrance of the founder was celebrated, which was called "Bema" after the empty, decorated chair that symbolized the invisible presence of Mani. The five steps of the chair denoted the five degrees of the ether of light" Z. The world mountain with the five steps appears as "0^mpo8 68Lbato8" already in Parmenides and Anarimenes?) Of course, I do not believe that in our case, in the picture of Elstertrebnitz, the five-stepped throne of God is of Iranian origin, for instance mediated by Byzantium; the empty throne is, however, already depicted on an old Christian gem in the meaning of a seat for the invisible deity. "The stone shows a throne in front view in very good workmanship. A wreath lies on the seat of the throne, in which the star-shaped monogram of Christ formed from I and X is inscribedZ." The monogram is the well-known rune "Im^al" >s-:, which also means "God" in Norse. This wreath as a sign of the invisible deity is replaced by the pole on the Germanic step pyramid. In any case, I cannot understand why, if we have to give our own religious antiquities comparisons from abroad, we should look to the peoples of Africa and the South Seas, and not to the religiously highly developed Jndo-Germanic peoples who are close to us. Is it because a simple pole is something more "primitive" than a wreath or a crown?

So let's stay with this working sub-position for now: the step pyramid is originally the empty throne of the deity. One step further on the path to visualization, and the deity himself appears from this throne - admittedly not sitting or standing or otherwise naturally seated, but in a thoroughly symbolic version close to pure thought. And this allegorical conception leads us back to the series of forms discussed in my previous essay: it is a figurative extension of the pair of arms raised at right angles, as we see in the purely abstract form on the baptismal font of Selbe, in a naturalistically illustrated

H Jeremias, Allgemeine Religionsgeschichte, p. 133.
2) Diels, Fragmente der Borsotratiker, p. 19.
ch F- I- Dölger, icttTttVS I., p. 343.

version in the Tübingen sunstone. Here a further step has been taken: the equanimous circle of the sun has become a nimbus, in the center of which appears the Ant litz; the left hand carries the book with the and 0 (the arm is therefore shortened: the things bump into each other because the thoughts have to be joined together); but the relationship of the parts of the picture to each other is absolutely the same, and it is hardly a coincidence that this motif combination, which on the other two stones signifies the high summer, also appears here on the top of the "Weltberg".

I may cite a passage from mystical literature here to show how these pictorial-abstract ideas really lived on and were fruitful in the imaginary world of the Middle Ages. In a vision Z it says: "I saw a great mountain, high and broad and of unspeakable beauty. Five paths went up the mountain, all of which led to the highest seat on the noble mountain above. They went higher and higher and still higher and to the highest, so that he himself was the highest and the highest being himself. And I was taken up and led to the mountain. There I saw a face in eternal bliss, in which all the ways end and in which all those who completed the ways became one." It is "the true countenance that sees through and illuminates everything... that was like a great fiery flood". All this points to a solar meaning, for it is Helios, the sun, who, according to the great Orphic hymn, "sees through and surveys everything". From the rest of the content it is clear that the five "paths" that go up "high and higher and higher still" can only be five steps; the
The "fiery countenance" at the top of the Stufenberg is probably nothing other than the circle of the sun, which is still recognizably preserved in Selbe and Tübingen, while in Elstertrebnitz it really appears as a "countenance" in a radiant nimbus. -

The motivic correspondence goes even further: on the second field of the Selbe stone appears the evolving "tree of life", which reappears as an "Irminsul" on the outer stem - a designation about which I cannot, however, completely suppress some reservations. This structure appears here in a form much closer to the abstract original form, as a so-called "lily", which has become best known in the ornamental design of the Franconian Orislamme?) Here, too, it shows the shape of the blossoming tree, but the three "roots" are more recognizable than in the other pictures. So here too we have the series of formulae: blossoming tree of life - raised pair of arms; may we assume that the series of formulae is continued in the Erucifirus to the right of the throne, that the dying Christ thus signifies the dying, declining year; that he descends from the wood of the cross into the "underworld"?

Where there is so much meaningful agreement, we cannot attribute everything to chance. One more thing should be pointed out: the strange lacing that the Eott-

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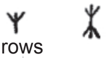
Ü I. O. Plaßmann, Die Werke der Hadewych (Hanover 1923), p. 87; cf. also the notes, p. 135 f.

2) I am not quite able to follow Herbert Meyer (Heerfahne und Rolandsbild: Nachr. v. d. Ges. d. Miss, zu Eöttingen, Phil.-Hist. Kl. 1930) when he (p. 497) describes the fleur-de-lis as three "Flamments", an earlier firebrand. It is precisely the abstract form or that appears as "eolhsecg" in the ags. Rune Song (Kluge, Anglo-Saxon Reader 4/1915, p. 139):

Eolhsecg eard haefck oftust on fenne
wered on wature, wundack grimme,
blocke brenneck (?) beorna gehwylcne,
cke him aenigne onfeng gedeck.



Elk reed very often has soil in swamps (for, moor), grows
by the water, wounding fiercely,
Burns(?) with blood, each of the people
who gives him some reception (touches it).

Christ from the chest. If the middle left hand is also extended upwards, the result is the hristogram or the hagal rune, which is already the sign of the invisible God on the above-mentioned ancient Christian gem. In this case, the visualization would consist of the image of God itself growing out of the sign of God; originally, as in the ancient Christian depiction, the sign alone may have been on the empty throne. Be that as it may: if we really do find the cross of Christ to be part of a pre-Christian religious conception, this would confirm our assumption that the proclaimers of the Christian faith who created this monument did indeed adopt a religious idea they had found to a great extent in order to make their own thoughts visible in it. Evolution instead of revolution! It is hard to imagine what picture would have emerged if this process had been applied universally. - I must leave it to the judgment of art historians to determine the date of the Elstertrebniher Stone; after all, the Selbe Stone also dates from the beginning of the 13th century and yet shows almost purely a body of thought that cannot be explained by its Christian origins. The history of our mysticism, which developed old forms of thought in religious spiritual life, shows that this thought was not uprooted all at once, just as the art of stonemasons and carpenters did in religious building.

Incidentally, the step pyramid also appears on early Nordic monuments, for example on an Irish harp from the 13th century in Trinity College in Dublin; it has three steps and bears an upraised hand at the top and above it the sign 's, which we consider to be the abstract archetype of the hand (fig. Lei H. Wirth, Der Aufgang der Menschheit Bildbeilage VI, 3 on p. 162); here too it is probably connected with the high summer. The six-part wheel has virtually become a symbol of the peace of God, as the "Perron", with which it often appears together; such a "Perron" as a stepped pyramid also appears on a Swedish gravestone Z. Under no circumstances will a religious attitude, the principle of which is the absence of images or rather the symbolism, be understood from the spiritual attitude of the pictorial religions and even less from that of such primitive peoples who have remained in religious dullness. It requires a fundamental rethink; and this will always be a matter of good will to a large extent.

W

We may take this ^olbseess for a species of water sword or a sedge; the more exact determination is not without difficulty. The name would be correct for the "sword", because secZ', New English seckZe, Ahd. 8abar, means the same, it is derived from the stem 8ec (secare schnei den, sägen). - We can therefore conclude the following: the abstract motif of the earth, P, recurs as a concrete image in both the elk sweep and the three lambs, as well as finally in the "rod" with the three branches (cf. H. Meyer op. cit. note 4).

~~of victory, like~~ badges, of the victorious ruler. I will devote a special essay to this motif at the next opportunity. As a spring finial, the "Dreisplant" is still partly folkloristic.

0 Herbert Meyer, Freiheitsroland, p. 63, note 195. Pilgrims also wear it on their hats as a badge of the peace of God; it is also placed on bells, a Danish gravestone shows the wheel cross on the cross tree, which is again reminiscent of the tree of Questenberg (ibid.). This in particular gives food for thought: if the six-pointed star on the Christian empty throne indicates the invisible presence of God, why should it not do so when it appears on the sacred pole of the Germanic tribes? After all, the six-pointed star in the wreath is a real wheel cross. On the other hand, the bell tower (English steepla, ags. Stapel, to steap, steep) is also the - clear continuation of the Eerichtspfahles (Freiheitsroland, p. 69 fs.); the Nadkreuz has thus preserved its old position when it is placed on the bell. The pilgrim was also generally regarded as a bearer of divine power, a "Lhristopho- ros" or "Theophoros". The sacred pole is also "theophoros" and as a field mark "nikephoros". It is basically just a dispute over words as to whether we call this power a "magic power" and its bearer a "fetish"; or whether we speak instead of a "divine power". The mistake lies in the fact that we simultaneously make value judgments from these designations.

gordian architecture in Bolivia)

From Edmund NZH

Anyone who visits the prehistoric ruins in Bolivia and Peru will usually have the desire to get to know Indian prehistory in its buildings and craftsmanship. The opportunity for this is often enough, and one admires the seemingly alien architecture, alien to traditional artistic taste in its construction and decoration. And architects who roam the ruined cities with a ruler, camera and sketchbook are often amazed at the huge architectural elements made of polished andesite, whose artistic workmanship in the decoration and stone treatment does not correspond at all with the distinctiveness of Indian art; for these can also be examined in the neighborhood Z. And while sketches and measurements fill page after page of the field book, a strange suspicion arises, a question that sounds almost foolish:

Is this Indian architecture?

The author of this article also initially sought only Indian architecture in the prehistoric capital of Tihuanaku in Bolivia, but up there at almost 4000 meters above sea level he found a masterfully developed, mature architecture that is never Indian.

What now awaits the explorer on the Meseta of Bolivia, the highlands between the two South American Andes in the southern hemisphere of the earth, in mighty fields of rubble as the remains of the prehistoric city of Tihuanaku, is an architecture that is reminiscent of the

deserves the name "classical" just as much as the so-called architectural styles of historical time. Words cannot prove that this is not Indian architecture, but something completely different; the illustration, the architecture itself, must speak for itself.

In the middle of the debris field of Tihuanaku lies a flat, artificially heaped-up stusen building, crowned by the remains of an old structure that was built by the

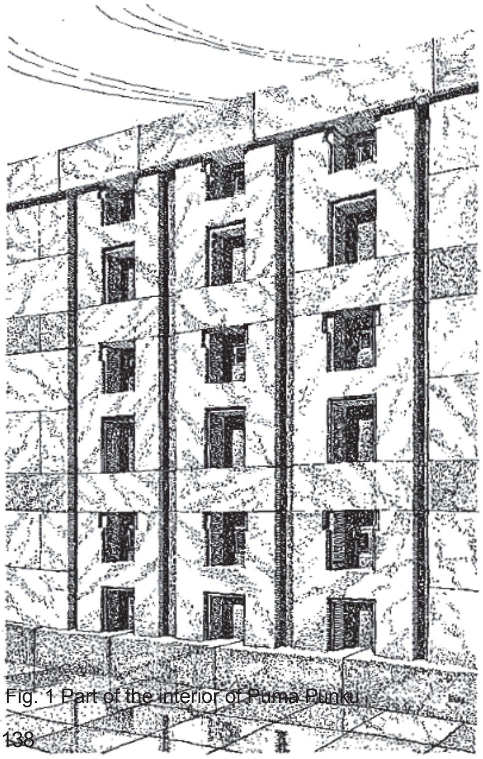


Fig. 1 Part of the interior of Puma Punku

Z At first glance, the idea that the author is trying to put forward - that an architectural art of a Nordic character flourished in western South America - ~~seems complet~~ely absurd. We would therefore like to recall that Pros. I)r. W. Krickeberg-Berlin expressly stated that primordial connections between Old World and American languages are unquestionably just as present as cultural connections. (In his essay: Herman W'.rth und die altameriian'sche Kulturgeschichte; Bäumlerschrift p. 43.) This may at least be seen as support for our essay. - We would also like to point out that the buildings in the Andean highlands were already in ruins at the time of the Spanish conquerors, that the Inca period was preceded by a higher pre-Inca period, which of course does not change the fact that the heritage of that civilization was ruthlessly destroyed by the Spaniards.

Puma Punku, which means "water gate" to the indigenous Indians. The name seems to be correct, as the stepped structure borders directly on two buried harbors that were in use in unknown prehistoric times, when Lake Titicaca was even larger than it is today. The structure on the top of the hill is very dilapidated, but the ground plan is so well preserved due to the use of huge single blocks that it is possible to get a clear picture of the original building. It is not the structure that is primarily captivating here, but the sculptors' work, which lies around in abundance in heavy, well-preserved building blocks or protrudes from the earth. The numerous niche stones are striking and have probably given some researchers the idea that the building is a house of the dead, whereby the niches may have been used to hold urns or small figures of gods.

It is now relatively simple,

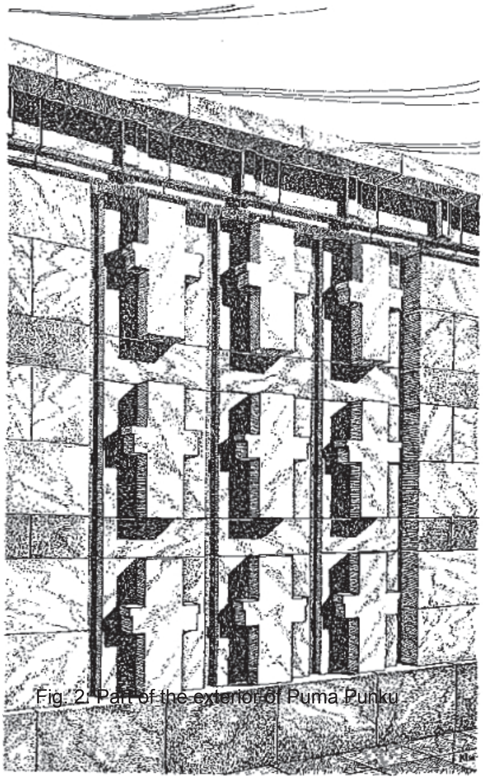


Fig. 2: Part of the exterior of Puma Punku

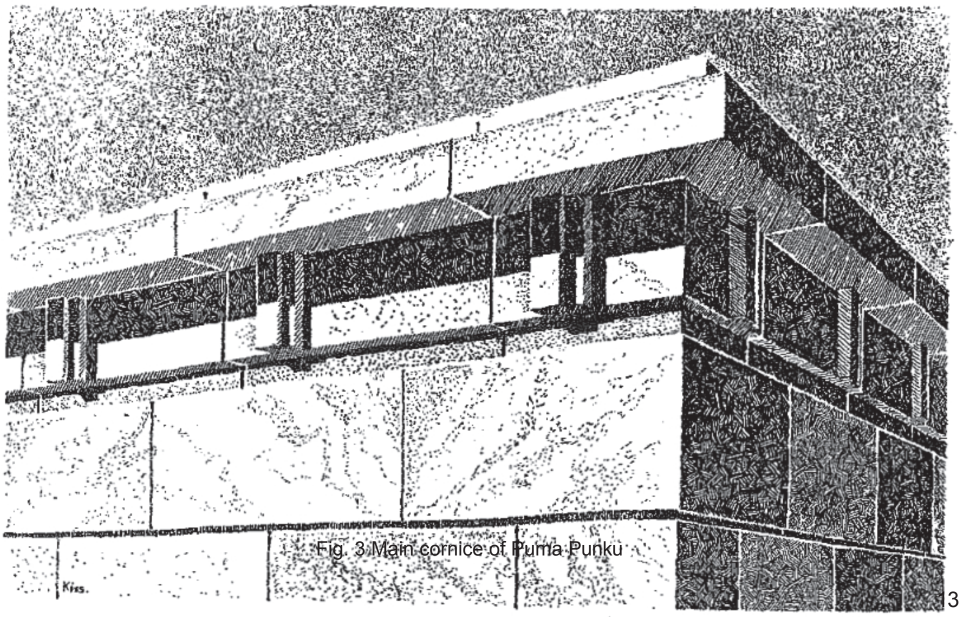


Fig. 3 Main cornice of Puma Punku

to assemble the existing components in such a way that, taking into account the ground plan of the complex, an almost faithful image of the front sides is created. This is all the more possible as some of the stones are double-sided, so that the rear wall can be reconstructed at the same time. The author has made this attempt and reconstructed the architecture of Puma Punku using only existing stones.

Fig. 1 shows part of the interior with rows of niches, Fig. 2 the corresponding

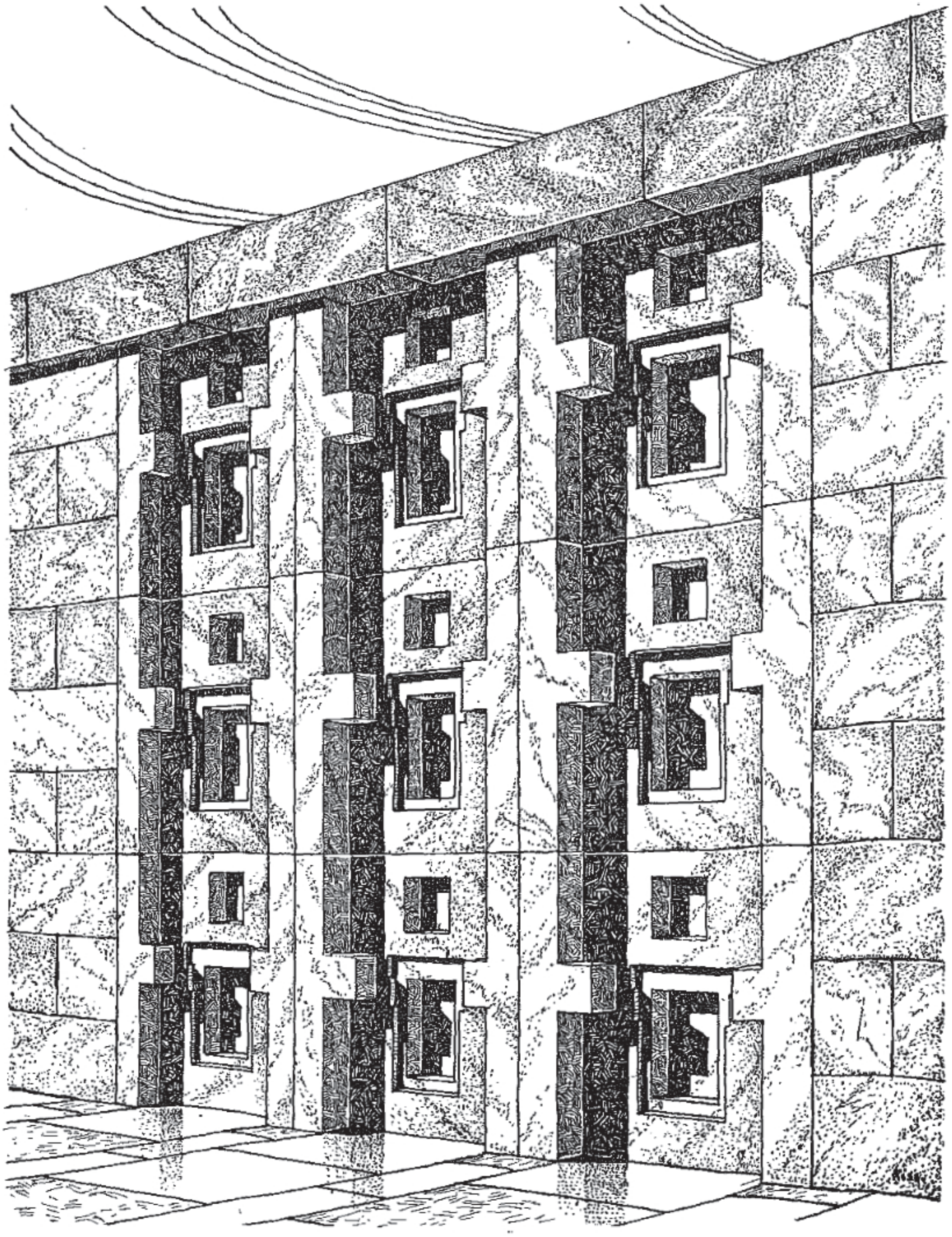


Fig. 4: Äimen room of the house of the dead

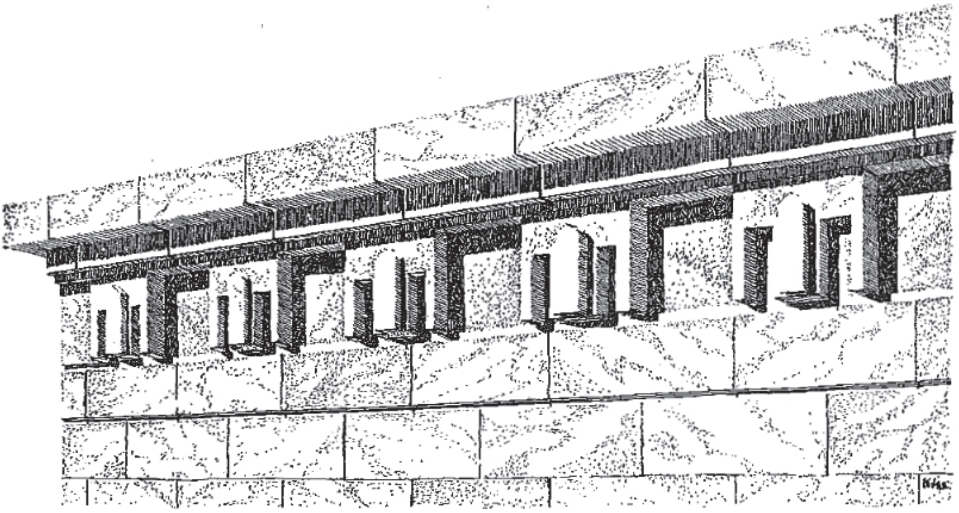


Fig. 5. as-prepared main body of Puma Punku

Exterior. Fig. 1 shows a niche wall, so securely and artistically designed in its structure and proportions that many a reader will agree with me when I choose the term "classical" for this type of construction. The same applies to the outside, which shows rows of crosses in raised work of outstanding shadow effect. Above this, however, is a main cornice, finely balanced in its proportions. It looks involuntarily like an old acquaintance from the classical architecture of historical Greek antiquity, and one involuntarily wonders how such forms came to be known in South America. The Greeks do not seem to have invented their beautiful cornices themselves, for there is no doubt that the master builder

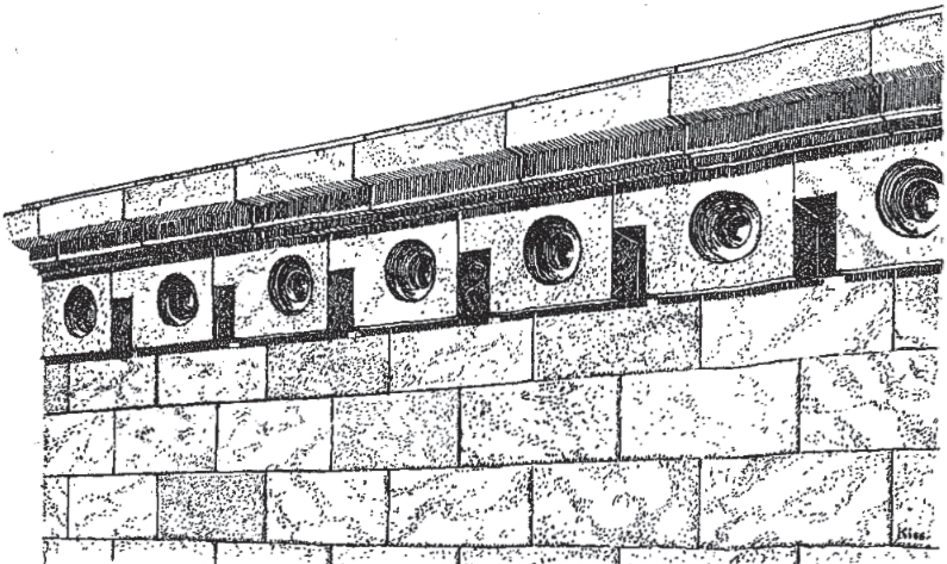


Fig. 6 Cornice with effective frieze

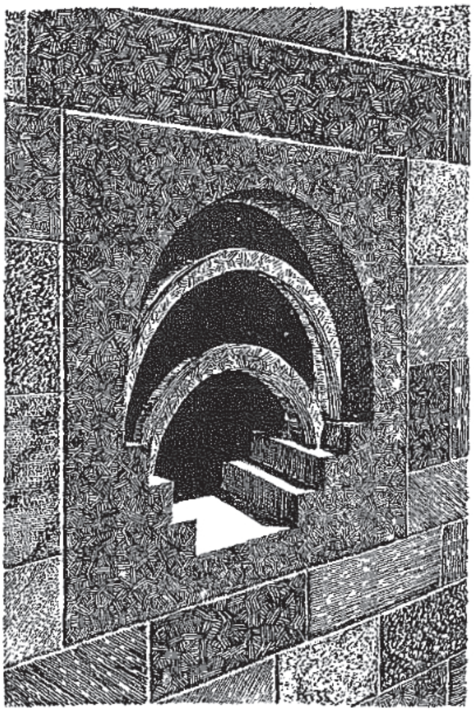


Fig. 7 Stepped window from Andesitlava

of Tihuanaku had been buried for several millennia before the hammer blow of Greek stonemasons sounded on the acropoüs.

The main cornice of Puma Punku is shown once again as a diagram of a corner crank in Fig. 3.

Fig. 4 shows another interior room of the mortuary with niches, combined with the cross motif that Fig. 2 shows on the outer wall in a slightly altered form. It is probably not necessary to assert that these crosses were decorated with any Christianaisles nothing toto do can have. The niche wall in Fig. 4 also provides the proof that words cannot give: It is a classic piece of architecture from which we people of our time can still learn. The reconstruction of this wall was essentially carried out using a single stone, as can easily be seen by examining the joint section. Only the top end

The stone band was used arbitrarily, but it is likely that the upper end was constructed in this simple manner. The hall, which was enclosed by walls of this type, had no ceiling. There were also rooms in Puma Punku in the house of the dead that were covered with large andesite slabs. However, these covered rooms do not appear to have had decorative walls inside, if only because the mausoleum had no windows.

In Puma Punku I still found two main cornices, which probably belonged - at least one of them - to neighboring mausoleums, of which there are several on the ruins. The cornices are shown in Figs. 5 and 6. In the case of Fig. 3, the temptation arose to reconstruct it by drawing an architrave beam[Z] in front of it.

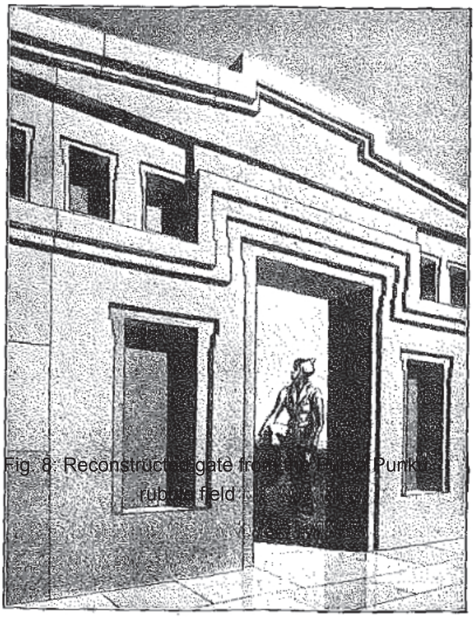


Fig. 8: Reconstructed gate from the Puma Punku rubble field

[Z] In Greek architecture, the "balkcn" - the buttressed part of the column framework that rests on the top plate of the column head.

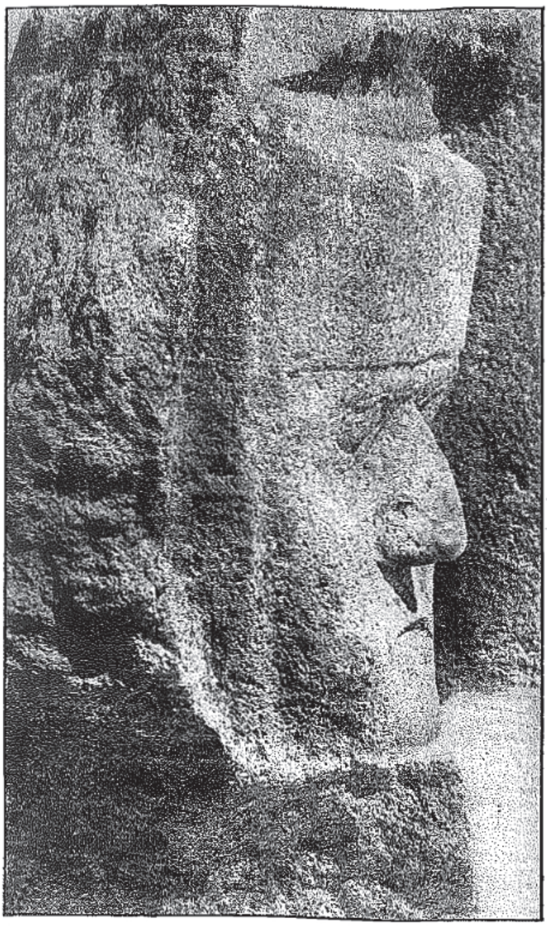


Fig. 9: Ancient stone sculpture from the buried Kalasasaya solar station

that the triglyph-like consoles [1] had a similar effect to the Doric triglyph metope main cornices. This did not happen, as there is no evidence that the master builder of Tihuanaku composed his cornice in the way we are familiar with. It can be assumed with a high degree of probability that the main cornice in Fig. 5 looked as it was drawn. The reconstruction of Fig. 6 was more reliable. Here only the existing actual cornice with panel and the simple but very effective frieze were put together.

A single window from Tihuanaku has been preserved; it is in the National Museum in La Paz in Bolivia. It is not known where such windows were used in the walls of the numerous buildings in the ancient city of Tihuanaku. They were probably closed with thin, translucent panels of alabaster, unless they were left open due to the apparently better climatic conditions in the past. Such alabaster windows, measuring about a quarter of a meter baster plates were apparently still on the ruins at the time of the Spanish conquest.
The first slab was found in Tihuanaku, as one such slab can be found today as a window shutter in the base of the dome of the Christian church in the new town, which dates back to the end of the 16th century. Tihuanaku.

The shape of the window in Fig. 7 has the characteristic stepped form, which also appears in the niches, in its lower part. The lintel is closed by a parabolic arch. The open window area is divided by a simple but very effective tracery consisting of two interlocking parabolas. The entire window, including the tracery, is carved from a single slab of andesite lava. It is quite obvious that this work of sculptural art from prehistoric times reveals an architectural spirit of great inner maturity that has nothing in common with the spirit of Indian art, which lacks inner discipline.

An example of the artistic treatment of door openings is shown in Fig. 8, which depicts the restoration of the west wall of the so-called Sun Gate in Tihuanaku from the interior of the Kalasasaya solar observatory; restoration only insofar as the side parts, just indicated in Fig. 8, have been added. The centerpiece with the gate, the large side niches and the smaller niches of the upper row is carved out of an undivided block of lava and - although heavily weathered - is completely preserved. I only added the slightly inclined slab, the fragments of which are also present, to finish off the gate wall at the top. However, it is not known whether they crowned the gate in this form.

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[1] Corbel (or supporting stone) which, projecting from the wall, is similar to a certain component that forms a peculiarity of Doric column construction, the triglyph - three slits. The Doric frieze has rectangular pictorial fields, the metopes (intermediate field), between the triglyphs.

On the ruins of Puma Punku there are three more such gates with side niches, also cut out of one piece, and several similar gates are scattered around other ruins of the old city.

The sight of the well thought-out and carefully executed architecture of the gate in Fig. 8 will also confirm the suspicion that such a work of art could not possibly have been made by the ancestors of the Indians. Indeed, anyone who examines the illustrations carefully and thoughtfully will come to the conclusion, without any particular mental compulsion, that a Nordic people, perhaps related to the ancient Greeks, must have left behind their high art. It is certainly incomprehensible how this could have happened from the southern bowl of the earth, in close proximity to the Bleichers and at almost four thousand meters above sea level. And yet it seems to have been so, especially since the old Kalasasaya, the solar observatory of the prehistoric city, revealed a buried stone sculpture that was buried deep in the gray clay of the former Lake Titicaca in the inner gallery of this building. A photograph of this sculpture is attached in Fig. 9. Needless to say, this half-full head is not the image of an Indian.

Without going into how it is possible for such accomplished architecture to come to the highlands of Bolivia: The city of Tihuanaku must have been inhabited by people of a northern character with high morals, and the works of art of the prehistoric city are certainly not of Indian origin and architecture, but very probably those of northern men who once came to the highlands between the Andes as bearers of special morals.

Germanic astronomy

Gustav Kecke! and the Germanic Shrines

(Conclusion from issue 4, p. 99)

By Wilhelm Teudt

The recognition of the findings at the Erternsteine necessarily raises the question of further signs of astronomical activity in the landscape around the Osning Mountains, especially of a place that shows signs that the conditions absolutely necessary for the Erternstein facts could have been created from there.

Things have turned out in such a way that someone who has said yes to the Ertecnsteine can no longer ignore the facts that show the Öfter Holz estate to be not only a prehistoric dwelling place, but also an ancient sacred site - even if, for the time being, regardless of whether one wants to deal with the astronomical question or not. For me personally, the immediate impression of the place and then the astronomical aspects took precedence over the historical and other reasons; but my experiences must now take a back seat to the order in which they should be thought of.

3) Archaeologically, the Österholz estate and its surroundings are characterized as a site that was used from the Stone Age and the oldest Bronze Age through the Roman period and all periods of the Iron Age to the present day.

b) Topographically and in terms of settlement, the site has the characteristics that were demonstrably used by the settlers of the Bronze Age and earlier (water conditions and soil quality and location on the edge of the heath and a large wooded hunting area).

c- Historically and archivally rich information, which with compelling necessity relates to this very estate, goes back to the time of Louis the Pious. They show it from the outset as a publicly owned property, as the first named owner was Bevo, a son of the Saxon Duke Ekbert, an Anglo-Saxon, and could only have received this piece of the Marche region (directly or indirectly through his father) from the king. From 1002, the property remained a fief of the Paderborn church until 1591. Only the Schwarzmeiershof, set Sternhof, comes into question for the donation of the nun Oda from 1002; because in Österholz only it was a Paderborn fief, and according to the oldest fief letter (1492) "always". The widespread objection that the farm was only a few hundred years old is a complete reversal of the historical truth.

It is highly probable that the courtyard was the site of a monastery foundation (Hethi) in the years 815-822, the details of which heighten the suspicion that there must have been a Germanic sanctuary here.

ä) Of the greatest importance for the cultic character of the Eutshof is its location in the middle of a conspicuous march area, which proves its special cultic position through an accumulation of other sanctuaries (sacred groves, countless megalithic graves, Eerichtsftätte, "Hünenkirche"). In the Eutshof itself, there is a strange quelbe superstructure under a mound, the origin of which cannot be assumed to date back to the Christian centuries.

The news of a " kanum Ostarae Oeae prope Oesterkol?" brought by Wasserbach (around 1690) is to be highly valued as a historical document. In addition, there are all kinds of oral folk traditions that have become ghost stories.

e) In terms of language and names, the names Hünnenkirche and Heidenkirche, Dedingerheide, Eudsnslau and the names of the surrounding groves Königslau, Langelau and Eckelau, among others, which are closely related to Öfterholz, should not be overlooked by anyone who wants to let the peculiar conditions of this Österholzer Mark influence his judgment, even in questions related to the Eutshof.

k) The farmstead has a strange fortress-like enclosure, partly consisting of ramparts with retaining walls, partly only of walls, which appears to be a mystery to both agricultural and military experts, because neither military considerations at any time, nor agricultural needs, nor other points of view justify the layout of the farmstead in this size, design and location.

It is therefore not just any indifferent estate, but a high-quality archaeological object in the most conspicuous surroundings, to whose characteristics the strange astronomical finding is added as a plus. If such an object has so far escaped the attention of antiquity research, the reasons are obvious: the omissions of a millennium cannot be made up in a few decades, and the attitude of our archaeologists towards archaeological finds has not yet allowed sufficient attention to be paid to the witnesses of the past that present themselves in the landscape.

§) The astronomical findings set out in the expert opinion are not neither an astronomer nor anyone else has disputed the fact that the surrounding limes still present in nature and depicted in the cadastral extract show the claimed astronomical properties. The criticism on the part of the opponents merely refers to the extent to which the facts shown are to be given probative value. Even if, for example not the short (undisturbed) part of line I but the longer (disturbed) part were to be taken into consideration, even if other star interpretations were also possible, even if purely astronomical meanings were to be found in many polygons in a comparable way - which is all still to be disputed - this would in no way shake the fact that the astronomical examination of the enclosure of this manor shows precisely this finding, namely a finding whose purely astronomical quality can only rarely arise by chance (the number can be determined by the most modest addition calculation to be at least 30 to 60) - but whose inner mythological-cultic value not only far surpasses all counter-attempts on other objects, but can also theoretically hardly be shown to be surpassable!

If planets cannot be considered here when the midday line of the Sun and the northern extreme line of the Moon must at least be recognized as cultic lines of the first rank, and if, as we shall see, the selection of the Österholz fixed stars offers us an astonishing picture, then we have an achievement with extraordinary coherence of the possible conception of the edition.

The fact that we are dealing here - as with the conclusions drawn by the astronomical experts - with things that are also subject to subjective value judgment, is exactly the same situation in which everyone who is concerned with history, especially prehistory, finds himself. The sternazimuths are measurable and countable, the conclusions drawn from them by the experts are subject to subjective judgment. Those who cannot or do not want to spend the time and effort to familiarize themselves with astronomical thought have no choice but to either disregard it or submit to the authority of one astronomer or another. Neugebauer, the first specialist in the field of astronomical chronology, has proved the objection that the time calculation of the Österholz apparition is not clear enough to be erroneous by a comprehensive calculation of all the bright stars under consideration (Mannus XX, 1-3, p. 222). His statement that in the interim period between -4000 and -j-1800 (Goethe's time) a constellation of bright stars suitable from Öfterholz only took place in the period around -1850 is, in my opinion, of resounding significance. It must be regarded as a special favor of the circumstances that such astonishing constellations as in Österholz did not actually occur more often, although they would have been theoretically possible, of course. If they had occurred more frequently, the probative force of the Österholz phenomenon would be diminished to the same extent; but they did not occur at all.

Neckel's cautious attitude towards the astronomical seeds of my book, especially against Österholz, is essentially due to the fact that he regards the correspondences I have drawn from oriental astral mythology as unprovable or unacceptable. He presupposes that a mythological meaning of the Österholz stars is an indispensable basis of the Österholz theorem, the failure of which would also lead to the fall of the thesis. However, this is incorrect. This is clear from the fact that in the exposition of the thesis, as it is still in the 1st edition of my book, the Berlin astronomer and I merely pointed out the remarkable fact that in Österholz we are dealing with the same stars that play the first role in oriental astromythology. The is surely allowed? Only in the 2nd edition did I then add, as a valuable confirmation, that all four celestial bodies displayed in the middle of a " kanum Ostarae Oeae prope Oesterbolr" belonged in the Orient to the offerings of the female deity, i.e. a deity whose names Istar and Astarte have a suspicious resemblance to the name Ostara. It must not be demanded that, for the sake of the differences of opinion which still exist on this question, I should refrain from referring to such a coincidence, to which, if the case arises, the highest probative force must be attached.

But the basis of our Österholz thesis is independent of such oriental equivalents, indeed also independent of any mythological assessment, well-founded by the simple facts found here in Germania.

This consists in the fact that the Österholz celestial bodies represent a fine selection, even from a purely astronomical point of view: Sirius, Capella, Orion, Gemini. According to Neugebauer (Mannus XX, 1, p. 222) there are only 16 non-interpolar, bright stars; four to six of them are omitted because they are in a constellation with those already counted. The omission of the stars Praesepe and Formalhaut, which are hardly ever mentioned in the otherwise eloquent oriental astronomy, is hardly contradictory. The fact that in the 58 time periods (100 years each) since -4000 there was only one time period, namely the one around -1850 (and then only again around -j-1800) in which the horizon location of four of these eight to ten stars was hit by Österholz azimuths, that on top of that the 5th azimuth has a qualified lunar line and the 6th azimuth the meridian - these undeniable facts make the explanation by chance appear to be a daring escape even without proof of mythological significance.

If neither linguistically nor conceptually the connection between Ostara and Istar (perhaps as a residue from once common Ar conceptions of the peoples) must be believed, if the goat Heidrun had nothing to do with the chapel star, and if the spindle of Freya is to be separated from the belt stars of Orion - even then the astronomical foundations of the Österholz theorem would remain untouched. However, there were some acceptable and plausible attempts at explanation.

If I therefore believe that such moments, which play a secondary role

Although the Germanic astronomy should not be so strongly emphasized, let alone lead to a denial of faith, Neckel's concluding sentences on the astronomical question show that even for him the Germanic astronomy resulting from my observations is by no means dismissed. He writes: "This rejection does not mean that the indignation and ridicule with which Teudt has been showered are justified. The observations on the Sazellum of the Erternstein and also those presented by Teudt in several places about -holy lines < and the like challenge thoughts like his own in anyone who considers the question thoughtfully and without prejudice."

We saw that I could overcome the doubts about the legitimacy of replacing Germanic with Oriental

I need not concede any decisive role in the evaluation of my astronomical propositions. However, this is not to detract from the great importance of this question in itself, nor - in the event that the doubts are resolved by the progress of science - to diminish its very high value, especially for the Österholz thesis,

In my opinion, the research results of archaeology and the research of the

The answer to this question has so far moved more in the direction of a positive than a negative answer in the fields of religious studies, mythology, symbol studies and linguistics.

If the recent archaeologists (Schuchhardt and Kossinna) claim that there were real cultural connections between Germania and the Orient in the 3rd millennium AD, then this is not the case.
v. If this is the case, then there is no reason whatsoever to deny the existence of a common cultural context in the Bronze Age; if, however, the quite credible uniformity of certain religious, mythological and cultic ideas of the peoples from their prehistoric times (Herman Wirth!) must be taken into consideration, then the value of even what at first appear to be quite uncertain oriental discoveries rises to the level of "evidence" (ouiu Zrano sulis) for Greek astronomy.

Taking Neckel's criticism and hints into account, in the future treatment of astronomical propositions I will only use the oriental correspondences and linguistic echoes in a form that prevents overestimation, and the facts of the earth should be emphasized more strongly as carriers of the other astronomical propositions as well. It will then become self-evident that the various levels of the hypothetical character of a proposition on the one hand and the facts that appear to me to be proven on the other will be distinguished even more clearly.

If Neckel's criticism of the part of my book relating to Germanic astronomy takes up as much space as what he says about the rest of the content, there is of course a good reason for this. For in the proof of an already advanced astronomical science on Germanic soil in the Bronze Age lies without doubt a very plausible proof of the height of the ancient intellectual culture of the people. It is necessary to examine it in all directions. It is worth fighting for this bulwark, and so my defense against the objections had to take up the most space. Nevertheless, I would like to point out that astronomy is only a fraction of the content of my book, and that the rest of the content deals with Germanic sacred sites and cultural issues which, I believe, are also of considerable importance for the assessment of the Germanic past of our people. I mention above all the knowledge that is conveyed to us by the sacred groves of the Leistrup Forest and the Österholzer Mark.

Neckel agrees with some things and doubts or rejects others
speak. It may be, as Neckel puts it, that the concessions "may" seem trivial to one or the other; in any case, it would not be difficult for me to prove that they are capable of thoroughly reshaping the usual views on important cultural issues. Building with stone and lime mortar is mentioned by Neckel himself and supplemented by a valuable contribution - the ancient word "glue" with its meaning "lime".

As a linguist, Neckel did not enjoy my linguistic suggestions for interpretation. In other respects, too, they have brought me many an objection, but also approval and much encouragement. In this field I can be instructed all the more readily, as my already sparse interpretations of names can usually be deleted without further damage.

Neckel's agreement with Schuchhardt's identification of Grotemburg and Teutoburg, which I believe to have placed in a strong light, is extremely valuable.

I cannot admit that I regard all "folk traditions as ancient and indigenous". If I have perhaps not sufficiently emphasized everywhere that it must remain an open question to what extent the traditions may be regarded as ancient and indigenous, I have taken such a restriction for granted. In this area, as in many others, it must be left to the historical sensibility of the individual reader to decide what value he wishes to attach to the tradition, the legend, the rumor. The factual information often contained in the legend (e.g. in the legend of the devils of the Erternsteine), or the moments that can only be explained from a certain environment (e.g. the child sacrifices in the Kohlstadt Hünenkirche), or the accumulation of the traditions in one place (e.g. at the Österholz estate) will play a role of their own accord.

On the Edda question, I will confine myself to reproducing here what Neckel wrote to me about it: "If one declares the Edda material a priori to be defaced, one renounces any deeper insight into Germanic mythology. It is by no means certain that it was "the hand of priests" that characterized the pagan traditions from Iceland. However, the sacred and the profane can be clearly distinguished almost throughout the Icelandic parchments, and the stories of the gods are also divided into priestly fables and genuine myths. The content of the Snorra Edda (Thule, vol. 20) consists largely of myths, as does that of the Eddalieder (Thule, vols. 1 and 2). Priestly fables, in which the gods appear as devils or unclean spirits, can be found in the King's Tales (Thule, vols. 14-46), especially in the great collective work Flateyjarbok. This is precisely the advantage of Old Iceland over the rest of Old Germania, that it shows the deformed and the genuine side by side, and the latter in superior, rich abundance."

I cannot yet comment on Arel Olrik's book written in Danish and the materials he has included on the Irminsul question. But as far as my historical remarks about the destruction of an Irminsul on the Er- ternsteine by Charles in 772 are concerned, they are completely independent of North Germanic and Lappish news.

In retrospect, I reiterate my delight at Necke's fundamentally approving comments on my foray into the darkness of the Germanic past and hope that, after further research and debate, only a small, unresolved remnant of the more significant differences of opinion will remain. Then, as a result of Neckel's opinion, not only will the way be clear, but also, in important individual sentences, a not to be underestimated advance in the study of Germanic cultural life from its remains. cultural life from its remains in our country.

"We only have to confess it freelyi the spiritual writers of the Middle Ages have misled us with their monasticism and falsified our history, we must adopt a different faith in order to recapture for our ancestors the place that belonged to them in the history of mankind.
annals of the world."

Vohn element of Ämrum. i8zü.

"Our past determines our destiny from within, and the more familiar we become with it, the more familiar we will also become with ourselves."

Moeller van den Druck.

Schätze der Scholle

Urns in the popular beliefs of Lusatia. A curious folk belief is reported in the very rare book: Pison. The first part. Von kalten, warmen, minerifchen und metalli schen Wassern, sampt der vergleichunge der plantarum s--- Pflanzen) vnd Erdgewech- sen, ten books by Leonhart Thurneßer zum Thurn. Frankfurt a.d. Oder, by Joh. Eichorn. 1572. folio. - Pages 357-359 tell of the "Stedtlein Lüden in der vnderen Laußnitz"; it says:

"But in this area, not so far from the town of Lüben, there is a marvelous kind of harbor >Topst, only in Upper German and a part of the Teldeutsch dialects), which (as they say) are supposed to grow in this way themselves, with which it has this form: Around the time when the Pentecosts are present, but especially in the Pentecost feast days, the country people go with Stos or Stapffscheutern Spades) to them, and when they dig almost an elbow deep into the ground, they feel where the pits are, and that this is the cause: When large stones usually lie on top, they dig the pots with picks and shovels (then they are soft, as if they had only been made by the potter, but are not damp), and when he has dug the pot, he leaves it for a little while, it becomes hard, but if he touches it before it hardens, it crumbles like ash or dust.

They tell me that in winter, fall and spring, these yeasts lie 20 shoes deep in the ground, but at Pentecost they are not found a cubit deep. It is a marvelous trade that not only variously shaped yeasts are found, but also hand basins, tiles, jugs, large and small, of various types and kinds, as if they were to be carried to the market. And what is even more miraculous is that brass rings, lead, coke and other materials can be found lying in it. There are many opinions about these, some claiming that they grow like this. But the way these hooks are made, they are so smooth, round and even that you can see little lines on them, which are much too round, as if they were twisted. This is how they have their handles, and some of them are torn from time to time, just as the staplers or potholders need to pull their work, which is why they cannot grow, because if they grew, they would only be of one kind. Moreover, they are not made so industrious, nor do they disappear, for in winter they are found lying very low, but in summer very high and close to the day, which may have a natural cause, because of the sun, since at Pentecost, when it is close to us and in the sign of Gemini, it is very bright. But in winter, when it is further away from us and in the sign of Capricorn, it is weak. They are also only in one place, then, as I have reported, it is a long way from where they are found, and you would find some kind of mistake in them, because nature is mistaken at times, as it is in the fruit and at times in man, as it is in other things..."

"Therefore, there can be no change, because it is so peculiar and actually formed and (as if it were to be carried to the market) ready for use. So they will not be made by human hands, then if they are burned, they may not become soft again), but if they become soft over a long period of time, they may not harden again so soon, but this happens after a short time, After they have been found, they can be used for all kinds of things (for which one otherwise needs earthenware), after which they remain for all time in the place where they were placed by men, and do not go up and down with time, which happens there. This is why this is something above the common course of nature. And that is why the citizens of Mecklenburg and Lusatia have come up with the idea that the little dwarves, who end up in the secret spelunks

[= in the true sense of the word: the cave, the grotto, to prepare them and thus to see them there, and although no one can be found who can report anything warlike about them or say that such pygmies have been seen alive by them, they are not far away, because then several indications have been found that such people exist there, Among them, I believe, was a whole body, which was only two pieces three inches long, but only the bones, together with the main body, which many warlike people have seen, and although I have much more to say about it, it does not belong in this place. For this reason, if these seas come from wherever they want, it is certain that such seas can also be found in the Polish countryside near Nochaw and Palucky, as well as between the Bober and the Neus, the two waters not far from Guben and Lobersperg, but they are said to be of a different kind. But to get back to my topic, it is certain that the first harbor shards that are crushed and made into powder are, among all other remedia, the ones that do the best job of transporting all liquid water, especially the limb water when it begins to flow in the wound. Such ponds or pots are also found on the Eückelsberg, which lies half a mile from Sag on the Marck, as well as between Bergstorfs and Greys, and at Trybel on Bochholtzer Berg."

The fact that burial urns are regarded as something sinister is also reported from other parts of Germany; we need only recall the "Aulkeupötte" in Westphalia (cf. P. Zaunert, Westfäli sche Sagen. Jena 1927).

Palaeolithic finds from eastern Thuringia. Until now, pieces from the Early Stone Age have always been found in caves, overhanging rock shoe roofs (French: adri 8ou8 roclle) or from sites where they were found together with the bones of Ice Age animals. In eastern Thuringia, Palaeolithic cave settlements are known in the well-known Lindenthal Hyena Cave in Eera, the "Wüsten Scheuer" in Orlagau between Neustadt and Pößneck, in the recently excavated "Kniehöhle" near Pößneck, the Hertha Cave near Ranis, the Fuchslöchern on the Roter Berg near Saalfeld, Kapfenberg near Pahren and the "Pahren Cave" near Pahren. Jlsenhöhte near Ranis. The Stone Age cultures discovered at various sites range from the simple Mou- stier stage to the Magdalenian stage.

In addition to these settlements from the older Stone Age, the Palaeolithic, open-air settlements have also been discovered in recent years, which have only recently received attention.

In the Zechstein area or in the fissure-rich, partially karstified Orlagau and the calcareous neighboring East Thuringian Slate Mountains, ancient humans found enough shelter in caves, fissures and under rock roofs, while open-air settlements predominated in the northern foreland.

The northernmost open-air settlement in eastern Thuringia is located at the Schneidemühle near Breitenbach, close to Zeitz. It belongs to the Aurignac stage and yielded bones, some of which were burnt, from the Mam mut, horse, deer and wolf. The tools found were Ktingen scrapers, blades and sickles. Further open-air settlements were recently excavated near Ölknitz, not far from Kahla, and near Saaleck in the middle Saale valley, which belong to the Magdalenian period. In the middle Elster valley near Taubenpreskeln, south of Gera, on the Zoitzberg, which dominates the entire landscape, closed settlements and workplaces of Magdalenian man were found in two different places.

Little attention had been paid to the gravel and sand deposits from the time of the main glaciation and the subsequent interglacial period (II. Jnterglacia!), which were overlaid by sandy loam and overlying loess in eastern Thuringia, especially in the northern part. They are deposits of the second Nordic Ice Age, the only one that reached eastern Thuringia as far as the edge of the Slate Mountains. The southernmost traces can be found near Wünschendorf, Veitsberg and Weida. Bruno Brause, a prehistoric researcher from Eera, has dedicated the last ten years to investigating these glacial gravel and sand deposits for ancient stone tools. He has succeeded in finding Palaeolithic artefacts at two sites in the Ge ra area, near Roschütz and Schmirchau, which are currently the oldest tools in eastern Thuringia. The tools, mostly carved from flint, except for a hand axe made of quartzite from Schmirchau near Ronneburg, depict various scrapers, blade-like implements and burins. Pieces of charcoal and a fragment of a needle made of mammoth ivory were found together with the artifacts at Schmirchau, as well as bones. The sands and gravels that were opened up by mining represent high altitude diluvium. The interbedding of the sands and gravels was caused by the retreating and advancing ice edge which deposited gravel or whose meltwater washed out and displaced the newly deposited layers. The people of the older ice age, the simple Moustians, must have lived on the edge of the ice in open-air settlements, because there is no other way to explain the tool intercalations between these oldest glacial layers.

On an interglacial Elster terrace near Laa schwitz north of Gera, which was disturbed by sinkholes, the author found a site of stone tools in mixed diluvium under very thick sandy loam and loess (Mark Zeitz, No. 144, 1932), which reveals a new open-air settlement from the primitive mustelid stage. Man must have followed the northward retreating ice edge of the second Nordic glaciation as a hunter in the already deepened Elster valley and felt comfortable here for a long time in his open-air settlement.

These new finds of Palaeolithic tools add to our knowledge of Ice Age man in Central Germany.

Rudolf Hundt.

Lu Question 2 (Booklet 1) is answered by high school teacher Meyer-Detmold: "The name (mentioned by Zellinghaus near Lügde) can be found on the Overbeck map of Lippe. G.A.B. Schie- renberg had read it and put an Ostarakult at the place without investigating the origin of the name. Pros. Ör. Weerth(f) stated that a member of the v. Erterde family had died between Elbrinren and Lügde." He asked Mr. M. to check whether there might be a memorial stone in the area. Mr. M. found such a stone on the old road to Lügde. "I don't know if it's still there now. The current country road leads to the foot of the mountain where it meets the road from Harzberg; the old road leads diagonally over the mountain from the last house on the road from Elbrinren."

The following letter was received on the same question: It does seem that the old assertion that the name Ertern- steine means "magpie" stele is gaining weight. Whether the Low German name for magpie: Erter or Hört er, has anything to do with the word a^iUer or not: what is certain is that there are " magpie stones". Such stones are, for example, the "Heister stones" in the "Seeblänken" forest north of my place of residence Waren in Mecklenburg. They are erratic blocks that protrude only a few tenths of a meter above the forest floor on undulating terrain and are considered to be megalithic gravestones. Heister or Heester, like Erter or Härter, is the same as Elster. And the black and white magpie is referred to in Weber's "Drei zehnlinden" as the "bird of death of Hel". Even before I knew this, the thought had occurred to me as a layman that the beautiful white and black bird, so strikingly distinct, must have been a cult bird of the suns and the solstice sanctuaries. Mr. Pros. Dr. Herman Wirth, to whom I was recently able to submit a question in this regard, seemed to agree with me and was immediately able to give me some relevant information on the "magpie question".

It is clear that the properties as "Dead Angel of Hel" and as a "midsummer symbol" are not mutually exclusive, but go well together: both the "Son of God" like man "enter the winter solstice of his life". 'Ur< /->ein and is reborn from it' (H. Wirth in Heft 1, 1933, p. 11).

Burial sites were places of worship, and vice versa! Such cult sites, solstice sanctuaries, like the one at Horn, were therefore - just like every megalithic tomb - "Elster stones", although they could certainly have had other, even more sacred names before and above this one. Perhaps it was the intention of the oppressors of our ancestors' healing powers, or perhaps it was the intention of our persecuted ancestors themselves, that the "more harmless" name of the "Elster-, Erter-, Heester- or Heistersteine" other, feared or sacred names of those sites. -

In order to eliminate - for Latin speakers - the distracting association with "external"--- "externally", it would be worthwhile if all friends of Germanic prehistory, both inside and outside our federation, would first help the spelling "Erter-Steine" to gain acceptance, as it is also practiced on the back of the picture of the "Erter- Steine" of Mr. Wehmann mentioned in question 2, which are still to be localized.

Vr. rneck. Brenke.

Die Bücherwaage

Ernst Tabeling, **MaterLarum,** Zum Wesen der Larenreligion. Klostermann Verlag, Frankfurt a. M., 1932, 104 p., 8°, 6.- RM.

Tabeling's work was published as the first volume of W. F. Otto's "Frankfurter Studien zur Religion und Kultur der Antike" (Frankfurt Studies on the Religion and Culture of Antiquity), which, as the publisher says in an announcement, "aims to prepare the ground for a new overall view of Greek and Roman antiquity". "First of all, it is the ancient Roman religion that forms the main subject of the investigations. The discoveries that have been made in recent times on Italian soil and the reservations that have arisen against certain basic views of the Mommsen school (blocked by me, O. H.), call urgently for a new study of the Roman tradition, the results of which will bear witness to the gratitude we owe to that school, even in its contrariety."

One misses the mention of the name Bachofen in this announcement: the basic views of Bachofen, the great opponent of Mommsen, whose works classical philology is finally beginning to deal with today, after Ludwig Klages first pointed out their importance, are the ones represented here. For example, to name just one, the Roman legends are used here in an attempt to make Roman religion accessible, as Bachofen did, while the Mommsen school did not want to recognize any genuine Roman legends. It is to be hoped that these studies by the Frankfurt Seminar will also prepare the way for the long overdue debate in classical philology on Bachofen's individual works. However, we believe that this debate with Bachofen, as well as the establishment of a new overall view of "antiquity", can only be carried out if classical philology recognizes that in order to make Roman and Greek antiquity accessible, it is necessary to work together with ancient Germania. "These European South Indo-Europeans (Italics and Greeks) (are) nothing other ... than the descendants of predecessors of the Brennusci, the Jnsubrians, Cimbri, Goths and Lombards" (Neckel). Only the prejudices that humanism inherited from theology still prevent classical philology from applying this new point of view, which alone guarantees an organic view. In particular, the extremely close relationship between the Jaticans and the Germanic tribes is becoming increasingly clear. On the other hand, it also makes it the duty of Germanic studies to pay the most careful attention to the new research on ancient Roman religion.

This brings us back to the present study. By clarifying the nature of the Laren mother, Tabeling wants to do preliminary work to shed light on the controversial meaning of the Laren itself. In more recent research, several views exist side by side. According to Tabeling's findings, this much can already be considered decided: the view of Wissowas, who only wanted to see "divine field guardians" in the Lares, must be definitively abandoned. What remains is the view of Samter, who considers the lares to be ancestral souls, and that of Otto, who counts them among the deities of the earth and emphasizes their divine nature. Tabeling's study seems to point to a combination of these last two views as the final solution to the problem of the lares.

In a circumspect and thoroughly convincing manner, T. shows that the Laren mother iVlania, who was also called llara, lmruiula, ctea Tücita and äaa Nuta, but in older times was called Tarenti(n)a, i.e. "the mother belonging to the Lares", was originally both a blessing-giving and death-bringing deity and is identical with Oenita iAana, i.e. Mother Earth, who gives birth to all life and takes it back into her womb. This means that a realization has been regained and is now also universally assured, which can already be found in Bachofen, who in his 1870 study on "the legend of Tanaquil" page 83 described Tarantia as the "mother of life and death".

The main festival of the Laren is the Tarentalla, an ancient festival of the dead, which was celebrated with a sacrifice at the tomb of llarentia on December 23, i.e. at the time of the winter solstice. This is the time of year when the souls of the dead haunt Germany (and the whole of northern Europe)! The Lares, as T. proves in his 3rd chapter, to which special reference should be made, are originally identical with the laruue, i.e. spirits of the dead. They were also called maniae, a word that cannot be separated from manes, which denotes the spirits of the underworld. Another Laren festival, the Sompitulien, also took place at the time of the winter solstice, when woollen masks were hung on the doors of the Laren and Nania. These masks were called munlue, to which T. reminds us that lurvu can also mean mask. There are connections here that go far beyond what T. mentions. T. draws a comparison with the "Harlekin", the devil of medieval plays who always wears a mask, but who is originally the leader of the wild army (army of the dead) in France. T. also points out that the German word "sclreme" (Schemen) means ghost of the dead and mask. Above all, however, the old philosopher is reminded of the swarm of Hecate. In the course of his investigation, T. repeatedly mentions the correspondence between the Laren mother and Hecate. The lares, who later wear the dog's coat or are accompanied by the dog, were originally nothing other than dog-shaped souls of the dead, just as Hecate appears as a dog. The German Wilde Heer, in which dogs, which are generally interpreted as the souls of the dead, always march along, should also have been used here. This army of the dead also often has a female leader (Berchta, Frau Gode, etc.)!

It is also particularly popular during the midwinter

This was also the time of the main festivals of the Lares and their mother, and finally, ecstatic cult celebrations also took place at this time, which, as an announced folkloristic work will soon show, secretly continued in Germany until recent times. Compare the Perchten lice, in which masks play such an important role. All this is to be understood as follows: Even the living are able to join the frenzied crowd of dead souls if they succeed in transforming themselves. This is indicated by putting on the mask: no longer human, the mask wearer mingles with the wild crowd. Where they come from, there the grain sprouts in lush abundance. A strip of tall, lush grass reveals the trail of the Wild Army ...

All this leads to a very important conclusion for the derivation of the Latin word manus (manuus, ma- niu8, inuna, mavia, munes etc.), which seems to me inseparable from the Germanic manu (in manmi8, " primeval man, ancestor" ck.

"nienscll", i.e. maniäico, "descendant of Mannus") and ancient Indian muuu-mauus (primeval man, judge of the dead), see my treatise on Janus, note 163 -: Latin manus originally denotes the spirit of the dead, then "good" per se (i.e. not the other way around!), and the stem of the word (man-) is also present in Greek (mui- nomai), to rage, rage, be beside oneself, rave; (msnia), frenzy, madness, rapture, enthusiasm; μαίνομαι (mautm) soothsayer (^ god-man) etc. So Manns is "one of the furious army, one of the frenzied crowd". -

We hope that Tabeling will follow up his valuable study with a larger, perhaps finally valid, work on the Lares, in which he will also make richer use of the Germanic-German tradition, the treasures of which are only known to very few.

Or. Otto Huth (Bonn).

Seeger, E., **Vorgeschichtliche Steltibau- Len der Balearen.** (With consideration of the drawings by Dr. B. Seeger f. With illustrations (12 plates) and embellishment by Dr. B. Seeger and E. Seeger, Leipzig, Koehler L Amelang (1932). 123 p. gr. 8°. Lw. 4.80 **NM.**

Part 1 deals with the smaller island of Minorca in twelve sections (pp. 1-104), Part 2 (pp. 106-124) with the larger island of Majorca in four sections. The apparent contradiction can be explained by the fact that Menorca has preserved its monuments much better due to its much lower economic potential; however, they are also not approximately preserved there. - The numerous pictures give a good idea of the different types of megalithic stone buildings on the islands. The intention of the book is to provide an overview and to stimulate the reader's own work, rather than a systematic study of the individual monuments and their classification in larger contexts.

At the same time, the book (in the first section, and also scattered elsewhere) brings highly useful practical remarks for a visit to the islands, from someone who knows the country and its people thoroughly; advice that will certainly save a visitor many a mistake. However, it would be nice if the archaeological map of the island of Minorca were included in a form that would allow it to be used properly, and if the works mentioned in the tert were compiled somewhere in an overview. The lists of the various monuments (with location) are very useful.

This discussion can answer individual I will not go into detail here; it must be limited to a short list: Caves and niches, shaft tombs, megalithic dwellings, lalas InpostUrm (semi-subterranean pillar rooms), llala^ots (huge tower buildings with a round ground plan), potarräs (enormous wells), Taulas (unheard of one-foot stone tables that have no equal anywhere in the world), Cyclopean walls, blauetas (a type of vaulted building whose ground plan resembles the shape of a compressed horseshoe; Judging by the skeletal finds, tombs; according to Wilke they are sun sanctuaries) and finally the kn'arL8 (a kind of stone pillar made of one or more stones). It will be much easier for "Germania" to provide some illustrations later.

The Balkan Islands, plus Corsica, Sardinia, today with its prehistoric sites known only to the antiquity expert, is perhaps once called to give decisive information about the path of human culture, and on closer inspection one realizes that they are further away from the north in space than in content. I. Friedrich.

Bernhard Kummer, **Herd und M- Lar,** Wandlungen altnordischer Sittlichkeit im Glaubenswechsel. 1st edition: Introduction, Leipzig 1933 (A. Klein Verlag), 24 p., 8°. Price -.60 M.

Kummer's highly significant new book, which has been announced for a long time, is just beginning to appear in deliveries. The introduction is available; 5 volumes will follow in the course of this year, each costing 2.50 M., in subscription to the total value 2.- M. The starting point of the study isAltisland, i.e. the living Greek man as we can get to know him from the saga, the subject of the change of customs in the "conversion period". As the beautifully chosen title indicates, K. seeks to explain this change in morals "as a consequence of religious change and religious losses". This seems to me to be the decisive factor. It will be interesting to see how it is implemented.

K. sets his goal very high: he ultimately intends here a historical justification of our "national ethics"; the presentation of the of the Germanic ethos is intended to point the way forward in today's confusion. This much is already clear from the introduction: here, with relentless ruthlessness, an end is put to the ingrained errors to which the previous conception of history had fallen prey. The proposition that German history can only be correctly understood from the Germanic basis, which has been denied up to now, proves itself. We consider Kummer's approach of viewing German history anew from Iceland as the last Germania to be entirely justified, but we do not believe that it is the only way. K. is in danger of falling into too much unanimity. Thus he underestimates the importance of both German folklore and the Indo-European synopsis and ethnology, which has long since overcome the childhood disease of searching for individual parallels and seeks to compare complexes in order to arrive at a grasp of cultural circles. But this means that the results K. is not affected in any way. The route via Altisland is only known to too few and there is still a lot of important work to be done. Or. Otto Huth.

Bürger, Willy, **Johann Carl Fuhl- rott. The discoverer of the Neanderthal man.** Wuppertal-Elberfeld, Ä. Martini L Erüttefien, 1930, 40 pp. (w. 3 ill.), gr. 8" (pp. 36-39 lists, d. Fuhlrotts publications, chronologically arranged), 1.- RM.

There is hardly an account of prehistory in which Fuhlrott's name is not mentioned, but, as well-known as his name is, it has so far lacked a summarized account of his scientific activity, which culminated in the discovery of Neanderthal man and the correct identification of the bone remains. Bürger presents this account with pleasing simplicity and objectivity - in keeping with Fuhlrott's life. F., as we might call him today, was still able to work at a time when narrow specialization had not yet displaced all-round activity. Thus the zoological, botanical and geological work is discussed; most extensively, of course, the work on cave research. Very informative is the report on the lively

The scientific controversy surrounding the remains of the Mandertalmenscheu - mostly against Fuhlrott, who had correctly recognized their chronological and evolutionary position. One sentence is worth mentioning: "It is remarkable that the well-known English geologist Lyell (in England, by the way, the importance of the find was recognized early on) was the only researcher who considered it necessary to personally inspect the cave." After half a century of struggle, Virchow pronounced his verdict in 1872, and peace reigned for all of Meuschen- atter, compelled by authority, until Schwalbe and Klaatsch undertook the scientific venture of a new investigation at the beginning of our century, finally helping Fuhlrott's view to be recognized in Germany as well.Sufferk.

Heyck, Hans, **Armin the Cheruscan.** Novel. 1st-10th ed. Leipzig: Staack- mann Bert. 1932. 337 p. 8°. 4.- Mk;
Lw. 5.50 Mk.

Hans Heyck, the son of the historian Eduard Heyck, wrote a book that is of particular interest to us as friends of Germanic prehistory. According to the author himself, the writings of Kossinna and "Midgards Untergang" by Kummer, but first and foremost the "Ger manische Heiligtümer" by Teudt, were decisive in the writing of his book. The fact that Heyck has adopted the findings of these prehistoric researchers in his depiction of the cultural state of Germania at the time of Armins-Erminos sets it apart - also and especially as a novel - from the number of books (above all juvenile writings) that previously dealt with the period of conflict between Romans and Germanic tribes. In addition, Hans Heyck truly shows himself to be a German poet and presents us with a picture of Armin's time which, shaped by his poetic power, speaks to us in a haunting language, especially in our days. How heroically the leader Armin emerges, struggling for the unity and freedom of the Germanic tribes! But he dies with the cry: "Tius-land! Tinsland! - When will the empire come?" -

We can only warmly recommend this German poem by a living German poet to all our friends. ei.

Edmund Kiß, **The sea of glass. Ro** man from primeval days. Leipzig 1930, published by Koehler L Amelang. Whole book. 5.40 Mk.

An earth and human tragedy of prehistoric times comes to life here, which, from a natural science perspective, is based on the return to the doctrine of catastrophe with the associated Flood (world ice doctrine) - which, from a cultural-historical perspective, touches on new territory of research that carries the ancient cultures of mankind far beyond our usual historical field of vision. Sp.

Edmund Kiß, **The Last Queen of Atlantis.** A novel from the time around
12 000 B.C. Leipzig 1931. Koehler L Ame lang, publisher. Ge. 3.30 Mk.; Gzl. 4.80 Mk.

As a scientist, researcher, artist and architect, the author has traveled through the Anderhochland and followed the traces of its distant past. With the certain instinct of having discovered a part of the worldwide spread Atlantic culture. The geological events that caused this culture to be severely disrupted and how it has nevertheless been preserved in the Nordic soul is presented in a lively and subtle manner. One senses that the author himself is a living part of the soul that needs to be rediscovered today. Hans Wolfgang Nehm has contributed a detailed afterword to both " The Sea of Glass" and this novel, which clarifies the scientific issues underlying the material.

Eroh, Georg, **Gottferne Gottesge lehrte.** Rig-Verlag Schweinfurt, 8 pages.

A delicious philippic, a reckoning with God-fearing scholars who believe they have to attack and defame the German faith. It is actually a sad chapter and does not correspond well with Christian "peacefulness" when one sometimes hears the answer to Herman Wirth's writing "What does German mean? I renounce such German-ness. A contribution to the problem of German-Christianity and certainly not a bad one. A revealing book for doubters. Pr.

"That you Germanic migrations of peoples had prepared a mass grave for the entire ancient culture is one of those atrocity tales with which our people have been burdened for centuries. . Nr,

~~K DehwMainz, Hessischer Denkmalspfleger.~~

Zeitſchriftenſchau

Germanic migratory routes and storm mes cultures

Gustaf Kos sinna, **Die Kurte der germanischen Funde in der frühen KaiserzeiL (ca. 1-15V AD).** Preliminary remarks by Ernst Petersen in Breslau. Mannus vol. 25, issue 1, 1933. In the latest issue of Mannus, an important work from the estate of Gustaf Kossinna, the finds map of the free Germanic tribes in the so-called early imperial period, has been presented to the public. The deceased old master of German historical research worked on this map for almost ten years without being able to decide to publish it in view of certain shortcomings that are still unavoidable given the current state of research. It is therefore all the more gratifying that this map, which clearly illustrates the tribal division of the Germanic tribes in the first and a half centuries of our era, has been made available both to researchers and to the German people as a whole. As a result, the map shows a rapid correspondence with the reports of the contemporary Greco-Roman writers, except that, on the one hand, archaeology naturally works much more precisely, while on the other hand it only expresses the large tribal units. The three large tribal groups of the West Germanic tribes, the Ingvaeons, Irminons and Istvaeons, can also be clearly recognized spatially. The Ingwäonen with lüten, Warnen, Angeln, Saxons, Ehauken and Angriwariern in lütland with Funen and the North Sea area from Schleswig-Holstein to Holland. South of this, mainly in the Rhine area up to the mouth of the Moselle, were the Istwäonen, while in the Rhine-Main area at this time Swabian peoples, i.e. members of the Irminonen Confederation, were already settling. The tribes of the Irminonian League settled in the entire Elbe region up to the Oder, namely the Quads in Moravia, the Marcomanni in Bohemia, the Hermunduri in the province of Saxony and neighboring areas, the Semnones in the Altmark and northwest Brandenburg, as well as the Lombards in northeast Hanover, eastern Holstein and Mecklenburg. East of the Oder begins the area of the East Germanic tribes with their six large tribal areas: The Silingian Vandals west of the Oder, the remaining Vandals east of the Oder, in southern Posen, and in southern and eastern Poland as far as Galicia, the Burgundians in the rest of Posen and in north-western Poland, the Gepids in western Prussia and in easternmost West Pomerania, the Goths on the Vistula Lagoon and in Samland, in West Pomerania the Rugians and in West Pomerania with Rügen the Lemonians. Finally, in Swedish territory we know the North Germanic peoples. The map is accompanied by a comprehensive list of finds / Karl Waller, **Chaukische Gräberfelder an der NordseekÜste.** Mannus vol. 25, issue 1, 1933. While it was previously possible to identify the Chaukian tribes sufficiently with the help of the written records, which were kept very unclear, nor by means of spade research, the author has now succeeded in identifying the Chaukian tribal culture with its peculiar burial form and character and to determine its distribution as far as Holland by examining the burial ground at Silberberg near Sahlenburg and numerous other sites. The development shows that the Ehauks apparently retreated to the marshes before the invading Saxons and settled there, while the latter settled on the Geest. The question arises as to whether the Frisian and Chaukian cultures were not originally one, a question that can only be solved in cooperation with Dutch research. /

W. Gurrte, Die Ostgrenze der gotischen Weichselmündungsknltur in der römischen Kaiferzeit. Mannus Band 24, Heft 4, 1932. Recent finds make it possible to determine the eastern border of the closed Gothic settlement area in East Prussia in the first post-Christian centuries. It runs from Braunsberg along the Passarge to the confluence of the Drewenz, from there southeast via Heilsberg to close to Bischofsburg and, running via Passenheim, cuts through the district of

Neidenburg. To the east of it sat Galindians and Sudanese, sub-oilers of the Aestians.

WaltherSchulz , **Germanen zwischen Elbe und Weichsel vom 5. bis 7. Jahrhundert.** Volk und Rasse. 8th year, issue 2, 1933, published by I. F. Lehman", Munich. The common opinion to date, which has been particularly emphasized by Polish research, was that the Slavs had moved into a completely depopulated, empty East Germany. However, it has always been assumed that not insignificant Germanic ethnic groups remained in the old homeland, which then, relatively scattered, deprived of tribal cohesion and thus eliminated from the political Germanic development, gradually fell prey to mixing with the Slavs who had infiltrated in the meantime. Walther Schulz provides evidence of this on the basis of the still considerable number of Germanic finds from the East Elbe region, the occurrence of which is explained on the basis of a map. It can be seen that purely Germanic finds were not found until the end of the

The influence of the Vikings continued unabated in the centuries that followed, even in the northern part, in the entire Baltic Sea area. Here in particular, in view of the exceptional seaworthiness of this population, a strong Germanic basis cannot be dismissed out of hand. The survival of old Germanic names in Slavicized form in Oftelbien also points in this direction. / Fritz Wjedermann, **Are the wooden churches of Oftelbia nests of Germanic cultural heritage?** Volk und Rasse. 8th year, issue 2, 1933. The Upper Silesian wooden churches have always aroused interest. If they have been described by one

Although these churches are claimed to be Slavic folk heritage, it is becoming increasingly clear that they are not compatible with the Slavic spirit and the construction methods that follow from it. On the contrary, there is a growing affinity with the Scandinavian mast churches. If we also think of the Silesian antebellum house, we are probably not wrong in thinking that Proto-Germanic wood-hewn forms have been preserved in this enclosed area.

The origin and development of the Ando-Germanic and Germanic peoples

Konrad Jazdzewski, **Summary overview of the funnel beaker culture.** Prehistorische Zeitschrift, vol. 23, issue 1/2 1932. author would like to summarize the hitherto Culture called "Nordic megalithic culture" (Jndogermanic) "Funnel Beaker Culture", as the large stone graves are also characteristic of other cultures. He distinguishes four circles, of which, as Kossinna has already recognized, the northern one is to be regarded as the oldest and most original. From here it spread across the whole of eastern Germany and across Poland to beyond the Bug. This eastern group is preceded by the southern group, which owes its origins to the influence of neighboring cultures to the south. The western group, from southwestern Schleswig-Holstein to Holland, developed the "angular style", the megalithic tomb style, the most beautiful and accomplished that we have from the Nordic Neolithic period. The author would like to deduce the origin of this pottery from the mingling of the Funnel Beaker people with the local population.

Hertha Schemmel.

Since Humboldt's day, German culture has oscillated between ascent and tragedy. No nation has seen a more "brilliant" triumph of fine technology than the Germans, but never has a nation's soul stood so repeatedly and painfully on the edge of its grave. A superficially judgmental race of world views, from which the most colorful shades of unholy chaos emerged, often sprang from the leading age of gigantically developing doctrines. Poor people, cinema? and huckster souls you have created for yourself since you, in deluded vanity, traversed the earth as a camera operator and filmed the depths of your mind with the trinkets of foreign countries! Your shame, your God, your blood, your heart, everything you have destroyed, sold or turned into "ambivalent" ways. Sun, turn back at last. Create for yourself strong warriors and the most defiant ones with the open eye of the child worm killer, who ennoble your spiritual and popular fury, listen to the heraldic cries of those who proclaim that you will find your God again, who is enthroned **in the greennen realms of your homeland!**

~~**Hans Wolfgang Wehm in "Holy Earth".**~~

Vereinsnachrichten

Hagen. On Saturday, the 6. 5. 33, evening 17,30, takes place in the local group of the V. d. Fr.
g. V. a lecture on the "Mutlicher Zusammenhang von Flurnamen in der Nähe von
Schwelm and Gevelsberg" by teacher Pielhau, Linderhausen.

The speaker will cover an area in which ramparts, hills and peculiar municipal boundaries stand out.

Finds of iron slag on windy slopes point to earlier smelting works. As the age of iron extraction in our region has not yet been established, the findings at this point are particularly important.

The lecture will thus summarize a number of interesting observations.

Lecture by the Chairman of the V. d. Fr. g. V. The fact that the Anhalt State Ministry, Department of Public Education, in conjunction with the Anhalt Historical Society and the Society for Natural Sciences, had invited the chairman of the V. d. Fr. g. V., Lieutenant Colonel (ret.) Platz from Detmold, to give a lecture in Dessau is to be highly approved of. It was significant that the lecturer began with two important sentences: 1. those who strive and long for resurgence realize what we lack: knowledge about the origins and connection with our ancestors. Those who do not know where they came from do not know where they are going. 2 Our schools have missed out on a lot. While the Japanese teach their offspring that they are the people destined to dominate the world, and the Turks have recently begun to teach that all higher culture has its roots in the Turkish essence, our children are taught by the
From the 6th year onwards, we were taught that another people was destined by God to rule the world. Our ancestors, on the other hand, had no culture and were barbarians. Ancient cultures are still greatly overestimated to the detriment of the Nordic-Germanic cultures. Ours were quite different, but spiritually at least of equal value.

Objectively, the content of the lecture was confined to a small area, which, however, is to be seen as the focal point of the cultic and cultural life of the ancient Germanic tribes: the Osning, the sacred forest of the Saxons, the Erternsteme near Horn in Lippe and the large Ostarah eilig tum near Österholz, which is one mile away and which is almost identical to the famous and long known site near Alt-Upsala. The cult halls of the summer and winter solstices, some of which are still preserved, were located in one of the first towers. Here stood the Irwin sul, which Charlemagne, whom the Red ner emphatically called the West Franconian, overthrew and thus dealt a fatal blow to the cult and culture of the pre-Germanic Saxons. The sun, moon and stars, the most obvious forces of nature outside the earth, were stripped of their divine character. The old Germanic mysticism was driven out of the cult halls and replaced by the new mysticism of the Christian faith. The spiritual and religious world of thousands of years was presented by the lecturer in vivid images. Many very good photographs deepened the impression of the presentation, which was received with great applause.

With regard to the exhibition on the history of religion, which Professor Dr. Her man Wirth, Director of the Research Institute for the History of Gei sty (Bad Doberan, Mecklenburg), has defaced (see p. 160), the
Ministry of Culture many
Ministry of Culture provided many loans from the state museums and Pros. Or. Wirth had a large number of valuable replicas made at his own expense. The well-known sculptor Richter-Elsner from Berlin produced a true-to-life model of the Germanic sanctuary of the Erternfteine (Jrmin- sul), as proven by Wilh. TeudL, and the "Friends of Germanic Prehistory" were also allowed to contribute a cast of the symbolic sign from the cult space of the winter solstice and several large photographs of details of the sanctuary.

For the first time, numerous pieces of evidence of Wirth's research are offered here in a meaningful compilation of the view, from which we refer our friends just as much as to the explanatory articles that Pros. Or. Wirth will give at the Deutsche Welle. The exhibition will visit many large cities in Germany and abroad. Place.

Earlier volumes of "Germania". Older issues of our time are often writing. In the meantime, the following can still be submitted:

Germania 3rd series 1931/32	3.60
Germania 4th episode 1932	2.40

Please contact Mr. W. Düstersiek, Detmold, Friedrichstr. 17, or order on the section of the payment card (Postscheckkonto Oberstlt. a. D. Platz, Detmold. Amt Han nover 6 52 78).

Regional history exhibition

From May 1 to 14, 1933 at the Central Institute for Education and Teaching in Berlin 35, Potsdamer Str. 120.

This exhibition, organized under the direction of **Pros. Herman Wirth** of the Research Institute for Intellectual History in Bad Doberan i. M. under the title "The Bringer of Salvation" (from Thule to Galilee) includes valuable original replicas, casts and photographs, as well as precious originals on loan from state museums, which for the first time make the spiritual heritage of the North visible as a donating source of the South and East. This "migration from the north", from Thule, in both continents on this and the other side of the North Atlantic, is illustrated by means of the monuments, whereby it is nevertheless possible to recognize the extent to which the folk customs of the present are connected with prehistory.

The exhibition focuses on the religion of the megalithic burial period in the wider North Sea region and its migration from the north through the Mediterranean basin to Canaan, with particular attention to the unanswered questions concerning the emergence of the Israelite and Christian religions and the Christian-Germanic syncretism of the first millennium. Furthermore, the exhibition, which is intended as a travelling exhibition, attempts to initiate the realization of a " German collection and open-air exhibition for intellectual history and folklore".

During the duration of the exhibition there will be daily guided tours (11 a.m. and 4 p.m.), also by Prof. Wirth himself. The exhibition is accompanied by evening lectures (each at 8 pm) with photographs in the hall of the Reichswirtschaftsrat, namely:

1. 5 Prof. Wirth / The World Spirit and its Year,
3. 5 Prof. Wirth / The Norse myth of the healer,
5. 5. Or. Krumm-Heller / Quetzalcoatl and Christ,
8. 5 Prof. Wirth / The Religion of the North. Steingr Überzelt: From Thule to Galilee,
10. 5 Prof. Wirth / The origin of the swastika sign and the meaning of life in the Nordic world view,
12. 5. Prof. Wirth / The Nordic folk mother and the ancestral heritage; Heimat ennobles.

The exhibition committee is made up of a number of leading figures from the world of science and culture.

The press is reporting in pictures and words that the Erternsteine are to be declared a Germanic sanctuary. These discussions probably stem from the fact that the Friends of Germanic Prehistory have taken steps to place the Osningmark with its monuments (Hermanskmal, Ertsrnsteine etc.) under special protection. It would appear that in many cases ~~this news has been deliberately disseminated in a way that is tantamount to a reversal of the~~ original idea. In order to get at least an approximate picture of the situation, we ask our friends to send all relevant news to the editorial office (Detmold, Hermannstr. 11), stating the exact newspaper and number.

Association of Friends of Germanic Prehistory.

Printed by OffizinHaag-Drugukin AG. in Leipziz

Germanien

Monatshefte für Vorgeſchichte
zur Erkenntnis deutſchen Weſens

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The origin and meaning of the swastika

From Pros. Nv. Herman Wirth

There are times in the life of the Vlutgememschast of the people when the deepest, most intrinsic essence is revealed again and suddenly bursts forth with power like a lost subterranean stream.

These are the great turning points in national life, as well as in the life of the individual People. Fate must shake souls to the core and open hearts completely, so that the forces of the deep come to life again and resurrect.

In this hour of fate and change for the German people, a sense of foreboding passes through the spirits, a listening for the rushing of that stream of our blood back through the centuries and millennia. The voices of the past awaken; they speak louder and louder in the people. Our gaze widens; it frees itself from the bias of the moment and becomes clear and clairvoyant, into the distance of the past and the future.

Things push towards a form that is their own in terms of fate and destiny: man acts in an unknown and unconscious and yet imperative connection with those who came before him and what came before him. The organic, essential nature of his blood and spiritual culture inevitably breaks through and takes shape and form. In this context, there is something peculiar about the emblems of this awakening of the sources in the people's soul.

What is commonly referred to as the "Nordic movement", the groping back towards the purest, highest form of our folk life and individual essence, the urge to become conscious and to remember one's heritage, has been running through the Nordic West for more than half a century: from Gobineau - de Lagarde - Houston Chamberlain and so many others,) in constant intensification of the inner urge of the fateful blood voice. It worked, in so many little or hardly known things, in all ways striving to shape and actuate the form of life.

And again and again, out of this fog of the unconscious, the hooked or turning cross suddenly shines forth like a sign of truth. Like an inner certainty of salvation, it irresistibly attracts minds and hearts. It is there again and again. "In koc siZno vinceg."

What then is the significance of this sign that appears so frequently in the cultic, symbolic jewelry of the Germanic peoples of the time, the jewelry that we know from runic inscriptions was dedicated to the world god Odin, Wodin of the late period, "holy"? This symbol, which appeared among all peoples and cultures in the history of mankind, seemed to be intangible and inaccessible in terms of time and space. Much was secretly written about it and into it by uninitiated people. But for all the foolishness of those years of hereditary memory, of Germanicism with its ariosophical and "chilled" secret science

- there was a hunch that did not deceive
- the fervent attraction to this mysterious sign of the hooked or turning cross. Before the world war, it was the symbol of salvation and the emblem of many an honest approach to the renewal of our national identity in a spirituality appropriate to the species, a search and a will, in writing and in action.

We have seen how German front-line fighters, the "swastika on the steel helmet", marched into the Reich capital to break the slave chains of treason and popular deception. But the time had not yet come.

When, after the collapse of Germany and Flanders, I tried to start a folk youth movement in the Netherlands, based on the German Wandervogel movement, in order to let the German youth take root again in their lost nationality, my partner and I chose the turning point or swastika in the rising sun with the solar hair rising above it. Little did we know that a little later in Germany the same symbol would be chosen as the emblem of the German unification and liberation movement which, under the leadership of Adolf Hitler, would achieve a breakthrough in defiance of all forces hostile to the people and the species, in a death-sacrificing, irresistible race to victory.

So what is the origin and meaning of this symbol, which was chosen in the most diverse places at the same time, with foreboding knowledge, as the symbol of resurrection and renewal?

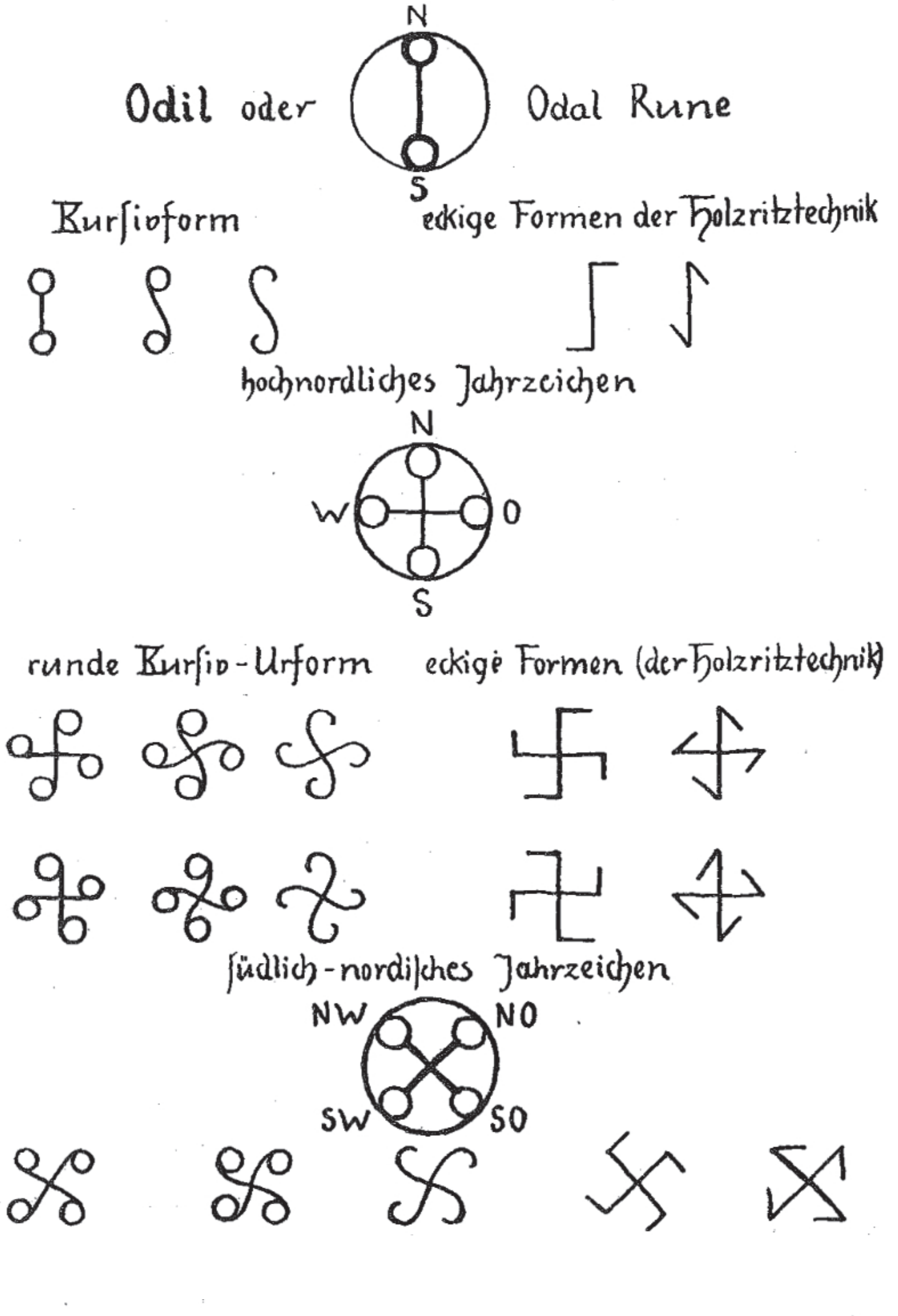
The first investigation into the history of the primordial spirit of the symbolic sign of the urnordian world view and knowledge of eternity has solved the riddle. We know that it comes from the vision and experience of our distant Northland ancestors of the revelation of the world spirit in time and space, in the year of God. The visual circle of the solar year, divided at right angles 8-kH 0-V^, was the conceptual origin of the symbol as a linear sign. At the ends of this right cross in a circle, this wheel cross, the sun was indicated as a small circle or sphere. In the course of time, the circle was dropped; in cursive writing, the sun spheres at the ends of the cross became open loops or hooks and the four crossbars were written curved, creating a figure like two 8-spirals placed at right angles on top of each other. By writing in wood, the Nordic writing material, the round hook ends became square, rectangular or oblique.

The sign was therefore originally a symbol of the rotation, the orbit of the solar year through the four main points, the world regions, 8-dl as winter and summer solstices, and the middle time places (our spring and autumn equinoxes) of the Arctic-Nordic division of the year: this is the upright hooked cross as a right cross. Or - it was intended as a connection of the points 8^-8O and

as sunrise and sunset points on the winter solstice and summer solstice.

O-W

NO-NW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eckige Formen (der Holzritztechnik)
ſüdlich-nordiſches Jahrzeichen
NW
NO
SW
SO

Äbb.u The Germanic rune8 (od-il or od-al) means "life of God" or "home"/ i.e. the inalienable clod to be regarded as God's fiefdom. At the same time, the rune embodies the lahvesachfe, the highest and deepest light of the year of God (solar year) as a symbol of eternal renewal, of "die and become". The turning or hooked cross is the corpse of the rotation, the turning of the year as the same symbol of eternal renewal.

Renewal and rebirth, the bright sign of life in the year of God.

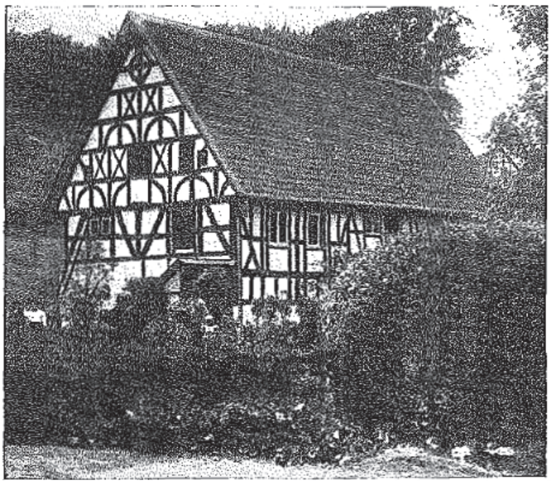
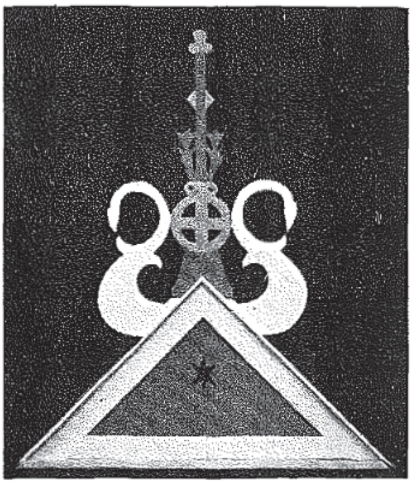


Fig. 2. gable of a farmhouse (Großer Bernberg
Vergischery with the (s)-sign in the Gisbelsoitze.



b b. 3. Frisian house gable sign, in
zwischen zwei, die beiden Jahreshälften
swans(see alsothree

The four-leafed Arctic year circle (in angular notation becoming a swastika) is shown on page 181/2 of this booklet.) Above it the year tree with the six leaves and the square lettering
Rune "Year", - at the top the rune "Man" stylized as a cloverleaf.

solstice, the annual division of the south-northern year of our North Sea latitude: this is the swastika in the form of a painted cross, the oblique one.

It was depicted turning to the right or left, depending on whether one wanted to express the ascending or descending half of the year, the course of the sun. This is also how it appears in the old peasant wooden calendars of the Germanic countries, which continued to preserve their ancient symbolic signs of the year of God: called "runic staves" in Scandinavia. In the two divisions of the year, in Jul (winter solstice) as the New Year and in Midsummer (summer solstice) as the half-year, the sign has been handed down to us in the sense of the upward and downward rotation.

It is the great certainty of salvation of the divine world order, the eternity of being, the renewal of life, which is of the light of God. It expresses what the Aryan Indians called the rta (Latin ritus, our word Art etc.), the rotation, the circulation, the cosmic world order, the world law, the morality, the divine right.

Whoever stands in this divine vision of all existence has the renewal of God's life in the chain of existence, his clan, which comes from God.

That is why the sign appears as a funerary symbol in the sense of the renewal of life, as far as Aryan belief in the god of light from "ultima Tbule", the "white land" of the north, once reached the south and north in the Stone Age. It was therefore the symbol of the Savior, the embodiment of God's revelation in time and space, the earth-born Son of God, like the cross of the Order, which also emerged from the sign of the year, namely the painted cross in a circle, the malrad cross.

These are the two highest symbols, the highest honors of the German people, the Cross of the Order and the Swastika, the signs of salvation of the Year of God and the Son of God, the Savior of the Nordic recognition and experience of God, the Nordic vision of God in the universe, in God's world.

With the great stone burial culture of the "People of the West", this belief and these signs once came to the Orient and were also adopted in Amuru - Canaan by the immigrating oriental peoples, the Israelites and Hebrews. The Galilean doctrine emerged from the Galilean stem burial area, and the same signs of salvation were again used in its development into the Christian world doctrine. The early Christian funerary cult symbolism of the catacombs of Rome also still shows the swastika as a symbol of rebirth, even if perhaps only in an otherworldly sense.

But when the oriental-Mediterranean church came to the north and Christ was meaningfully equated with the Nordic God of the cross and bringer of salvation of the original doctrine, the older and oldest testament of God, the swastika and religious cross were transferred from the white Christ of the south as his signs of salvation. For he was the conqueror of night and death. And according to the old Stone Age belief of the Jro-Scottish Christians, he redeemed all from death, the baptized and the unbaptized, pagans and Christians, he, the "Victorious One", the "Freyr" (Lord) of mankind.

Thus we see three-legged swastikas (symbolizing the rotation through the 3 aettir, cardinal points or seasons, spring, summer, winter) on the crosses of this Proto-Germanic-Christian fusion period; four-legged, but also six-, eight-, four- and four-legged swastikas (symbolizing the rotation through the 3 aettir, cardinal points or seasons, spring, summer, winter).

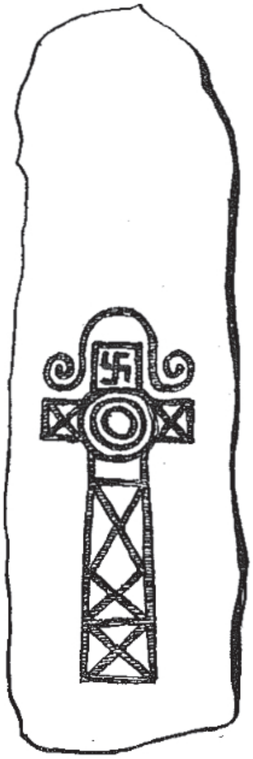


Fig. 4 Stone at St. Brigid's Spring (Do- bsr Drigick,) Ottkkou^, OuniUrv LllZo, in Ireland. Pilgrims move around the stone and spring "with the sun" from east to west on the corresponding feast days. On the cross as a hub is the yearly ideogram of the solar arc year (the three equal circles) and above it the turning or swastika. For more details see H. Wirth / Die Heilige Urschrift der Menschheit (published by Koehler L Amelang, Leipzig).

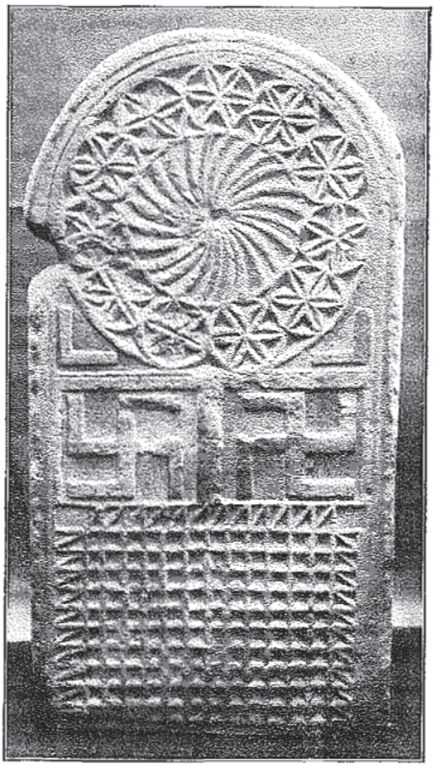


Fig.5 Germanic gravestone (probably Western Gothic) from the Migration Period. At the top the circle of the year, divided into six circles and marked with the sign of the turning point. Below ("south") the two swastikas running to the right and left as a sign of the downward and the upward year and the end of life. At the very bottom, the "Schraf fierung" as a sign of Mother Earth, surrounded by the zigzag line, the sign of the Weltmeeres (Volkerkundemuseum Berlin).

or twelve-legged swastikas, as a full symbol of the rotation of the year through the main points of the division of the year.

Thus stands the Savior, erect in victory with the hooked or turning cross above his head, at Merfeburg Cathedral, he, the awakener of all life from death, that life which is from the light of God for all eternity. His name is still "Ontko innrer" in medieval Dutch folk tradition, " Entkummer", who frees from sorrow (distress, death, Old Norse kuml - "grave"), the German Kümmernis, the later darkened Italian Volts Santo of Lucca: not
"holy face", but to translate "holy turn".

And when, in the German Reformation, the heirs of Nordic faith groped for a "pure gospel" for the first time, the old Nordic peasants, who had sunk into the interest slavery of Oriental lordship, rose up to regain the freedom of the plaice, the fief of God. They swear by the image of the "Enttümmerer" and demand, like Ulrich Schmid, the Eottesrecht, just as the Pauker von Niklashausen preaches this right under the wheel cross.

Without a leader and seduced, this first German freedom movement was crushed in blood and dust, unrecognized by Luther and his followers. But even today, a southern German peasant saying bears witness to the certainty of salvation of these Odalsbauern:

> The wheel goes round and round, I trust in
> God early and late.

Anyone who has walked through the first exhibition of monuments to Nordic primitive beliefs, which we opened in our exhibition on the history of primal religion, "Der Heilbringer", on the day after the celebration of "German Labor" on May 2 at the Central Institute for Education and Teaching in Potsdamer Strasse (and which is currently on display in Bremen), will perhaps be deeply astonished for the first time. May in the Central Institute for Education and Teaching in Potsdamer Strasse (and which is currently on display in Bremen), will have experienced for the first time, perhaps with deep astonishment and probably also with joyful amazement, what the North gave to the East and has long since vanished: that there was and is an unknown third denomination in Germany, from which two thousand years ago Protestant Christianity took root and origin much deeper than from any later Oriental feudal form.

This unknown and unconsciously suspected "third denomination" stands up today as German consciousness, as in no other country of the Nordic, Aryan race. For this, the German people had to pass through the depths of the night in order to see. Now is the holy turning point. The turning wheel wants to turn upwards, the wheel wants to roll out, to say a holy "yes", as a poor seer once looked longingly at it.

We will return to the "year of God", that death will be removed from our
May the cross give way to the clans, and may life once again victoriously overcome death in our people. A symbol of the innermost renewal, of the sanctification of our life and body, as born of light and chosen to be light - may God's turning cross be for us again. May his victorious salvation unite us, a free people in a free land.

On the swastika we see the mission of the struggle for the victory of the Aryan man and at the same time the victory of the idea of creative work.

Adolf Hitler in "Mein Mampf"

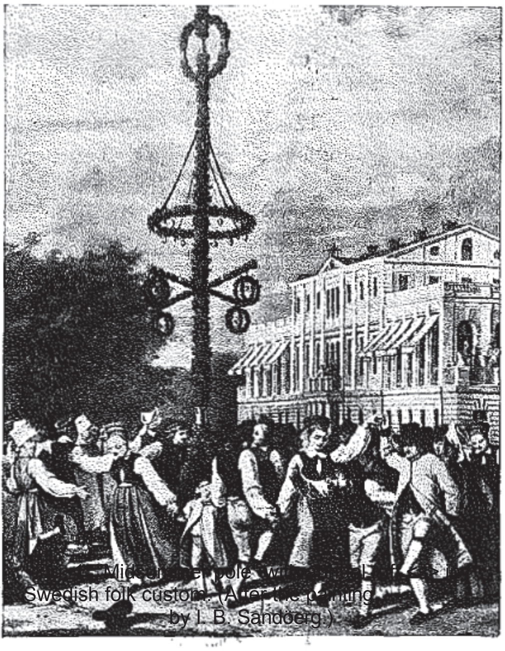
TheVrsmchlmnderSonnenWendferer

By Dr. Max Wieser

From prehistoric Germanic-Nordic times to the present day

Solstice bonfires are as popular today in the youth movement as they have always been with farmers in the countryside. They usually take place on June 24, which according to church custom is called St. John's Day: they are therefore also called St. John's bonfires. The young people go from house to house in good time, collecting wood and brushwood and singing songs and rhymes relating to the festival. In some areas, May and wreaths of flowers decorate the houses inside and out; and when the "Sundwendfeuer", the "Himmels-" or "Sonnwettfeuer", as they are also called, light up in bright flames from the heights, fanned from the straw, then the circle around the fire is closed: Young and old play, sing and dance, wreaths are probably also placed in the fire, and young couples jump over the embers at the end: the so-called "fire jump". Here and there, meals are shared around the fire. Logs of fire are taken into the house to keep the hearth fire going for the whole year. The ashes are scattered on the fields to bless them in the hope of fertility. Everything that lies in the vicinity of the fire is preserved. Much "superstition" is attached to this custom, which is celebrated elsewhere (in Scandinavia as well as in some parts of Germany) by rolling burning wheels woven from straw or lighted tar barrels down the mountains (cf. Heft 5, 1933), also (as in East Prussia) by turning a wheel from a pole stuck in the ground until fire is produced (similar to the way the fire is lit for the festive lights in the Catholic Church at Easter). St. John's Day celebrations have survived throughout Europe, especially in Germany and Scandinavia, but also in Spain, France and Italy.
rich and Ireland.

Today's youth movement is trying to revive the custom in the form of the "Sonnenwendseuer", without, of course, always being aware of how ancient the custom is and what it can be traced back to. Customs never demand scientific reflection, because they want to be preserved and proven in action. But what is true for people with strong blood ties is not entirely true for us today. Even among the peasants, we now come across many misunderstood customs that are still practiced but have become meaningless because even they have lost the spiritual foundation, the world view on which they are based. Clarity is therefore all the more necessary in these questions of
Nordic movement under young and old, if they want to achieve their goal: the weakening of these foundations.



[illegible] Midsummer pole with [illegible] in Swedish folk custom. (After the painting by I. B. Sandöerg.)

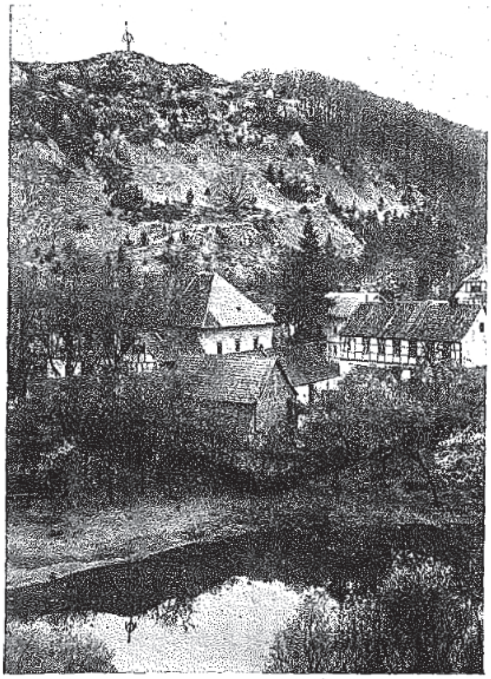


Fig. 2 Questenberg in the southern Harz. Oak trunk with wreath on the hill.

for the salvation of the whole nation!

The fact that the burning of fires, or at least the customs associated with it, are held at very different times of the year in the various regions of Germany proves just how little uniformity there is in this custom today: on St. John's Day, at Whitsun, on May 1st, at Easter. The same customs on seemingly different occasions! This points to overlaps that apparently arose as a result of Christianity breaking into the world of pagan beliefs and customs.

Fortunately, there is still a unique testimony in Germany to the still unbroken, little-covered, pagan tradition, from which the true origin of the solstice celebration can be derived. This is the Queste near the village of Questenberg in the southern Harz Mountains: the seclusion of the village from the rest of the world, the particularly favorable location of the mountain above the village, the racial which is why the custom of ſchläge of the population, the reasons must have been preserved for thousands of years.

On a steep rocky slope, a peeled oak trunk of about 10 meters rises into the air to the east; a huge wreath of beech and birch wickerwork hangs from a crossbeam, in which a person could easily stand with outstretched arms; the ends of the beams and the upper end of the oak trunk form large tufts of leaves. Every three or four years, the oak trunk is renewed and dragged up the mountain with great effort by 16 lads. Every year, however, on the third day of Pentecost at sunrise, the dry wreath and the tufts of leaves are removed under the guidance of an old man, the old leader sits down with his young entourage in the wreath that has been laid down, breaks the bread and distributes it. The old wreath is then burned and at noon the new one is hung up again by the boys.

What does the symbol mean? Tree and wheel cross? It can have nothing to do with the Christian feast of Pentecost, the feast of the outpouring of the Holy Spirit. On the contrary, the church has inwardly resisted this symbolism, as the following verse on the parish house in Questenberg testifies: " Questenkranz welket / die Castle sank in ruins / God's mercy lasts / today and forever." The

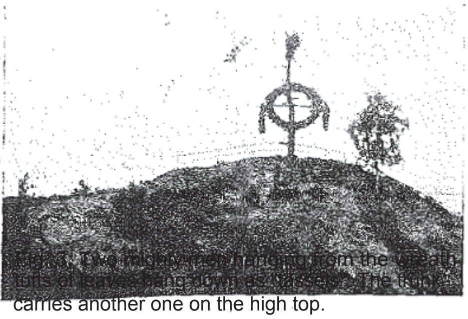


Fig. 3. Two mighty men hanging from the wreath tufts of leaves hang down as "tassels". The trunk carries another one on the high top.

The explanation of the Dolks tradition that the giant krenz on the oak trunk was erected to commemorate the rescue of a child is as nonsensical as it is empty.

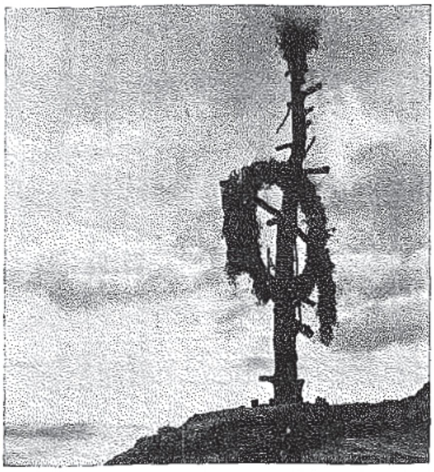


Fig. 4: The annual wreath, which is up to 3 m in diameter, clearly speaks for the preservation of ancient customs.

In order to explain the quest, we need to use the groundbreaking research HermanWirth's pioneering research in the field of prehistoric writing and cult symbolism. They show us irrefutably and with overwhelming evidence that the oldest characters have a calendrical origin, i.e. that they are symbolic representations of the most important horizon observation points for the inhabitants of the cold and temperate climate. They must therefore originate from the north. In Arctic regions, the winter solstice is in the south, the summer solstice in the north (in our latitudes, accordingly, in the southeast or northeast). The equinoxes in spring and summer Autumn is always in the west and east. The signs that the so-called "prehistoric" man used to observe the course of the sun with the help of vertical wooden sticks or stones, or symbolically carved into the rock faces, correspond exactly to the Queste. It represents the divided horizon circle 4 in connection with the right cross 4-: in other words, the arctic form of the face scattering solar year. The sign for midsummer and summer solstice can already be found in the early Stone Age on a calendar rock drawing in southern Sweden, as well as in the Anglo-Saxon rune for "year" 4 with the right cross 4- as the 12th rune of the long series of runes, i.e. at the midsummer point, just as it was centuries later in Swiss peasant calendars. However, the same sign also appears in the sequence of characters originally denoting months at the position of the winter solstice: it is one of the most important signs because it represents the halving of the Old Norse year; denoting the lowest and highest position of the sun in December and June; therefore also of cosmic-symbolic and cultic significance.

The course of the sun in the celestial vault was of great importance to the oldest inhabitants of the North - as can be seen from research into their writing and their cult customs on both sides of the Atlantic.

A parable for her own life. The miracle is repeated every year: the sun rises out of the night, out of the depths, out of the sea, out of the earth's maternal protection and promotes new life. So there is no death in human life either: "All that is transient is but a parable": the path from one generation to the next, from inner and outer bondage to inner and outer freedom. This is the
Believe in the " die and become", which - according to Goethe - is only a "dark guest" on earth is not to be

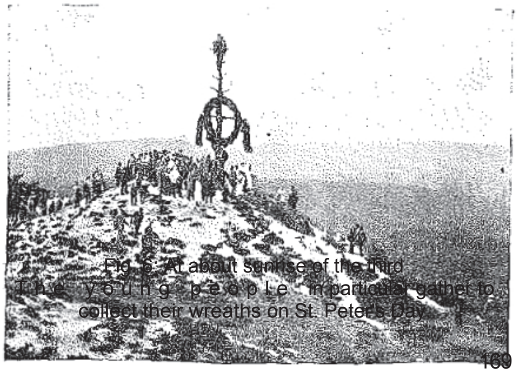


Fig. 6: At about sunrise of the third
The young people in particular gather to collect their wreaths on St. Peter's Day.

takes hold. This belief was - as the oldest written signs show - there from the beginning, it was only lost often enough with the mixing and degeneration of the races, but it emerged again and again with the splitting (merging) of the appearance. The primal belief of mankind was therefore not a belief in the sun god, which saw God himself embodied in the sun. The "year of God", revealing itself in the course of the sun, also symbolized in the order of the characters (the alphabet, the futhark of the runes), is the great parable of our existence: a belief that needs no mediator, no Near Eastern fall from grace for elevation and is still understood by Kant with reference to the "starry heavens above me" and the "moral law within me" (the spirit!). There is no physical or spiritual death for those who grasp the eternal cycle of existence in the universe as well as in the human breast, seeing and feeling.

Thus the parable, the symbol for the cosmic circulation, the eternal return : the "turning sign" or "swastika", which - as can be precisely proven in the history of writing - originated from the right cross or painted cross through the fleeting writing of the indicated sun points, i.e. from or Aß - A or The solstice celebrations and bonfires at midwinter or midsummer have no other meaning.

From the painting cross X, simply or connected with the north-south axis -S-, the sign for "tree of life" and "human being" (the upper and lower, the — . "Zwiefachen", the "Tuisto", as Tacitus handed down to us from the Germanic tribes). Wherever these linear, abstract calendar symbols bore a resemblance to figures from nature (be it plant, animal or human), they later came to symbolize them. Thus, even in monuments from the later Stone Age, pictorial representations of "tree" and "man" appear alongside the abstract, linear signs. Thus the "tree of life" is synonymous with "tree of the year" or "world tree". This is the reason why the tree was at the center of the highest Norse festivals at solstice times, be it in the form of the "quest", the later "St. John's tree" (which became the "maypole" after the shift of the summer solstice festival) or the "Christmas tree". These connections are made even more significant by the fact that these trees (especially birch and fir as spring and winter trees) are displayed at outstanding old cult and court sites, often on the village square during festivities. Even today, the May tree is regarded in Frisian lands as a symbol of the peace of God and the land, as a symbol of Frisian freedom. How closely the administration of justice must therefore have been linked to this belief in nature and God!

And what has Christianity made of these high festivals? It is true that the occurrence of these signs in Galilee (on dolmens, seal cylinders and the like) proves that here, too, at the time of Christ - thanks to the ancient relations of this land with the Atlantean tribes of the Philistines and Amorites - this highly developed North Atlantic primal faith experienced a resurrection, a reformation: historical Christianity, however, has not only often continued this Urnordic tradition outwardly and thereby obscured it, but has downright rejected and destroyed it inwardly. The disastrous work of Boniface and Charlemagne in particular demonstrates this in Germany. Symbolic of this is the buckling of the "Jrmin- sul", the "tree of life" so emblematic of the Norse world order, which Goethe observed at the Erternsteine and which survives only meagrely in the form of the maypole or Christmas tree at Christian and popular festivals. This is how many pagan symbols and customs were equipped, not least the solstice fires.

The occurrence of a widespread winter solstice and summer solstice cult in the ancient Mithraic religion of the Near East, as well as the great ve

In the past, the interpretation of the summer solstice festival in pagan-Roman times led to the conclusion that these cult customs were also dependent on the North. Today, however, we know through Wirth that they are of Nordic origin and that it is no coincidence that they have survived longest in northern, central and western Europe. Nor should their origin be seen solely in an ancient Aryan myth of light, according to which Baldur is killed by Hödur's arrow and Siegfried by the dark Hagen at the summer solstice. These are only more recent alternate forms for the much older parable of the celestial processes during the deeply sad descent of the sun to its highest point in summer.

The ancient, blood-related customs were so firmly established in the north that the Christian church was often unable to eradicate them, only to reinterpret and corrupt them. Thus the summer solstice (June 24 according to the old Roman calendar) became the birthday of John the Baptist, the oldest Christian saint, whereby the church invoked the words of the Baptist: "He (Christ) must increase, but I must decrease"; the winter solstice (December 27 according to the old Roman calendar) became the birthday of John the Evangelist. Significantly, the first Christian celebration of the summer solstice "St. John's Day" was held by Charlemagne in Jvrea in Italy in 801! Even today in Swabia, St. John and St. Vitus are invoked at the Bonfire of St. John, but always with reference to the logs of fire. In southern Bavaria, the solstice fires were even moved to the birthday of this patron saint (June 15). In this way, the church reinterpreted the old Norse parable of the turning fire in its service and spoke of the powers created by the priests.

The following verse, which the lads in Lower Franconia sing when collecting logs, shows that they knew how to make the fire "about us": "Whoever does not give wood for the fire will not have eternal life." In this ecclesiastical guise, the "Johannis" or "Himmelsfeuer", the "Sunwend" or "Fro", "Fron" fires (where fron means "Lord") enjoyed particular popularity in the 12th-15th centuries due to literary tradition. Emperors and kings were asked for the honor of lighting the bonfire in their presence. Since then, they have been suppressed by the "enlightened" authorities, with the close ties between the Protestant church and the small German states being the main culprit.

This may also have contributed to the fact that the custom of
of burning fires on hills on other days and festivals (Whitsun, May 1st and Easter). In any case, it is no coincidence that the custom of the Easter bonfire has been documented in literature since the 16th century. The other customs of the summer solstice festival (and thus also the Qufte) were adopted at the purely ecclesiastical Psingst festival, which was introduced relatively late for the outpouring of the Holy Spirit (e.g. in the form of the Whitsun tree, maypole, May decorations with games, singing and dancing, and a communal meal). In isolated cases (such as in Westphalia) they are sometimes repeated on St. John's Day. The Whitsun festival and the customs on 1 May took on the form of a spring and summer festival, the feast day became the "May gathering" and many Eastern (Lappo-Finnish) superstitions (Wcüpurglstag!) were adopted.

All customs associated with the burning of the fire (such as the catching and
The burning of the logs with singing, playing and dancing or the fire leaping) also came into its own at Easter: at the actual spring festival, which was now to serve as a celebration of the resurrection of the "Lord". Easter, especially its timing in the annual cycle of festivals, also has few Nordic components and shows strong Near Eastern influences. We know from Catholic church history alone that the ritual acts performed at Christmas and Easter used to belong even more closely together than they do today and were only gradually separated, especially since the Council of Trent.

were. Even today, the Catholic Mass (following on from the halving of the halves of the year - rnissari! - into winter and summer solstice) that the "dying and becoming", rebirth and resurrection carried out on the body of the "Lord Jesus" are one. The fact that this is a historically and personally conditioned transformation of the original Nordic-cosmic "die and die" belief is now further confirmed by Herman Wirth's research into the oldest migration routes of the calendrical world of signs from the northwest to the southeast. The urnordic cult and calendar signs were no longer understood in the south (North Africa, Near East) because - the astronomical conditions were different here, apart from the interference of foreign genetic material. The beginning of spring was shifted to the winter half of the year, making it necessary to introduce new signs for the beginning of spring, which therefore became increasingly detached from the winter solstice. In addition, the equinoxes in spring and fall (expressed by the horizontal east-west direction of the solar year) are more obvious in equatorial regions than the summer and winter solstices, which divide the solar year vertically from north to south. Easter can be traced back to these Near Eastern components of the Catholic cult year, especially in terms of time. The ecclesiastical and popular Easter customs were partly adopted and obscured by the Norse winter and summer sun festivals. Easter is pagan-winter-sunny: the great cosmic idea of "die and become", which is of course humanized here in the birth and death of the Lord between Christmas and Easter with all the priestly ingredients, the thorn that splits the year and in folk custom often still provides the material for the Easter fire as a briar bush, and so much else from the winter solstice myth; Easter as a natural festival, as a festival of the rising sun in all the folk customs of the Easter bonfire, which only really came into its own, as mentioned, when the summer solstice bonfires in midsummer were suppressed by the church and the authorities (just as the Easter bonfires themselves later came to be, the clergy often came to terms with them).

Easter certainly has pagan origins as a celebration of the beginning of spring and is not did not come into being until around the 2nd century. But it is not decisive if one relates its name to the goddess Ostara or, for example, proves the egg as a spring parable "as early as" 772 in the "heavenly" festival of the Chinese. According to Herman Wirth, the "egg motif" can be traced back to the general North Atlantic "world egg motif" of the "two shells" <j" or s of the two halves of the year or world, just as the Easter bunny with the "egg" can be seen as the wintery white companion animal of the "savior", which turns gray in spring and makes "little men" ("Die heilige Urschrift" esp. pp. 72 and 320). The cultic ceremonies, tilts and dances at the turning point (cf. carnival), many a custom at the "Schützen" festivals (Wirth ibid. p. 206 ff.) all reinforce the impression that the customs of Easter and Pentecost are dependent on the ancient Nordic solstice festivals in winter (July) and summer.

For us, these festivals remain the most original Nordic festivals as testimonies of our ancestors' very own faith, which was a belief in the eternal return of existence in the "die and become" out there in the course of the sun andᛉeverything visible as well as here inside in the human breast and all moral world order (cf. the ancient Indian rta). Just as it symbolizes the sign of rotation, the eternal cosmic bond, as a "swastika" or better " turning" - "odal cross".

The BuMenberg near Göstrup

Discovery of an ancient waiLdurg in the Kippian Sorden

- By St. Meier^Böke/ VohenhKusen i. Lipp^

The Bunte nberg above Göstrup has often attracted attention. There is a rumor in Göstrup that there was a chapel up there. This opinion must be very recent, because it is obviously linked to the sign of the cross in the trigonometric survey stone. There is also a rumor that an underground passage connected the Trotz enburg near Lüdenhausen with the hilltop. The visible shape of the foundations of former buildings may be the cause of this popular opinion. The Göstrup tradition that cattle were once brought to safety on the hill in times of war comes closer to the truth.

Schulrat Schwanold considered the roundish to elongated heaps of stones on and along the line of the rampart on the south-east side to be Early Bronze Age megalithic graves (as I did at first) and gave the number as six in the Mitteilungen zur Lippeschen Landesgeschichte.

My attention was first attracted in 1919 by the stepped ascent of the northern line of the rampart. Following Wilhelm Teudt's suggestions, since 1925 I have systematically pursued my search for prehistoric burials in the area between the Weser and Bega on the one hand and the Salze and Erter on the other, which I began in 1922. I found over 300 round barrows and a number of long barrows. At the request of Or. Stieren in Münster, I entered these graves into the measuring table sheets and the fact that the northern Lippe area up to the Weser was not only a geographic unit but also a settlement unit for that distant period of the 2nd millennium BC was immediately apparent. Since Germanic and Celtic districts always have a political and cultic center, the task of finding one for the district in question was a given. I proceeded in the spirit of Albert Hermann Prietzss (Das Geheimnis der deutschen Ortsnamen) purely in terms of landscape by setting the circle in the center of the area and encompassing the entire area between Hameln and Oeynhausen with a radius of 10 kilometers from this center. This central point was Buntenberg above Göstrup.

What confirmed my opinion that I had found the Bronze Age refuge castle here was the fact that the nand heights of the area were too free of graves after the open plain. That was a strategic clue for me. The Bronze Age population was a retreating population. The superior enemy could only be the Eermanic cousins fiddling to the north. Furthermore, more than half of all the burials were located along the Langenholzhausen-Sternberg keu- per hill. The refuge castle on the Buntenberg was therefore easy to reach at any time on the certainly ancient ridgeway (today the so-called Wanderweg 2) from any enemy approaching from the north and west. Perhaps that is why there were so many people fiddling along this "Rennstieg" in those days.

The wonderful suitability of the Bergstock itself is strategically significant. From its summit, the entire area can be easily surveyed with the unarmed eye. The view is nothing short of outstanding.

There is no doubt that in the Buntenberg we have a rampart castle of the oldest kind, currently the oldest in Lippe and in northern Germany. On March 19, 33, I interviewed Professor Langewiesche from Bünde, who along with Schuchhardt is probably the most experienced castle researcher, as well as Privy Councillor Or. Kiewning, Detmold, and the consultant for pre- and early history in Lippe, teacher Nebelsiek-Remmighausen, to the site. Professor Langewiesche considers the Huntenbergburg to be the most beautiful

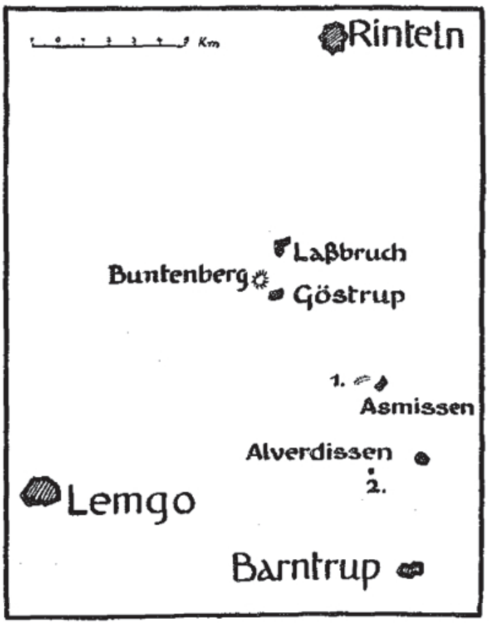


Fig. 1 Overview map of Buntenberg.
1 Bunte Berge nw. of Asmissen.
2^"Büntc" at the Teutberge west of Alverdissen.

in Lippe. Researchers are currently only aware of similar phenomena further south in the Hessian and Siegerland regions; these ramparts were excavated near Siegen by Dr. Stieren last summer.

The actual findings of the Buntenberg, as they still exist today, are not insignificant, so that one actually wonders how even men of science could pass them by, especially since this castle complex is of considerable importance for the prehistory of Lippe in terms of its type and age and could become even more so if, for example, the connection between the round mound population and the fortification, which I suspected, were to be proven by spade. (Prof. Langewiesche considers a relationship from the long mound people to be more probable).

The mountain slopes very steeply to the east and west. There is hardly a height that can match it in this area. The south side has a terraced shaped frontage with a recognizable rampart at one corner. The north and east also appear to have had such ramparts or to have been secured by double ramparts. On the eastern slope, the indispensable spring was apparently also enclosed by a weaker rampart. The main rampart surrounds the hilltop more or less completely, which is a very close call against the assumption of a farmer's border wall, as I was initially told by others. The hilltop is an area of around 100 acres that slopes gently down to the north and was ideal for storage.

The surviving section of the rather intricate complex lies along the eastern-southern edge. While the rampart otherwise looks quite flat and eroded, there are still broad stone deposits here, which in places pile up to form cairns of a coarse format, Schwanold's "Bronze Age cairns". Prof. Langewiesche wants to recognize ground plan structures in these places, which could have accommodated towers, living pits and the like in outline.

Folkloristic findings complete the chain of facts that need to be interpreted. The Buntenberg is owned by Laßbruch and Göstrup. The boundary divides its summit. The main owner is the Buntenhof in Göstrup, which gave the hill its name Z. No other name is known from oral tradition. I believe that the proximity of the "thousand-year-old" oak tree to Göstrup (Fig. 2), which stands at the foot of the mountain, is no coincidence. Where such prehistoric figures of a powerful natural time occur, which do not fit into the present at all, one can assume some kind of cultural and political central relationships of prehistoric times, and the oak tree at Döhringsfeld in the Leistrup Forest in a ritually significant neighborhood is not isolated. The site of the oak tree at Göstrup may have been a later or even contemporaneous co

Cf. the note at the end of the essay on p. 176.

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1)

The tree may have been the center of communal folk events. Not today's giant tree, of course, but an ancestor, but in continuation of ancient customs.

The "Herenberg" near Lüdenhausen is located three kilometers to the southeast. Its bare, characteristic hilltop is the traditional site of the Lüdenhauser Oster-

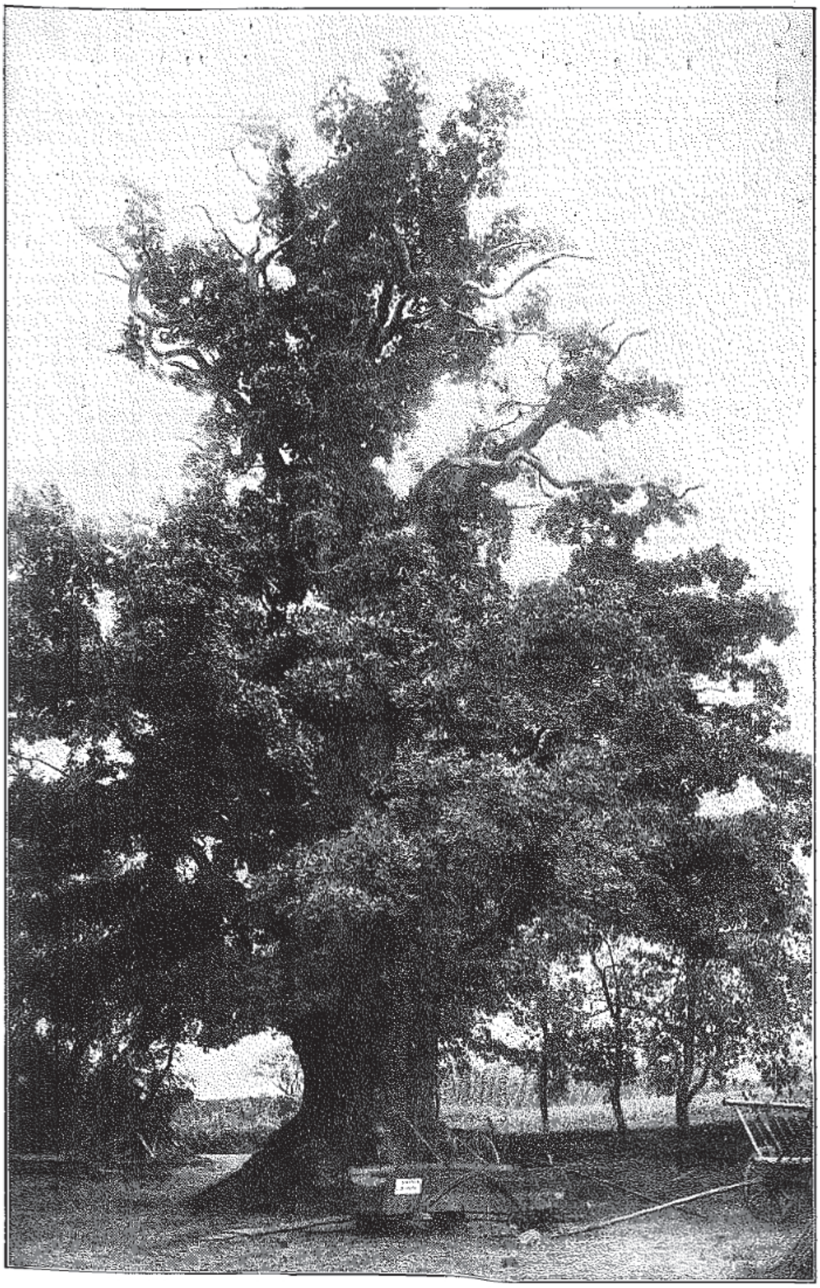


Fig. 2: Nleseneiche zn Eöstrup.

fsuer. The "old post road" runs between Buntenberg and Herenberg in the direction of Rinteln. Further to the northwest are the "Tevenhauser Turm" and the "Langewand", the latter still a common meeting place for the communities in the valley.

As soon as money and manpower are available, excavations are to be carried out with the assistance of Dr. Stieren, Münster, and Eeheimrat Bersu, Frankfurt a . Main. We can look forward to the results with great anticipation, as this castle complex is, as I said, the oldest in Lippe and the surrounding area and, in my opinion, may have a similar appearance to the Grotenburg near Detmold. In any case, the Waltrefte there make the same ancient impression as those of the Buntenberg. And it won't do our Hermann any harm if the ground on which it stands is historically should be "predated".

Remark. One could also think of the reverse relationship, namely that the farm has its name after the mountain, but this does not appear to be supported by corresponding tradition. "Bunte" is probably to be traced back to a word that means bicmi in Old High German, the further development of a presupposed form binmncl or birvuuck --- "that which winds around". The factual evidence on the Buntenberg would support such a linguistic interpretation, whether the "windings" are stone walls as here or wattle fences or the like as elsewhere. The farmers from the Bcmtmhos could therefore be interpreted as those who were responsible for the maintenance of the Buntenberg structures at the time.

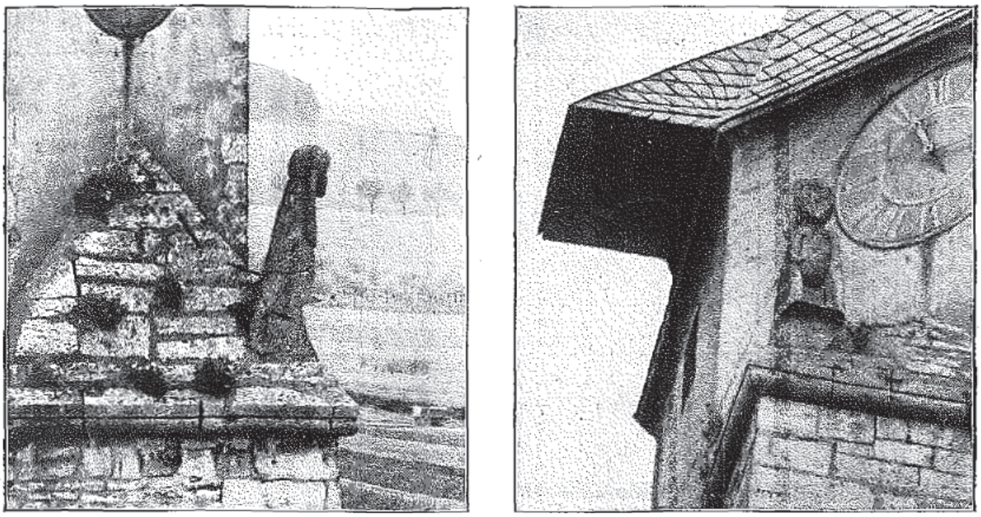
The most diverse forms have developed from bivvunä throughout the German-speaking area. At a distance of 6 I<m east-southeast of B. near Göstrup lie the Buntenberge near As miss en, at a distance of about 9 üm southeast "Bunte" near Teutberge (west of Alverdissen). These names probably belong to the same group. According to Archivrat Dr. Kiewning, the name Buntenberg does not appear in the older records, while the Bnntenhof in Evstrup is ancient. The map available to me from the surveyor Heimburg (around 1770) contains the name "Pasche-Bruch" at the location in question. Half an hour further east at the "Renn- stieg" there is still the name " Paschenbrink", which is still used today. Should "Pasche" here mean "Easter", there would also be a cultic connection in terms of names. The old map also shows a pole at the site of the Buntenberg.

The Mooshoizmännchen from Lömgslutter

By K, Th. Weigeift Bad Wartburg

The Benedictine monastery church of St. Peter and Paul in Königskutter is a widely known building, which is particularly striking due to its rich ornamental decoration. Not only the flourishing decorative style of the famous "Master of Kö- nigslutter", whose traces can be found in various places outside the Harz (Brunswick etc.), is well known, but also the two pillar-bearing portal lions and the apse, which in turn point to another master who undoubtedly drew from the Italian or, more correctly, the Lombard-Germanic school. The inspiration for these two parts can undoubtedly be found in the famous church of St. Zeno near Verona, where the same motifs appear in a somewhat more primitive form. The portrait lions hold between their front paws a goat, the old sinful buck, and on the other side a long-bearded man with a long, girded skirt, who is supposed to represent the heathen - both motifs are found in various depictions of the time. The ornate apse depicts hunting scenes etc., which have been interpreted as game hunting or parts of the legend of Dietrich von Bern on the southern model.

But there is something else on this building that should be of great interest to friends of German^ prehistory. This is the Mvosholz Männchen, which is placed on the northern tower, directly under the Ahr, and is in no way in keeping with the architectural forms of the church, which dates from the second half of the 12th century.



The mosswood male, which can be interpreted as an ancient Germanic idol (?)

can be brought. A clumsy stone figure of chunky proportions with a large head and short arms looks out over the land - a witness to a much older time, as can be easily seen. The vernacular calls this stone figure "Wächter" or "Moosholzmännchen" and explains the name in such a way that the image looks in the direction of an earlier forest and used to have to watch out for wood thieves. There are now a whole series of similar, unfinished stone images in Germany, such as the "Saalafsen" near Halle an der Saale, a similar rough piece walled into the castle in Freyburg an der Unstrut, which is said to come from an Eraburg, and in the Mansfeld lake district there are also various such representations walled into old churches, which can in no way be associated with Christian things.

It can be assumed that these stone images originated from ancient places of worship, on the site of which churches were then built in Christian times. The fact that the Christian builders used these stones suggests that they wanted to show the local inhabitants that the wrath of the pagan gods could not harm the Christian churches, and in this way one or other of the cult stones has been preserved to tell us about the primitive representations of the gods of the time, which presumably only came into being in the period after the migration of peoples. The Königslutter guardian also seems to be such a primitive representation of the gods, which may have stood in a sacred grove in the direction in which it must face today. Perhaps the stately building here was also erected on the site of an important Germanic place of worship, and the holy image of the old faith, the god who once stood in the grove, was placed at the top of the church tower to banish his power or to prove to his followers that his power was ridiculous compared to that of the church. Prof. Dr. Jung from Marburg a. d. Lahn, a great connoisseur of such things, certainly considers the mosswood man to be pre-Christian. It is the oldest sculpture in the state of Brunswick.

"Of all the areas of our pre-Christian culture, the old Germanic religion is probably the one that has the most to say to the present day."

Gustav Keckel in "Die altgermanischr Religion."

The Zobtenberg as a vandal hatchet

Mr. phtl. Dtto Wuth

Sonnmwmdfest and AwMnASkuit

My people will live and last if the
Dioscuri are happy to stand at
their head in blessing.
C. F. Meyer

In several cases it is recorded that various Germanic tribes formed a cult community. tribes formed a cult community. The grove of the Semnones, for example, was the central cult site of all Suebian tribes. The cult of Nerthus united a large number of Germanic bangers; the templuin lüukanae in the territory of the Mersians, under which a cult building is to be found, was famous far and wide, so possibly also a central cult site. We can almost certainly see such a place in the grove of the Alchi, the Germanic twin gods, which lay in the territory of the Nacharvali (Tacitus Germania 43), who are identical with the Silingen (Silesians) (Much, Wandalische Götter, Mitteilungen der Schle- sischen Gesellschaft für Volkskunde, vol. 27, 1926, p. 20fs.; see Hoops, Reallerikon under "Naharvali" and "Silingen"). Much has confirmed the old assumption that the grove of the Nacharvali was the cult site of all Vandalic-Lugian tribes, which is based solely on the analogies mentioned in Germanic antiquity, by proving the "Dioscuri" cult to be common Vandalic. Another supposition is now of increased importance, according to which the Zobtenberg in Silesia was the site of this cult site H. When Slavs later inhabited these regions, they adopted the Germanic cult, as is to be assumed; in any case, the Zobtenberg played a role in the cult of the Slavs (according to Thietmar of Merseburg, see Much, W. G. p. 22). It is also significant that an old Christian sanctuary is located here (see G. Lustig, Schle- sische Monatshefte, 2nd year 1925, p. 14 ff.; Much op. cit.). The present name of the Zobtenberg is derived from the Slavic 8obotka, "solstice celebration" (Much bei Hoogs, Reallerikon under "Silingen"). The fires on the mountains were at the center of Slavic and Germanic solstice festivals, as can be inferred from later folk customs. The Zobtenberg must therefore have been a favorite place for solstice fires in Germanic times.

This can be supported by further considerations. These solstice fires, which were also associated with the general renewal of the hearth - i.e. the previously extinguished hearths were rekindled from this fire, from which burning logs were taken home - had to be lit with the sacred wood lighter, and according to Germanic custom this originally had to be done by twins, who were regarded as images of the Dioscuri (cf. Germanien 1933, Heft 3, p. 85, "Die Symbolik des Kivikgrabes"). This Germanic custom can be deduced from the popular custom of the emergency fire. Until the last century, the German farmer used the "emergency fire" (noclkyr, nieäkeor, i.e. friction fire) to combat a serious epidemic among his cattle: All hearth fires and every light in the whole village, originally probably in the whole of Carl, had to be extinguished. Every household had to donate fuel. The "new fire" was then created by rubbing wood - usually by whisking a stick, which was clamped between two rammed oak stakes at the top - with which the "new fire" was lit.

Z Cf. Much in the mentioned essay on "Wandal. Götter"; also E. Wähle, Deutsche Vorzeit, L. 1932, p. 161, where reference is made to W. Schulz, Kartographische Darstellungen zur altgerin. Neligions-geschichte, Halle 1S26, p. 19 f. is referred to. Wähle says: "Thus, the sacred grove of the Nahanarwalen mentioned by Tacitus may have been located on the Siling (Zobten), which dominates the fruit plain of Central Silesia, which has been constantly inhabited since the late Stone Age."

The pyre was set alight. Livestock, both sick and healthy, were driven through the burnt down fire and also jumped through it themselves. This emergency fire is said to have been occasion repeated Jul- (d. i. winter solstice, New Year) fire. In some areas, the general renewal of the hearth may have been performed at the summer solstice (Feast of St. John) in older times; in any case, this is the easiest way to explain the "Johannis-Notseuer", which we still find here and there at the end of the last century. Originally, however, the new fire rite was performed at the time of the winter solstice, which is regarded as the Germanic and Urindo-Germanic New Year. (This can no longer be doubted, especially since Herman Wirth's fundamental research into monuments. - Subsequently I see that Leopold von Schröder fArifche Religion, vol. 2, Vienna 1916, p. 573f already recognized the emergency fire as a remnant of a general New Year's renewal. But he> believes that the Indo-European New Year was in spring. I consider the spring New Year, which can also be observed among German tribes with the general Herder renewal, to be secondary). The Yule fire thus remained as an "emergency fire", while the custom of the general renewal of the hearth at Christmas was probably suppressed during the "conversion" period or was excluded by the church in the Easter rites (beneäictio iZ'nis, "consecration of fire" on Holy Saturday). If, according to German folk custom, twins (or two brothers) must light the emergency fire, it follows that on the Germanic Yule festival the new (solar) fire was once lit by twins. Since the Yule festival was the main festival of the year and the lighting of the new fire was a highly cultic duty, it also follows that the office of lighting the new fire belonged to the priestly princes,
i.e. twins or brothers from a priestly princely lineage', .
In short: rubbing the new fire with the sacred wooden lighter was the office of the Dioscuri princes. It has long been recognized that the dyadic leadership, as we can often observe in Germanic and Vandalic tribes apart from Sparta and Rome, is connected with the ancient Indo-European "Dioscuri" cult.

These two leaders must have been regarded as images, representatives of the divine twins. This seems to give rise to a new interpretation of the enigmatic names of Vandalic brother princes. In the Lombard tribal saga, the Vandals appear under the leadership of the brothers Ambri and Assi (^süi), i.e. peg (to *ambra) and wooden pole (to asü, "ash tree"). Much places the names together with those of the first humans Ask and Embla (asür and "ambrilo). The names of the two leaders of another Vandalic tribe, the Viktovalen-Harii, who are also explicitly described as a pair of brothers, are equally significant. Their names are Naos and Raptos,
i.e. bar (rallo) and beam (ratts). - For more details on the linguistic derivation, see Much op. cit. From these names it was probably rightly concluded that there were two cult beams as a symbol of Dioscuri. These cult beams, we can further conclude, are to be understood as wooden objects. Moreover, the aforementioned similarity between Ambri-Assi and Ask-Embla seems to confirm the obvious assumption that wood from sacred trees, which were regarded as the seat of the ancestral soul, was used to make the wood lighters with which the sacred new fire was produced. However, a visible symbol of the Alchi seems to rule out Tacitus' statement that no image was to be found in the grove of the Nacharvals. However, if the two cult beams are to be understood as fire objects, it is easy to see that they were kept in an inner room and were only brought into the sacred grove when a new fire was lit. Even in the last century in a Mecklenburg village, the pillar, which was dug into the ground next to the corner stand of a barn during the preparation of an emergency fire and served together with it as a "lighter", was usually kept in the schoolyard. The cult

The twin princes would also have carried the Mchi's beam during military campaigns, as is recorded for Greece for the gate-like symbols of the Spartan Dioscuri, the Dokana, i.e. "beams" (Herodotus 5, 75).

We saw that the new generation was the office of the priestly princes, in addition one has to remember that the Hasdings, the princely family of the Victovals, who formed a closer group with the Nacharvals within the Vandal-Lugians, are to be regarded as priests of the Mchi according to Müllsnhoff. Hasdinge means the "long-haired" (from Old Norse lmclckr "women's hair"), and the priest of the Alchi was rnuliebri ornatu (Tacitus), i.e. "adorned with female ornaments". One difficulty, of course, is that Tacitus mentions only one priest; but no one will consider decisive. Much has tried to show that the Victovals are identical with the Harii. Since "Harlunge" is now to be understood linguistically as an extension of "Harn", the Harlungen saga appears in a new light, in which Müllenhoff already wanted to find echoes of the Vandalic Dioscuri cult. The Harlungen brothers Ambrika and Fri- thila are the legendary representatives of the HasdingenzwMngsfürsten, the Alchipnester. Much also suggests that the Old Norse name MMngar is an epithet of the Alchip nests. MMngar was an epithet of the Harlunge, i.e. ultimately of the Hasdinge (Brisingamen means the Harlungen treasure). This word brisin^ar means "the fires" (Old Norse and Norwegian brisin§r, brrmnA "fire to glow and warm"). This name as an epithet of the Hasdinge-Alchi would be a nice addition to the other, which describes them as two beams and refers to the cult beams used to rub new fire.

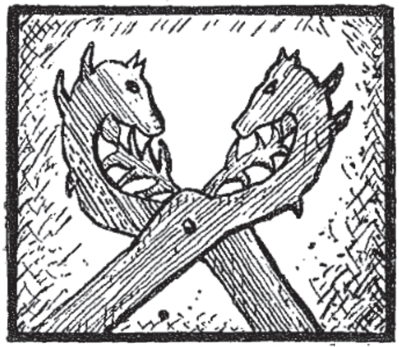


Fig.1. Eiebslzier from Wilhelmsburg near Harburg (after Petersen, Die Pferdeköpfe aus den Bauernhäusern, besonders in Norddeutschland. Jahr bücher für die Landeskunde der Herzogihümer Schles wig, Holstein und Lauen bürg, vol. III, Kiel 1860). The gable decoration dates from the middle of the last century. The oldest horse heads of this type known to date come from Altenburg Castle (near Niedenstein, district of Fritzlar), the Eauburg of the Chattcn, which was probably destroyed by Germa- mkus in 15 AD.

Much recalls the name Brisingar from the Greek concept of St. Elmo's fire, which usually appears in the form of two small flames on the masts of ships and is supposed to herald the end of the storm, as a symbol of the Dioscuri. The stars that often appear above the heads of the Dioscuri on Greek coins and other depictions refer to their appearance in the form of St. Elmo's fire. On these coins there is sometimes a burning torch between them, and in Athens the Dioscuri were venerated as Dcoacpoyoc (pbospboroi "torch bearers"). In Epidauros they had a common cult with Asclepius and Helios. The Indian "Dioscuri", the Ashvins, possessed a golden lighter with which they rekindled the sun every morning according to ancient Indian belief, as Adalbert Kühn believed he could gather from some Veda readers. Here, then, the myth of the sun's annual cycle - as in Egypt - would have been transferred to their daily cycle. If the Roman twin gods Remus and Nomulus were usually regarded as the sons of Mars, the god of the year, and a bestalln, which - as Schwegler has already seen - only Vesta herself represents, then this myth, which is certainly not very old, could have a relationship to the sun.

between the Roman twin cult and the New Year: on March 1 (i.e. the month of Mars), which was the Roman New Year for a long time, the eternal fire of Vesta and all the hearth fires of Rome were extinguished and new fire was created by rubbing wood. In ancient Rome, therefore, the office of fire rubbing would also have fallen to twins (of royal blood). The close relationship between the Germanic and Italic Jndo-Germanic peoples and the great antiquity of Germanic Jewish customs are further support for this view.

So if the traditions of other Indo-European peoples seem to confirm our description of the Vandalic twin cult in its connection with the sun-fire cult, this would prove the pre-Indo-European age of this cult and it could be assumed that it was once common Germanic, not just Vandalic. This is also supported by the following: Before the Vandals settled in Silesia, they probably lived in Jutland in the vicinity of the Ambrons and Varinians, in an area from which later Germanic peoples (Jutes, Angles and Saxons) under the leadership of the brothers Heng and Hors, i.e. Hengst and Roß, traveled to England. Here, too, we find the custom of dual leadership, the Dioscuri principality. The names also refer to the equestrian stalk of the divine twins, which is explicitly handed down for the Greek Dioscuri (they are called -.evuw leuko polo, and Xxvurnnor, leukippoi, "the two white horses") and can be inferred for the Indian Ashvins, i.e. horse lords, horsemen. We have seen that the twin princes were regarded as images of the "Dioscuri" (it may also be mentioned that the Greek Dioscuri were nicknamed the "Dioscuri"). Dioscuri had the epithet aimktes, i.e. lords, princes, kings, so above all in Athens) and could bear their names (Raho and Rafts, Ambri and Aski); the mythical sound of the names Hengist and Hors cannot therefore be used to infer that their bearers were not divine. The founders of the Anglo-Saxon kingdom in England may very well have had these divine names. While only parts of the Jutes and Saxons moved to England, the Angles moved as a whole people. Their homeland is the region of Schleswig still called Angeln today. From Holstein, namely from the village of Jevenstedt near Rendsburg, we know that in the second

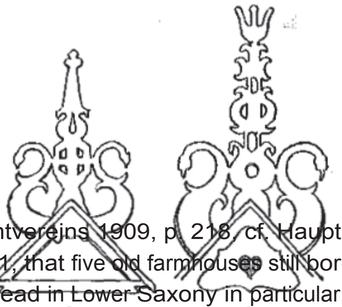


Fig. 2: Frisian "Uleborde n", gable signs on farmhouses in Dutch Friesland. u) The four-spoked wheel between the swans; from the wheel cross grows the tree of life trunk with the three-leaf, the Odal sign, b) In place of the wheel cross the sun and seed hieroglyph, the perforated disk circle with center), from which rises the trunk with the "man" sign, which is synonymous with the "three-leaf"; below in the pediment the heart of Mother Earth.

According to Prof. Haupt, Korre spondenzblatt des Gesamtvereins 1909, p. 218, cf. Haupt, Die älteste Kunst der Ger manen, B. 1923 2, p. 281, note 1, that five old farmhouses still bore the horse-head gable signs (fig. 1), which were so widespread in Lower Saxony in particular, and that the farmers called the two horse heads Hengist and Hors (according to Prof. Haupt, Korre spondenzblatt des Gesamtvereins 1909, p. 218, cf. Haupt, Die älteste Kunst der Ger manen, B. 1923 2, p. 281, note 1). This confirms the assumption that these pediment signs refer to the divine twin brothers. (It was expressed by Much in "Wandalische Götter", p. 40, and by me - without knowledge of Much's essay - in "Janus", p. 87; both had the significant message

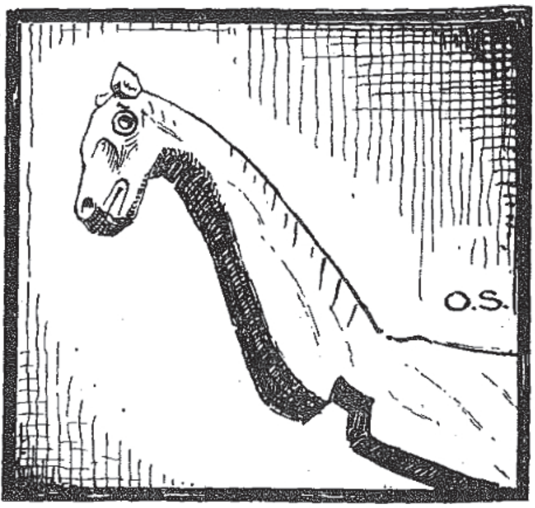


Fig. 3. frame head from Jsern- hagen (near Hanover) 1500. the gable of the Lower Saxon farmhouse - ancient in its form - still often adorn the crossed horse heads today. Inside the house, the horses' heads used to be frequently found on the bales of the "Füerrähms". The brick-built hearth stood in the flett of the house. "In order to prevent sparks from the blazing fire from flying up into the wooden beam ceiling and to distribute the heat that became too great above the hearth, a flat wooden frame was hung about 1-1.5 m high under the ceiling. Two thin longitudinal beams, which were supported at the front by a crosspiece, were stuck out of the wall of the parlor, the hearth wall, later known as the "Füerwand". 'This crossbeam was attached to one or two pieces of wood leading up to the ceiling beam and safely removed here. The scaffolding is called Rühm, Rah men, Füerrähm. Bakkeu heads showed the most diverse forms: carved out to the shape of a horse's head, or recognizable only by two ears, often masterfully and extremely effectively carved out of the crooked oak wood in the finest woodcraft." (Drawing based on a photograph in E. Schlöbcke, Siedlung, Bau- und Wohnmeise fLüneburger Heimatbuch, ed. by O. and Th. Beuecke-Harburg. Schünemann, Bremen. Volume H. 2nd edition, 1927s.)

Pros. Haupts escaped). Much also pointed out that the Oandallian name of the twins, Alchi, is an epithet and means "protector" (to Germ. *ulgon, Anglo-Saxon eulAiun, Greek "XaXxmv, ululleein, " to protect, ward off"), thus having roughly the same meaning as the standing Dioscuri epithet LwrkMg, soteres, "savior, healer". After all, the horse-headed gables were a sign of protection for the farmers. But we can now go one step further: If it can be considered certain that the horse-headed gable signs represent the twins, then the two swans, which show Frisian gable boards (Fig. 2) in place of the horses and ~~partly with the~~ same accompanying symbols (Twente, Finkeuwärder), can also be related to the twins. In addition to horses (white horses), the Dioscuri were also depicted as two swans in prehistoric Germanic times (cf. the Greek myth of Zeus and Leda). Now, for the first time, the decoration of those hearth frames, originally free-floating over the hearth in the middle of the farmhouse, which were later attached to the wall like the hearth, becomes understandable. In Lower Germany and Scandinavia, the two ends of the beams are decorated with carved horse heads (Fig. 3): Hengisi and Hors are watching over the ever-burning sacred hearth fire lit by them!

' This shows that the worship of the divine twins must once have had an undreamt-of significance in Germanic life. It seems quite possible, indeed probable, that the passage of Diodorus (4, 56, 4), in which it is said that the "Celts" living by the sea honored the "Dioscuri" most of all gods, refers to the Germanic tribes, and in particular the North Sea Germanic tribes.

(end follows) -.

"Everyone can have true courage-knowledge"-the farmer as well as the scholar, the woman as well as the man, This is the knowledge we need to be a match for our adversaries."

Max Wieser in "Völkischer Glaube, Blut und Seist."

The Osningmark as a sacred grove of memories

A suggestion from W. Teudt

For some months now, numerous German newspapers have been publishing news items or short articles to the effect that the Hermann Monument or the Erternsteine should be declared a national shrine. All sorts of misunderstandings and errors have been made, especially when the two sites have been placed in opposition to each other. The material interests of tourism also seem to have played an undesirable role here and there. Some writers forgot that the Hermannsdenkmal had already been declared a national monument when it was inaugurated by Kaiser Wilhelm I in 1875; others forgot that the significance of the Erternsteme does not lie in the use of the two grottoes as Christian chapels during the Middle Ages, but in their original purpose as a Germanic sanctuary.

It would appear that some articles express a foolish fear of a revival of the belief in Wodans or the like, whereas in reality it is a matter of the reverent memory of the thoughts and actions of one's own ancestors, which must be a valuable asset to every people, especially a Christian one. It is to be hoped that the Christian churches will look with joyful sympathy on an unveiling of the Germanic past, even if this would lead to a change in one or other of the hitherto cherished historical views, which as such must be irrelevant to the foundations of faith. A contrary position would have to lead to consequences of incalculable consequences for the churches themselves in a nation that has awakened to its national identity.

In agreement with the local government and at the request of others, I am therefore publishing the wording of my submission to the government here without any factual restrictions in order to encourage clarification and an exchange of ideas on the matter that concerns our entire nation.

Detmold, 28. 2. 33.

To the Lippischs state government.

I was informed of the impression that our Osningland made on Chancellor Adolf Hitler as a place of great ger- man historical importance. This has reawakened my hope that the German people will be given a local center of remembrance of their ancestors to strengthen their fine self-awareness and for their inner upliftment and joy.

The preliminary work which I carried out in 1924 with the help of the war painter Erich Mattschaß - Berlin for an imperial memorial to be created in the Donopertal (3 km from the Hermannsdenkmal), and which was set down in a document, is also largely applicable to the plan for a Germanic memorial grove. Unfortunate circumstances and the lack of participation on the part of the relevant local authorities and districts at the time prevented our proposal from being duly submitted with the other applications.

It is not the intention to oppose the realization of the Weimar project despite its shortcomings. May a worthy memorial to the fallen of the World War be erected there!

For our purpose of national reflection and inner upliftment to the origins and sources of our being, the creation of a large sacred grove encompassing the Germanic places of remembrance remains an important task for our German nation as a whole, which has in no way been superseded by an honorary memorial near Weimar. If sympathy and money could be found in the state of Lippe, nothing would stand in the way of incorporating the plan for a memorial to the fallen, which was the main focus in 1924, into the overall plan for the "Osningen Grove", but limited to the state of Lippe and in a modest version.

The name "Osninghain" (near Detmold) is probably to be recommended as a short name suitable for folklore, since as a "grove" (^- sacred forest) in the "Osning" (Asengebirge) it says the most important thing. -

I think that in two or three stages of the development of settlement, traffic and deforestation restriction, the entire area from the Donoper pond to the Erternsteine and from the Groten- üurg to the holy sites of Oesterholz would have to be declared an "Osninghain". Such a project would be greatly facilitated by the fact that the entire area is partly state and partly princely property.

The solid historical foundations for the justification to select this area for the internal purpose discussed are given, both by the accumulation of the outstanding Germanic places of worship and ancestral fields located in this area, as well as by the historical certainty of the ancient tradition of the site of the Battle of Hermann, which cannot be shaken in any way by other assumptions, both internally justified by the location of Os- ningmark as the center for the Germanic tribes of the six main Germanic tribes in Roman times.

In view of our present ecclesiastical division, it is also a favorable circumstance that should not be underestimated that the Osningmark lies neither in the middle of a purely Protestant nor in the middle of a purely Catholic environment, but between the Catholic Paderborn and the Protestant Detmold.

Above all, however, the whole area is unencumbered by the fuming restlessness of modern technology, Industry and rolling railroad trains, and yet quickly accessible from afar by express trains to Bielefeld, Herford and Altenbeken.

As practical and fundamental guidelines for the creation of a place of elevation völ
cian spirit in Osning should be noted:

Costly changes or buildings will not be undertaken for the time being. Necessity and experience must dictate the path to the goal step by step. On the other hand, means must be available from the outset to prevent anything that could interfere with or impede the designation and development of the area as a sacred grove while maintaining the current legal and ownership conditions.

a) Further settlement in the Senne part, at the Erternsteine and at some other peripheral locations is to be prevented; likewise the construction of commercial facilities, guest houses, recreational and weekend homes, homes, sales booths; finally the construction of traffic routes that do not correspond to the purpose of the grove.

b) The forestry treatment of the area must be regulated by agreements with the state and the prince. It must be demanded that the aspects of beauty and reverence be brought into serious competition with the aspect of forestry for the whole area; the goal must be the natural forest with limited utilization. The goal must be the natural forest with limited utilization. A small selected part of the forest should also remain completely untouched and be turned into an example of an arboreal forest.

c) A further task is to keep clearings or clearings on heights with rich views, which in earlier times did not support any forest and are still almost barren today; now and then there are also snow breaks with rewarding views.

cl) Regulation of hunting conditions while preserving the existing game.

e) Gradual construction of simple forest paths that are both practical and rewarding for visitors as pilgrimage routes between the most important sacred sites.

k) Since the Osninghain should serve its inner national purpose and not be flooded with pleasure-seeking masses, not even with the crowds of people in need of recreation, summer visitors and hikers (especially since they would only be taken away from the other summer resorts, etc.), the construction of new restaurants (which must be completely ruled out within the area) should, if possible, be delayed even marginally until an urgent need is recognized, in order to counteract speculation. If possible, the establishment of new restaurants (which must be completely ruled out within the area) should be delayed until an urgent need is recognized, in order to counteract speculation and to allow the existing restaurants a gradual increase in visitors.

Z) Only two major gatherings within the grove proper should be tolerated by the administration of the grove each year, but then also encouraged and, if possible, attended by leaders of our people, namely a) at the time of the summer solstice (from June 21-24) and b) at the time of the harvest festival in the Gilbhard, for which the Winfeld is proposed as the site. Only at these times would the simplest of laying arrangements, withdrawn from the field itself into the protection of the surrounding forest, be permitted. - If the solstice feast days are reserved for the reverent and thankful remembrance of the Germanic ancestors, the wide areas, sections and slopes of the Wmfeld offer sufficient space for several simultaneous thanksgiving services for church or folk associations on harvest festival days.

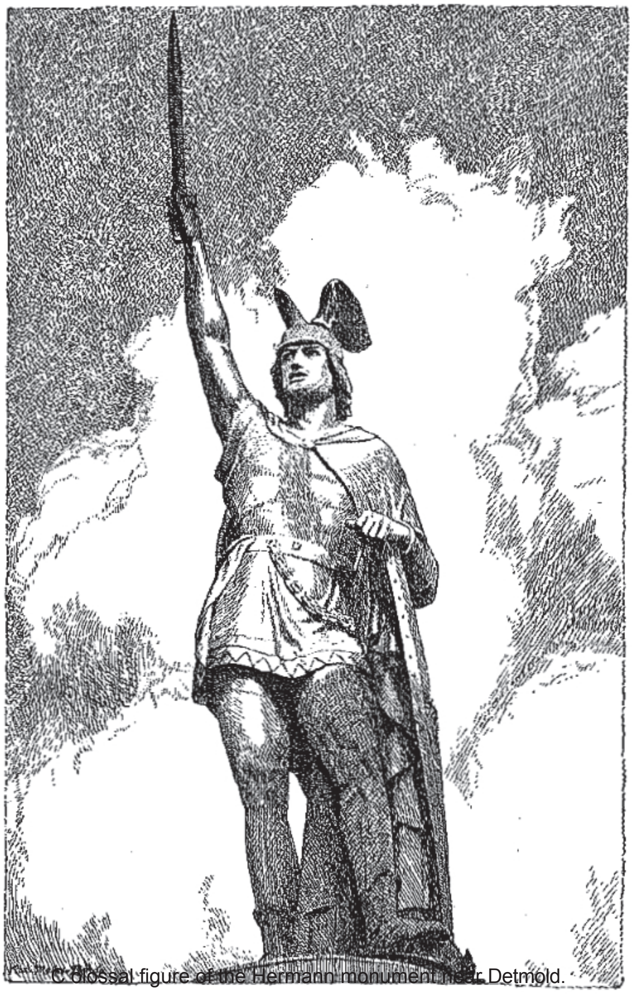
k) With the exception of the Hermann Monument, club festivals for the cultivation of the art of music or in the service of physical training and fortification should be permitted in the western edge of the Haingc area with its partly wooded and partly woodland-free areas, both subject to rules, prevent the misuse of the grove as a venue for excessive excesses (including betting). The development of a fairground must be prevented from the outset. -

It can be considered whether a revival of ancient Germanic games on horseback, in chariots and on foot at one of the two festival times listed under §) could be incorporated into the framework of appropriate events in Langelau with benefit and without harm, while adhering to strictly measured forms.

i) The question of establishing an open-air museum for Germanic stone monuments etc. in their original state and in replicas has already arisen several times. If the question is answered in the affirmative for the Osmnghain, then the selection and acquisition of the Sternhof for this purpose would also be a means of permanently removing this important site, which has recently been turned into a children's home, from the dangers of individual ownership at little expense. It is a favor of the present situation that this question is not pressing.

The above explanations are to be regarded as preliminary, unambitious thoughts, but they are suitable for drawing at least a picture of one of the available possibilities.

Even if the time has not yet come for the implementation of such plans to be considered, it would be desirable if the foresighted care of the government were already now focused on preventing the obstacles to such a plan and if general attention were directed to it.

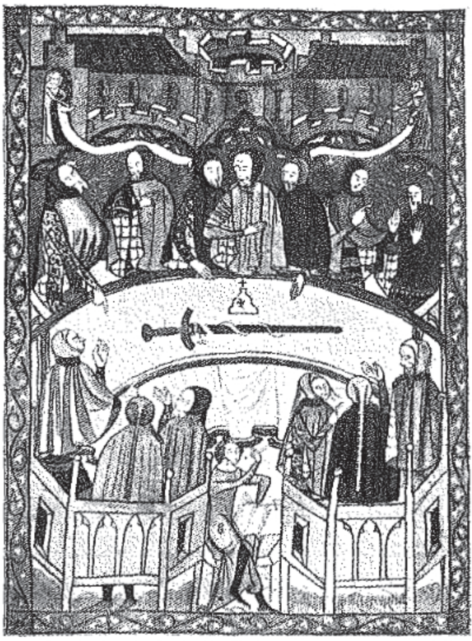


Colossal figure of the Hermann monument near Detmold.

From Karl Meier-Lemgo / Wanderfahrten durch Lippe. Published by F. L. Wagener)

Die Fundgrube

Hersordee court session. In his contribution "Sinnbildliches auf dem Bilde von Elstertrebnitz" (issue 5, p. 134 ff.), I. O. Plaßmann refers to the Herford court session in the footnote on page 134. We then reproduce the miniature from the law book of the town of Herford (15th century) and otherwise refer to the explanations in booklet 5.



Herford" Aldermen at a court session

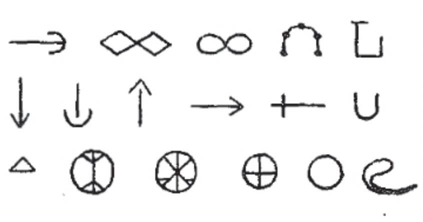
Composition of Germanic bronzes. Mr. Risse, Dortmund-Mengede, recently gave me a piece of bronze from a Germanic urn grave to examine its composition. Strangely enough, this bronze has a very high lead content (7"/o). In my opinion, such a high percentage cannot be considered an unintentional impurity. It would be desirable to replicate this finding on other pieces, and I would therefore ask friends of Germanic prehistory to send me other pieces of bronze for examination if possible. Very small pieces will suffice weighing a few grams. Information about the place of discovery and the probable time of the grave is welcome.

Dr. F. König, Soest.

Fire wheels in LÜgde. The pictures of the leprosy in H. 5 were made available to us by Ernst Schnelle, Buchhandlung und Verlag, Bad Pyrmont and Detmold (Meyersche Hofbuchhandlung). The photographs were taken by the owner himself.

LÜgde. The way it is written makes it easy for people unfamiliar with the town to pronounce the name differently than the vernacular. In the vernacular - as Mr. Weißenborn-Lügde informs us - generally spoken Lüde, to weilen Lühede (-he- slightly breathed). A field name of the Lügder Feldmark near the Hohenborn ponds is called Oldenlüder Feld. It refers to the place where the little village of "Luhde" stood before the town was founded.

It is **known that** not only the family signs often depicted on gravestones, but also the house marks and stonemasons' marks can be traced back to the runes. Stonemason's marks can be found on various older ecclesiastical and secular buildings. They are preserved in abundance at Wildenburg Castle near Amorbach in the Odenwald, the castle belonging to the Counts of Durne, where Wolfram von Eschenbach wrote his Parzival. The surviving remains indicate excellent stone carvings.



At least 18 different signs, which often recur, are now carved into the humpback ashlar enclosure walls in particular.

Fischer-Defoy, Frankfurt a. M.

Die Bücherwaage

Wirth, Herman, **Die heilige Urschrift der Menschheit.** Delivery 10, text **pp.** 465-512, notes pp. (49)--(64), table 365-395. 4". Published by Koehler u. Amelang, Leipzig 1932.

The 10th installment begins with the conclusion of the 17th main piece on the winter-soaked snake or the two annual snakes on the tree of life, which has already been discussed. I would like to add a detail to the last discussion which could give rise to a misunderstanding: the spinning wheel in its present form is, of course, a relatively recent invention (around the 15th century). The myths associated with it and with the idea of spinning go back to the older predecessors, i.e. the spinning wheel (incidentally the attribute of Freya) and above all the spinning wheel, which already appears in Bronze Age graves as part of the symbolism of spinning. The essential and at the same time astonishing thing about these old symbols is that they outlast technical progress and to a certain extent go along with it. Thus the symbolism of the Stone Age axe has been transferred to the later sword as a weapon; in Germanic times Donar appears essentially as the god of the axe and hammer, Tiu as the god of the sword and Wodan-Odin as the god of the spear. The myth of the splitting of the stone is originally linked to the species, later to the sword, and in this form it shows an astonishing vitality right up to the heroic legend of the Middle Ages. Nothing better demonstrates the inner, in the truest sense of the word, religious permanence of this figurative conception of the world than its continued existence under the external changes of technology. -

The 18th **HariptsLück** deals with the series of symbols of the two annual serpents, which appear in numerous myths as a symbolization of the yearly circles () or (), and in their abstract original form in the runic series. As the original sign of the middle of the year, h appears in the twelfth position of the long series of runes, while () can still be found in the Old English wooden calendars (clogs) as a sign of the middle of the year in summer. The ancient connection is shown above all by the American tradition, primarily that of the Pueblo-Jndia- nians (Pl. 180-184); here too, as in the Germanic tradition, the shield appears as a symbol of the sun. The context is confirmed by Uegean and Norse epigraphic monuments. Scottish grave and cult stones continue the tradition with remarkable tenacity; here, the "retranslation" of the linear symbols into a meaningful form has developed into a special style that is characteristic of this cultural area: proof of the uninterrupted cultural and historical creativity of the oldest symbols. Anyone who wanders through our museums with the knowledge of these ancient contexts will find new confirmation of Herman Wirth's symbolic images every day. Not only the images, but also the meaning itself retains its ancient power; in America as in Europe, they are connected with the turning of the year, especially the winter solstice, although here as there, in times of decay, they have gradually sunk from the sphere of the figurative to that of the meaningful. The ancient world shows the same symbols on Aegean vessel shards, on Gothic arm chippings and on North German bowls as the calendar stones of the Azteken. The ball game ring from a cultic Balk playground in Pucatan is particularly significant; the ball game, interpreted by Wirth as a symbol of the annual course of the sun, whereby the ball was driven from south to north and from north to south (p. 476), is still attested in the same meaning at the turn of the Middle Ages in northern Germany, namely as a game at the May celebration, which will soon be dealt with in the context of a larger publication. If in America the ball had to be driven through the skein ring, which was considered the best and decisive throw, in the Westphalian form of the game the ball was driven through the bunghole of a barrel on which a cock (!) sat, which then also became the prize for the winner. The well-known passage in Walther von der Vogelweide probably goes back to this ritual spring ball game:

"8I'm on cter punishment 6ie meZecle

den bal verken, 8v lcoeme un8 ller vö gele 8cllul." The two annual serpents surrounding the stone of Pmatan on both sides of the hole may also have decorated the bunghole of the barrel; in any case, similar representations in earthenware vessels are still common today.

The connection between the two snakes and the cross of the Order (p. 477 ff.) is particularly clear evidence of the connection with the symbolism of the year. Incidentally, in the Grimm fairy tale of the Frog King, the golden ball that the princess throws into the well (abyss), whereupon the Frog King (motif of the (motif of the toad, toad, snake) appears, this series of ideas has remained alive. The two snakes of the year appear so often in connection with the other symbolism of the solar year that there can no longer be any doubt about the inner connection and the nullity of the overall interpretation. The "globe of the world" with the cross on it reveals itself as an original image of the circle of the year; in a 16th century house mark, the two serpents can therefore still be seen at the foot of this cross. The latter were misunderstood in Greek mythology as supposed enemies of the young Heracles sent by Hera; in reality they bring the newborn son of the sun as the half of the year. This is also how the savior Gilgamesh appears between the two lion-headed (primeval) year serpents. In the history of art, greater attention should finally be paid to these connections instead of repeatedly presenting the lion in the visual arts as a symbol of the scorching and murderous sun. The stone from the church at Wannweil in Swabia (p. 483) shows the true connection: two horned serpents, which merge into a wolf's body at the bottom, have the eight-part wheel of the year between them, from which the "Jlge" (lily) grows upwards. The northern wolf corresponds to the southern lion as an animal that turns to the winter sun; and even the compass, which is nothing other than a representation of the circle of sight, always has the lily as the end of the south-north line in the north. The convenient method of explaining the pictorial content of our so-called Romanesque art simply on the basis of southern and Near Eastern motifs should be abandoned in the light of of such testimonies should at last be set. The two snakes as the hats of the Era Cave are a common motif; we will come back to them in a larger and more immediate context.

The **19th main section** deals with an extremely important motif, which Wirth first became aware of in its subtle original meaning; it is the sign "heaven and earth", the symbol of the half-arc intertwined from above and below, which is preserved in an angular form in the Germanic rune xx --- "ing", and which can only be understood in its meaningful interpretation from here. The symbol owes its origin not to the horizontal image of the course of the sun, but to the path of the sun in the celestial vault, as it has been graphically recorded and then symbolically interpreted.

(The end of the discussion of delivery 10 will follow in the July issue.)

Newsletter for German field names. Published by Hans Beschorner, Dresden, Eugen Fehrle, Heidelberg, Johannes Leipoldt, Dresden, Ernst Schwarz, Prague, Hermann Strunk, Danzig, on behalf of the German Field Names Committee. Volume 2. Dresden, 1933. 8". Publisher: Zentralstelle für Deutsche Flurnamenfor schung, Dresden-N., Düppelstr. 14. annual fee 2 Reichsmark. (Payment to postal cheque account Dr. Johannes Leipoldt, Flur namenforschung. Dresden 14 6. office Dres the 39415.)

"Germania" has already written extensively about Beschorner's "Handbuch der Deutschen Flurnamenlltera- tur bis Ende 1926" and the "Nach- richtenblatt". It is gratifying that the newsletter can be published in its second year despite the economic hardship, but unfortunately the funds received are so low that it is questionable whether the central office will be able to work properly in the future. It would therefore be very much to be hoped that the number of subscribers would increase considerably. A particularly valuable supplement is enclosed with the newsletter: Beschorner, Die deutsche Flurnamenliteratur der Jahre 1927, 1928 und 1929. I. Anschlußbericht zu dem Handbuch der deutschen Flurnamenlitera tur.

Suffert.

"All scientific thinking of a higher kind/ that progresses from analysis to synthesis/ is not science, but art."

Mls Mev§

Zeitſchriftenſchau

The origin and development of the Ando-Germanic and Germanic peoples

Walther Adrian, **On the Entwicklung der grobgerätigeu Kulturen in Norddeutsch land während der letzten Eiszeit und im Mesolithikum.** Prehistoric Zeitschrift Vol. 23, 1932, No. 1/2. The author deals with the still extremely difficult question of the Late Palaeolithic and Mesolithic settlement of northern Germany, especially its northwest, which is extremely important for the development of the Nordic race and the question of the Jndogermanic and Germanic peoples, and deals here in particular with Andres' ideas. He disputes Andres' assumption of a relationship between the four Germanic cultures, the Balver stage, Schaalsee culture, Osning culture and Sylt stage; Each of these stages has a completely self-contained cultural content, which for the time being does not allow any derivation from one another. With regard to the origin of the axe and its pre-forms, he agrees with Schwantes, who has proven its origin in the Nordic cultural area of Duvensee and Maglemose. / Lothar F. Zotz, **Cultural groups of the Tar- denoisien in Central Europe.** Prehistorische Zeitschrift Vol. 23, 1932, No. 1/2. It is known that in the early post-glacial period the Tardenoisien, a culture with tens of small, geometric flint implements, filled almost all of Europe up to the border of the Nordic Maglemose culture, which is characterized by the axe. Tar denoisia has always been derived from the North African-Mediterranean Capsia. Now two migration routes are becoming increasingly clear, one via Spain to France, where it becomes Azilio-Tardenoisia, and the other via the eastern Mediterranean basin and the Black Sea to Russia and eastern Central Europe, where it also develops its own forms by mixing with the Swidry culture located there. A third area, the Danube-Tardenoisia, has been little studied. It is significant that more and more features > show that the northern and central German Tardenoisie belongs to the eastern branch as far as north-western Germany, and not, as was previously taken for granted, from the west. Given the immense geographical extent of the eastern branch, the extraordinary variety of special forms is not surprising. Likewise, the temporal duration is certainly very considerable, and Ver fasser rightly points out that the changing climatic character of that time also requires great caution in the dating of the animal societies found with the cultural content. Ver fasser believes that the question of whether this southern cultural advance was also associated with an immigration must be answered in the affirmative, albeit with reservations. / The Mecklenburgische Monats hefte, 9th year April 1933, published by Karl Bingstorff-Rostock, contains a small, but one might almost say desperate essay by Willy Bastion on the **status of research into early and post-glacial cultures in Mecklenburg.** Instead of despairing of a solution, shouldn't the geological questions be re-examined?

Culture and customs

Wolfgang La Baume, **Burial in the Vorratscaum.** Journal of Ethnology, 64th year, issue 1/3, 1932. In a preliminary paper, La Baume presents new studies on the significance of the eastern German urns. He is of the opinion that the house urns known in Central Europe did not represent a dwelling house but a storehouse. Similarly, the so-called face urns were originally storage vessels, as indicated by the fact that they could be firmly closed by the lid. The later allgen holes were originally air holes, the facial formations and other richly represented signs were defense symbols to protect the vessel. However, the objection that the facial images often undoubtedly have the character of portraits cannot be refuted.

Hertha Schemmel.

Vereinsnachrichten

T **Meeting of the Friends of German Prehistory.** Beginning Tuesday, June 6, oorm. 8.30 a.m. at the Er- ternsteine; Wednesday, June 7 in Pyrmont, starting at 8.00 a.m.
Annual General Meeting. Invitations with a detailed agenda were enclosed with the April issue. More can be requested from Lieutenant Colonel (ret.) Platz, Detmold, Bandelstr. 7.

Vevemigrmg of the Friends of Germanic Prehistory

Addresses

Head office: Freunde genu. Prehistory,
Detmold, Bandelstr. 7
Local groups:
Berlin: StudrcnratE. Weber,
Spandau, Roonstr. 16
Bremen: E. Ritter,
Kreftingstr. 10
Essen: Studienrat Ricken,
Essen-Stadtwald, Sunderholz 35
Hagen i. W.: Engineer Mrs. Kvttmamr,
Typenhäuser Str. 31 Hanover:
Reg. u. Baurat Prketze,
Fatkenstr. 8
Osnabrück: Mrs. Or. Kringel,
Horrenteichstr. 1

Advertising cards. The "Association of the Friends of Germanic Prehistory" has had advertising cards produced which draw attention to its endeavors and ask you to support these endeavors by becoming a member. The cards are distributed free of charge (to be requested from our office: Detmold, Ban delstr. 7). We ask our members to make frequent use of this advertising opportunity.

^**Honoring Teudt.** On May 6, the founder of our association, Dir.
W. Teudt, surprised and delighted by a picture with his own signature and a friendly accompanying letter from H.M. Wilhelm II. In the letter, the Emperor expressed his thanks for the book "Germanic Shrines", which he had read with great interest.

Pl-

Berlin. The convivial debate evening -
d. F. g. V. on May 15 was very lively and varied, so that the decision was made to have it followed by others. General Haenichen, for example, reported on fine research on the location of Rethras, and Mr. Ferdinand Krause gave an overview of such places in the Mark whose visit should be particularly worthwhile for the "friends". The destinations for the local group's first prehistoric trips are an excursion to the "Römerschanze" near Nedlitz and to the Müggelberge and two hikes through the Blumental near Strausberg. In addition to the information already received, please send further information to Studienrat E. Weber, Berlin - Spandau, Roonstr. 16.

Essen. Report on the members' meeting on 23 Lenzings 1933 in the "Ver einshaus" at the main station.

The Chairman reported on his negotiations with friendly associations with the aim of organizing joint lectures in Essen. The first of these events took place on 3 October in the Folkwang Museum's lecture hall. Mr. vr. F. Adana van S (heite rn a gave an illustrated lecture on the topic: "The artistic and spiritual culture of the Viking Age (Ofeberg find)". Further lectures are planned in conjunction with the ' Academic Courses, the Folkwang Museum Association and the German-Dutch Society, to which our members have free admission on presentation of their membership card.

This was followed by Miss Elfriede Serno's lecture on the topic: " An introduction to the world of sagas". Miss Serno showed that despite all the recognition of Tacitus' Germania, neither ancient nor medieval reports, nor modern artistic representations of the ancient Germanic world by Jordan, Hebbel, Wagner and Ibsen give a genuine, true-to-life picture of ancient Germanic life and character. - The
-lecture then took us to Iceland, to the "classical" land of Germanic paganism and showed the extent and wealth of ancient Icelandic writing and its significance.

for the emerging "renaissance" of the pagan antiquity of the Germanic tribes.

The focus of the presentation was on the sagas. The lecturer gave an overview of the saga literature and the translations available to us and showed "ways" how best to enter into the spirit of the sagas. She emphasized the unique, incomparable artistic and cultural value of this ancient Icelandic prose. She used the sagas to show the emergence and passing of the Old Icelandic state, drew pictures of Old Germanic everyday life and gave insights into the Old Germanic world view. She showed clan, honor and blood feud as the forces of fate that dominated the Germanic soul. The Germanic people's attitude to life and death and their high moral concept of love and marriage were particularly emphasized. Readings from the sagas allowed ancient Germanic life to speak directly.

Fritz Wilms, Gel senkirchen, then spoke on the topic: "The Gau boundaries of the old Susatengau (Soester Börde) from an astronomical point of view. points of view. (Meaning and significance of the solar cross).

Right in the center of the old Susa- tengau lies a 6 m high, conical Thing hill, the "Hinnerking" (from "Hü nen", "Huno"), which is surrounded by 2 caves fed by a spring that gushes out of the foot of the hill. According to an excavation, there used to be a guard tower 6 m in diameter on the hilltop, the plateau of which has a diameter of 17 m. From the numerous historical sources about the "Hinnerking", its outstanding importance as a court and cult site for the Soestgau region is clear. Its outstanding importance as a place of worship is also evident from the fact that a chapel dedicated to St. Andrew was built at the foot of the hill as early as 620-630. The symbol of St. Andrew, the cross, has a special meaning for this place of worship. It can be recognized as the solstice cross. It is a striking phenomenon that the summer solstice lines of the "Hinnerking" intersect the northern border of the Susatengau, the Lippe, where the two northern end points of the Gau lie. On the north-south lines of these two border points, which form the western and eastern borders of the Susatengau, lie the other two corner points of the Susatengaus on the Haarstrang, where the winter solstices of the "Hinnerkings" cut these. The Hinnerking hill is similar to the East Frisian Thing Hills (Röhrig, Heilige Linien durch Ostfriesland) and is reminiscent of the spring hill in the Sternhof in Österholz. As mentioned in a document, the Hinnerkinggut was once surrounded by ramparts. The boundary lines of the Hinnerking probably still indicate this line of ramparts. These boundary lines are directly reminiscent of the boundary lines of the Sternhof in Öfter holz. Perhaps excavations will shed light on this. The north-south lines of the Susatengau can all still be traced, on which all the important holy sites of the Soestgau lie. On the Haarweg, two of these are still clearly marked by the "Altareiche" and the "Schäferlinde". In Werl, the " Altareiche" is also known as the "Zehnuhrs- baum" (ten o'clock tree) because, seen from there, the sun was above this tree at 10 o'clock. This alone is clear proof of the location theory. The distance between the sacred lines of the Susatengau is 1.750 km.

Hagen. The July issue will report on the local group's event on May 6, etc. The detailed report was postponed due to lack of space.

Nordic Thing in Bremen. A "First Nordic Thing" will be held ("D. A . Z." of 16. 5. 33) under the direction of Or. Ludwig Roselius from June 2 to 4 in the Böttcherstraße in Bremen. It will be connected with the opening of the prehistoric collection **"Väterkunde"** at Atlantis, whose director is Hans Mueller-Brauet, and the religious history exhibition led by Prof. I)r. Herman Wirth's exhibition on the history of religion "Der Heil bring er". The Senate will welcome the participants of the Thing with an honorary drink in the Ratskeller. In addition to several guided tours, the conference will feature a series of important lectures. The university professors Otto Reche (Leipzig), Andree (Münster), E. v. Gis sen (Groningen), Herman Wirth (Do- beran), Gustav Neckel (Berlin), Nils Aberg (Stockholm), T. D. Kendrick (London) and Hans Hahne (Halle) will speak.

The exhibition " Der Heilbringer", which was a great success in Berlin, is expected to run for three to four weeks in Bremen.

PreLssus letter

The editors and publishers of the journal "Germanien", Monatshefte für Vorgeschichte zur Erkenntnis deutschen Wesens, hereby invite all friends of German prehistory to take part in a photographic competition:

Above-ground monuments to Germany's (Germanic) past

to participate. The following conditions apply and the following prizes will be offered.

Conditions:

A. 1. Photographs of any size and number by amateur and professional photographers are permitted. Please note that the term "Germany" does not encompass the current political borders of the German Reich, but the borders of the German national and cultural soil or the Germanic cultural soil. All monuments included must have links to the time of the German national faith. They must therefore be monuments dating from the time before the complete Christianization of the Germanic peoples. Photographs of medieval Christian and medieval secular buildings cannot be considered for the award.

2. Each participant is entitled, but not obliged, to send in several photographs; however, each participant may be awarded a maximum of one prize. Images that have already been handed over to the Detmold Archive may also be submitted, provided that the sender of the image has the unlimited right to publish the image in question, i.e. this right has not been transferred to the Detmold Archive.

3. Entries must be sent by October 1, 1933 to the following address: K. F. Koehler, G.m.b.H., Verlag, Preisausschreiben "Germanien", Leipzig O 1, Postfach 81, must be received by the publisher.

4. All entries that are awarded a prize will become the property of the publishing house K. F. Koehler, G. m. b. H., with all rights. The publisher reserves the right to publish particularly unique and significant photographs for our culture in the magazine "Germanien" and to pay a one-off picture fee of RM. 5.

5. The prizes will be awarded. The prize will be awarded on November 1, 1933 with the cooperation of a pre-history researcher, an artist, a member of the editorial board and the publisher.

8.Prizes: A 1st prize of RM 100 in cashA
2nd prize of RM 50 in cash
A 3rd prize 25.-RM. in cash
175.- RM. in cash

Ten 4th prizes each a book (or books) from Koehler publishers worth RM 10.
Twenty 5th prizes of one book (or books) each from Koehler publishers worth RM 5.

The distribution of the above-mentioned prizes is subject to the condition that sufficient usable pictures are sent in by the participants in ~~the above-mentioned~~ prize. The publisher reserves the exclusive right to decide on this matter.

R. S Rochier, G. m. b. H. Publishers / Leipzig

Germanien

Monatshefte für Vorgeſchichte zur Erkenntnis deutſchen Weſens

IYN AM/Heuert H°st7

Friends of Germanic prehistory and the German language

From W.Schönberger

Discussing this question in our journal is entirely justified. Its neglect must be perceived as an inner contradiction by friends of Germanic prehistory. There is no point in laboriously tracing the most hidden traces of our ancestors and at the same time allowing the still living stream of life that leads directly from them to us to dry up and perish through carelessness: our German language!

The wish that it should not become the stepchild in the journal Germanien that it is for the widest circles of the leading classes prompts my remarks. What is the state of our German language today? The common man among the people does not understand it. It is useless for the German poet, because German thought and feeling no longer find the right expression in it. It is the common man who preserves and protects the German language and with it the German essence. He calls his tools, his plants and flowers by German names, he expresses his feelings and thoughts in German words. If the educated man had the same loyalty to the German essence as the common man, things would be different for Germanness in the world! Everywhere where centuries ago the German peasant, the German craftsman created a new home for himself among foreign peoples, his descendants are still German today, on the Volga, in Siberia, in the Dobruja, in the primeval forests of Brazil, etc.! But where the educated German settled in foreign lands, his children have already been lost to Germanism. It is a consequence of our educational institutions! Those who have attended them have suffered the most serious damage to their own German character: He has lost the living connection with the mother tongue so thoroughly that he is incapable of creating new words from it, as the common man does effortlessly. The beautiful words "resistance", "ground fault", "short circuit" in electrical engineering were not found by the scientist. The craftsman found them

PreLsauSschrenben

The editors and publishers of the journal "Germanien", Monatshefte für Vorgeschichte zur Erkenntnis deutschen Wesens, hereby invite all friends of German prehistory to take part in a photographic competition: ....

Above-ground mines of Germanic past

to participate. The following conditions apply and the following prizes will be offered.

^.conditions:

1. -Photographs of any size and number by amateur and professional photographers are permitted. Please note that the term "Germany" does not encompass the current political borders of the German Reich, but the borders of the German national and cultural soil or the Germanic cultural soil. All monuments included must have links to the time of the German national faith. They must therefore be monuments dating from the time before the complete Christianization of the Germanic peoples. Photographs of medieval Christian and medieval secular buildings cannot be considered for the award.
2. Each participant is entitled, but not obliged, to send in several photographs; however, each participant may be awarded a maximum of one prize. Images that have already been handed over to the Detmold Archive may also be submitted, provided that the sender of the image has the unlimited right to publish the image in question, i.e. this right has not been transferred to the Detmold Archive.
3. Entries must be sent by October 1, 1933 to the following address: K. F. Koehler, G.m.b.H., Verlag, Preisausschreiben "Germanien", Leipzig L 1, Postfach 81, must be received by the publisher.
4. All entries that are awarded a prize become the property of the publishing house K. F. Koehler, G. m. b. H., with all rights. The publisher reserves the right to publish particularly peculiar photographs that are characteristic of our culture in the magazine "Germanien" and to pay a one-off fee of NM. 5 - will be paid.
5. The prizes will be awarded on November 1, 1933, without any legal recourse, with the collaboration of a pre-history researcher, an artist, a member of the editorial board and the publisher.

8.Prizes: A1st prize 100 RM. in cash A
2nd prize 50 RM. in cash A
3rd prize 25 RM. in cash
175.- RM. in cash

Ten 4th prizes each a book (or books) from Koehler publishers worth RM 10.
Twenty 5th prizes of one book (or books) each from Koehler publishers worth RM 5.

The distribution of the above-mentioned prizes is subject to the condition that sufficient usable images are submitted by the participant~~s in the above-mentio~~ned competition. The publisher reserves the exclusive right to decide on this matter.

K. F. Koehler, G. m. b. V. Verlag / Leipzig

Germanien
Monatshefte für Vorgeſchichte
zur Erkenntnis deutſchen Weſens

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Friends of Germanic prehistory and the German language

From W.Schönbeegee

There is every justification for discussing this question in our journal. Its neglect must be perceived as an inner contradiction by friends of Germanic prehistory. It makes no sense to laboriously trace the most hidden traces of our ancestors and at the same time let the still living stream of life that leads from them directly down to us dry up and perish through carelessness: our German language!

The wish that it should not become the stepchild in the journal Germanien that it is for the widest circles of the leading classes prompts my remarks. What is the state of our German language today? The common man among the people does not understand it. It is useless for the German poet, because German thought and feeling no longer find the right expression in it. It is the common man who preserves and protects the German language and with it the German essence. He calls his utensils, fine plants and flowers by German names, he expresses his feelings and thoughts in German words. If the educated man had the same loyalty to the German essence as the common man, things would be different for Germanness in the world! Wherever centuries ago the German peasant, the German craftsman created a new home for himself among foreign peoples, his descendants are still German today, on the Volga, in Siberia, in the Dobruja, in the primeval forests of Brazil, etc.! But where the educated German settled in foreign lands, his children have already been lost to Germanism. It is a consequence of our educational institutions! Those who have attended them have suffered the most serious damage to their own German character: He has lost the living connection with the mother tongue so thoroughly that he is incapable of creating new words from it, as the common man does effortlessly. The beautiful words "resistance", "ground fault", "short circuit" in electrical engineering were not found by the scientist. The craftsman found them whose sense of language is still healthy. The Hochöfner has a lot of German expressions: Der Möller, die Gicht, die Rast, die Sau, der Rohgang etc., because he coined them at a time when he could not and did not have to attend secondary school. The situation is different for the steel worker and the rolling mill worker. They are both younger than the stove maker. Here the university has already had an impact. There it is called: generators, converters, charging, there it is called profile iron, universal mill, continuous (!) mill - there can be no more clumsy word than this, when the descriptive "step mill" is so close!

The worst situation is in science. Where a new term is created here, there is no longer any attempt to form a German term. Greek and Latin have to make do, have to provide the wood from which the new word miscarriages are hewn together as if with a sledgehammer. As if these ancient languages could provide a word already coined for a term born today! A Greek or Roman who rose from the grave today would shudder and be horrified by the word monstrosities of - German - science formed from his language, just as a German who has retained his healthy sense of language would be horrified by them.

The destruction of the feeling for language is the direct consequence of becoming accustomed to the foreign word that has penetrated from secondary schools into the university. However, the child's innate urge to express everything it thinks and feels in German mother tongues is the source from which language draws its nourishment. If this has dried up, it is deprived of its inner growth. It can no longer give birth to and create itself anew. It is doomed to extinction or, at best, will degenerate into a hybrid language. But once this has happened, the people are no longer themselves. It has given up its innermost essence. It has become something else. It will no longer understand its own culture: It is on the verge of collapse, from which it may perhaps rise to a new culture. But this will then be alien to its original nature! The German people is on this path to losing itself today. The shukd. of its leading - educated - class!

What the world wants and cannot do - the 'destruction of the German people - we do ourselves and do not know how!

I believe that the "friends of Germanic prehistory" have duties towards their own people that demand something special from them. Only when the educated German has turned away from all foreign folly and turned back to his own nature and speaks his native German language again, only then can an age arise when the German man is finally German, when pride in his own people gives him the inner support that he so often does not have today. When the German will be able to face the hostile onslaught from all sides with composure, in the knowledge that: You Germans will never be defeated in this world!

Therefore, you "friends of Germanic prehistory", pay attention to your mother tongue and keep in mind that the precious heritage of our ancestors can be wasted here to the lasting detriment of the essence of our people!

We are happy to publish this essay! Its content is entirely consistent with our view. In some of our work we have removed superfluous foreign words before going to press. But we do not always have the opportunity. There is a lack of time and energy. For example, in a 5-page draft, we had to replace around 45 foreign words. Such a replacement is sometimes not so simple, because often the meaning of a foreign word is not clear - that's why they are so popular, they save the effort of finding the really appropriate expression. Sometimes a sentence that is intended with "foreign words" cannot simply be made German by replacing them: the whole sentence has to be reorganized. But the effort is worth it in any case .

//Our mother tongue is one of the most important values/ we must care for/ we can be proud of its melodiousness/ strength and flexibility. At the same time, we must also be mindful of the Latin script/ which must never lose its unrivaled status over the Latin language."

Reich Minister of the Interior Dr. Krick

at ö the meeting ö of ö the education ministers ö
of Seulfchen LSnöer on p. 5. 1933

The German script must remain a national treasure

By Aatl Suse, Göttmgen, Volkswirts Chairman of the Deutscher Schriftlmndes

All Germans who, mindful of their nationality, are attached to our mother tongue and want to see the purity of the audible German word preserved, will show the same attachment to the visible German word, i.e. the German script. The German language and the German script are inseparable and together form a sacred symbol of our German identity. Our great poet and thinker Goethe saw in the German script a revelation of the German mind. The Germanic mental disposition is expressed not only in the expressive richness of our language but also in the rich design of the German letters with their broken and ramified form, their freely outward-striving protrusions, corners and hooks. We encounter the same Germanic character in the sublime Gothic buildings, which Goethe expresses so aptly by linking Gothic architecture with the shape of our German letters. So if the Gothic buildings are an undisputedly sublime expression of Germanic creativity, so too are our German characters.

The intimate connection between language and writing and the importance of German

Luther astutely summed up the most important scripture for the German language feeling and language conscience in the sentence: "The Latin letters prevent us from speaking good German beyond measure." The German soul has struggled almost eagerly for a visible means of expression that is adapted to the German mother tongue, and over the course of a millennium has developed the German script ever further. With the active participation of Albrecht Dürer, German script, especially the printed type, had already reached a high level of artistic perfection by 1600. Countless of Germany's intellectual greats made exclusive use of German script, and many were passionately attached to it, including Goethe and Kant, Luther and Bismarck. The distinctiveness of our German mother tongue calls for a suitable dress, for characters appropriate to it. Our German script with its noble and rich forms, which gives us expressive word pictures, fulfills this requirement perfectly and with great artistic power. It is only necessary to juxtapose a few columns in German and Latin script and compare them impartially to immediately recognize the superiority of the richly structured, warm German script over the monotonous, cold Latin script.

There is no doubt that the German script, which is used alongside the German mother tongue can confidently be called the German mother scripture, is a noble German national treasure and a sacred legacy of our ancestors.

And one can be sure that any nation, if it possessed a typeface of its own with the noble formal beauty of the German fractional script, would warmly love such a symbol of its uniqueness and defend it against all attacks. It is truly shameful for us Germans that we are not allowed to count ourselves among these self-conscious and species-conscious peoples. There are even forces at work within our nation that misjudge the value of our ancestral mother tongue and seek to dig its grave. If such a wicked beginning were to succeed, it would inflict an irreplaceable loss on our nationhood.

The objections that are raised against our German script in favor of the German script, which is alien to us, are easily refuted. In most cases, the claim is that foreigners are offended by the German script or are unable to read it. However, numerous experiments among all peoples of the world have shown that every foreigner reads the German characters without difficulty. Incidentally, this is indisputably confirmed by the fact that foreign newspapers and magazines often use German characters in the headlines and advertising sections. This is incontestably confirmed by the fact that foreign newspapers and magazines often use the letters of the German typeface in headlines and advertisements when a special emphasis and effect is to be achieved. The author of these lines has spent a lot of time abroad and knows the conditions there very well. In the course of a lifetime, he has never once encountered a German-speaking foreigner who objected to or rejected books or other printed matter in German script; however, he has often been asked for German books in German script. It should also be added that foreign typesetters who had never dealt with German script before found it easy and unproblematic to produce typesetting based on German type and in German characters. The testimony of many outstanding experts has proven beyond doubt that German printing is not only not detrimental to the dissemination of German-language books in foreign countries, but is actually beneficial. The behavior of individual foreigners who are hostile to German and fundamentally opposed to everything German does not change this fact in the slightest, and should therefore not be a cause for concern; on the contrary, it must strengthen us in our faithful adherence to our German script. Foreigners who do not speak or understand German do not, of course, generally buy German-language books at all, whether they are printed in German or French characters. Those foreigners who speak German and are well-disposed towards us, and who are almost the only buyers of German-language books, consistently prefer the German printed script, for which there is countless evidence. For this reason, in addition to preserving German dignity and style, it is even commercially advantageous to print German-language books that are expected to be sold abroad in German script. This is generally true, with the exception of purely scientific books. Only recently, Chinese and Japanese scholars, in response to an inquiry, made the concise statement that they preferred German books in German script, adding that they did not understand at all why German writers did not have all their books printed in the beautiful, expressive German script.

Another objection is that our children would be overburdened by having to learn two scripts. The fact that such fears are unfounded can be refuted by all adult Germans who have had to learn German and French characters from their own experience. The basic features of both scripts are the same, which is why children switch from one to the other with ease. However, the advantage of being easier to master by hand and easier to grasp by eye is definitely on the side of German writing. Anyone who can read and write the German script will, if necessary, acquire the Latin script all by themselves and could, in the case of special relations with foreign countries could easily achieve perfection at specialized schools. Incidentally, it is indicative of the German weakness against everything foreign that no thought is given to the overburdening of the pupils concerned when they learn the extremely difficult Greek characters, which belong to a dead language, at secondary schools. This is also not the case with foreign languages in general, which millions of German children have to learn in most cases to no purpose, unfortunately at the expense of their own mother tongue.

Furthermore, it must be emphasized that the German language and the German script unite to form a bond of unity around all Germans. Both are almost the only ties and pledges that still bind our compatriots in the plundered territories to us. Our German brothers on the other side of the forced borders in particular would not understand and would feel abandoned in the struggle to preserve their German identity if we did not uphold the German script. It is no coincidence that our fellow Germans in old Austria are particularly fond of the German script, so that it has a more loyal home and wider distribution there than in the empire itself. It is rightly seen as the most reliable link in the chain of German spiritual solidarity, because it is a daily and universal reminder.

The dark forces at work against the German alphabet were revealed on the occasion of the former Reich Postal Minister's highly humble decree on the maintenance of the German alphabet. The entire un-German and cosmopolitan press raged in a harsh and downright anti-German manner against this decree by a German authority, which was only fulfilling its duty against the German people. The one good thing about this outrageous incident, however, was that it revealed the true un-German attitude of those anti-German circles and proved that they, in agreement with our external enemies, regard the German script as an important German national asset that stands in the way of the de-Germanization of our people. These connections should open the eyes of our Latin writers and show them that they are not in very recommendable company. This should also be brought to the attention of many members of the learned professions, especially the humanists, who use Latin script exclusively.

The extent to which our German script is a symbol of the German way of life and thus a

The fact that the German alphabet is regarded by foreigners as the greatest obstacle to the desired modernization can be seen from the fact that in the territories taken from us, efforts are being made above all to eradicate the German alphabet and to ban it in public. This, too, should give our Latin writers food for thought. Italian newspapers have openly stated that the German script should no longer be tolerated in South Tyrol, because it is an essential part of the German language and thus of Germanness. In the Czech Republic, every effort is being made to suppress the German language, but it is not really succeeding. In the case of the German script, they are more successful by working with prohibitions on the grounds that not even the official German public is in favor of the German script, thus justifying the conclusion that the German script is not an essential part of the German language. We can see from these significant examples that German lukewarmness towards our own beautiful script increases the suffering of our German brothers in the separated parts of the country and weakens their resistance.

The final and most decisive reason for emphatically caring for the German script is the painful and shameful fact that our glorious national treasure, the German script, is in imminent mortal danger because its use is declining at an alarming rate. If this disaster is not stopped, then our

German writing is doomed to die out in the foreseeable future. This would mean an inner and outer impoverishment of our German identity, which is certainly already threatened enough, and which could never be made good. One would think that this fate, threatening a precious legacy of our ancestors, should go to the heart of every German and call him to a resolute defense on the ramparts. Let us not lose ourselves in fruitless arguments about the details of their origin and development. For it is undoubtedly a matter of historical fact that it grew out of Germanic nature and form. Let us rather rejoice in its possession as an outflow of German depth of mind and not bring upon ourselves the curse of our descendants, which would surely befall us if we were to let the sacred heritage of our ancestors be lost. The German scriptural question is not a matter of the intellect, but of the mind, but at the same time one of conscientiousness and a sense of responsibility for the German past, present and future. Loyalty is claimed by us Germans as a characteristic trait of the Germanic view of life. Let us not deny this loyalty to the German Scriptures. Our nation has a right to preserve its German mother script.

The Pxrmont fountain >[1]

From Wilhelm Teudt

We stand at the Pyrmont spring on ancient Germanic holy ground, where our progenitors and progenitors served the deity and sacrificed offerings in the manner of their time and faith, with a certainty that cannot be matched. It is a unique favor of the circumstances that the spring fund has come down to us as full proof of this in such unity and excellent preservation.

Let's take a look around this heartland of Germany. Here, 2000 years ago, sat the old brave Cherusci tribe, the champions of Germanic freedom! It is highly probable that Lügde, once Liuhidi jurta Skidrioburg, was the main administrative center of the Cheruscan Wesergau. This is why Charlemagne, the King of the West Franks, came here in 784 and founded the first church in the district. If there was a large and noble court in Lügde - perhaps where the monastery was later built - then Charlemagne also lived here. For Karl was a moderate man when it came to drinks, but otherwise he was not at all averse to the pleasures and delights of earthly life. He spent Christmas here and was certainly not content with camp life or a simple home. It is therefore possible that the noble estate near the "Skidrioburg", which may once have been the allodium of Armin the Cheruscan and is now a state domain, could have been Charles' home. The three castles, still clearly preserved in their ruins, belonged to this manor: 1. Altschieder (Skidrioburg) as a fortress for the prince's followers, from which the local shrine was also located, and therefore a Christian church and associated houses were later built; in return, a predecessor of the present lookout tower on the Kalenberg as a landmark, waiting and signal station.
2. the camp in Siekholz, called the Roman camp, perhaps for this reason, because once the Romans made use of the place when they passed through here, but not because they gs-

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i) Contract at the Pyrmont conference of the "Friends of Germanic Prehistory" on June 7, 1933.

have to create. 3. the Herlmgsburg as a large folk castle, as a sanctuary, meeting place and festival site for at least three surrounding districts, as shown by the marvelous border formation with a territorial hose up to the castle, which will be discussed later. It is a bad aberration of science when it thoughtlessly applies the name "refuge castle" to all castles located on the summit of a mountain, which does not fit at all for castles in Germanic times. I will also talk about this and about the times of origin of the castles at Herlmgsburg.

The Pyrmont Spring is one of the most valuable monuments of Germanic antiquity. There is no difference of opinion among scholars as to the source service of our ancestors.

There were sacred springs all over Germania because they were seen and revered as the mysterious, life-bringing creative force. They connected the upper world with the underworld. In recent times, Mr. Meier-Böke, Hohenhausen, who took us to the Hainberge last year, and Chief Forester Schölzel, Danzig-Langfuhr, have been very successful in discovering and investigating the remarkable springs in their region. Folklore attaches special characteristics and legends to all 48 springs mentioned. A comparison reveals that Meier-Böke does not speak of the healing power of the springs. It seems that here in the more sober Lower Saxony our ancestors only regarded those springs as having healing powers that were permanently recognized as such, just as there is no doubt that a whole number of today's famous spas, e.g. Wildungen, Wiesbaden, Wildbad, etc., were already known to our ancestors. The springs in eastern Germany mentioned by Schölzel, on the other hand, were almost all once regarded as having healing powers, almost all of them for eye complaints. But they have lost their healing power in the belief of the people, almost always because they were desecrated by a horse or a dog. This is obvious proof that it was a matter of Satanization, i .e. a disrepute in the Middle Ages. The horse was accused, which was previously considered holy and was then supposed to be unholy (ban on eating horse meat, the horse's foot as a sign of the devil). The dog must also often be a satanic animal.

There are quite a few springs which even today show their infamy by the fact that people passing by are supposed to spit in them, or that they bear a name which means an evil impurity. It is much more common, however, that even today the spring, well or pond near a village brings life to small children, or that they should at least be bathed in it. It is understandable that the springs were then regarded as places where the soul could stay and as a means of rejuvenation (Fig. 1).

The springs, like all other natural phenomena important to man, were regarded by our ancestors as individual beings. They wanted to obtain their blessing through prayer and sacrifice. This is shown by the offerings. But we can hardly credit the most primitive thinking of the lowest peoples, nor the broad masses of Christian peoples who still make such votive offerings today - and least of all our Germanic ancestors, according to all that we know of them, that with these offerings and with all sacrifices in general they wanted to do the gods or spirits a service which these gods or spirits themselves used or wanted to use for their own benefit - this has probably been a priestly fraud at all times and as such has always been uncovered. It is a need of the human soul to give expression to its feelings. Nowadays, a bouquet of flowers is probably thrown into the open grave of the dearly departed. The grave goods in Germanic graves, weapons, utensils and even food, should also be regarded primarily as tokens of love and last reverence.

Originally, all Germanic sacrifices and votive offerings were considered to be commemorative and devotional.

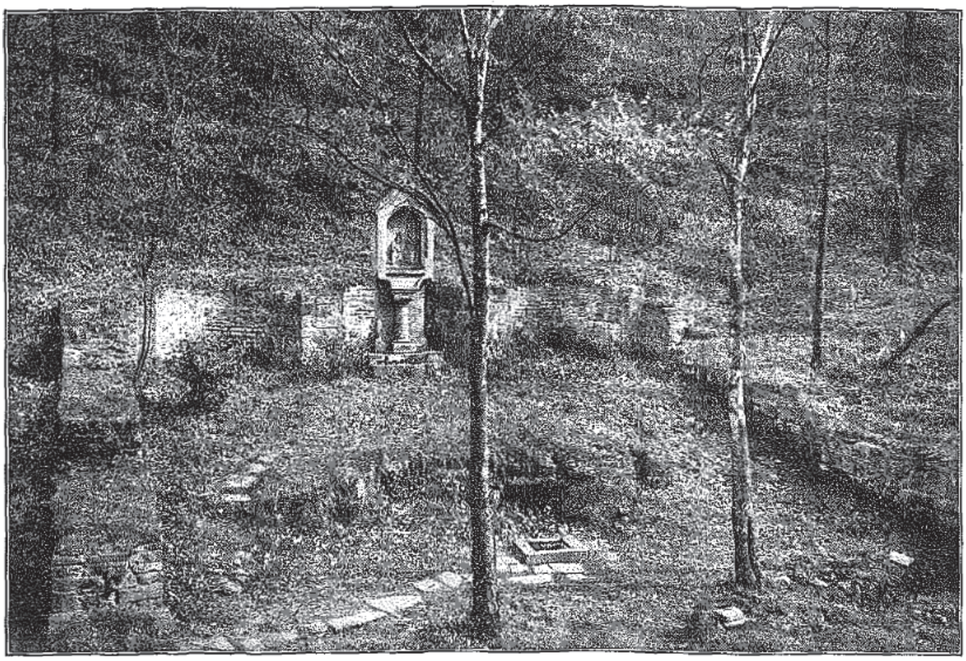


Fig. 1: Holy spring near Werden a./R. It is surrounded by the remains of the Klemenskirche church once built above it. Even now caretakers: children who want a little brother or sister to throw a piece of sugar or something similar into the spring.

They originated as testimonies of piety and were probably only interspersed in later times with the idea of reward, which in its harsh form is an oriental and Mediterranean plant. Thus we will also have to understand the votive offerings of the Pyrmont spring as testimonies of piety, which were intended as thanks for a blessing already received.

The fact that the votive offerings were mainly made in the late Germanic period, i.e.

The votive offerings themselves bear witness to the fact that these offerings were made between 400 and 800 AD. Four Roman coins are from the Roman imperial period of Marcus Aurelius, Domician and Laracalla. In the Mediterranean countries, almost exclusively coins were given as offerings. There were no minted Germanic coins until well into the Middle Ages. Of course, this was not due to a lack of technical skill, as even a thousand years earlier the most wonderful artistic metalwork had been produced in Germania, with all the associated tools of casting, minting etc. But basically, it seems that foreign minted money was only tolerated out of necessity for the sake of trade, mainly due to a conservative mindset that did not want to abandon the usual barter trade, but partly also out of conscious concern about the moral effects of the money economy; Herodotus also recognized this concern as justified and cites the Lacedaemonians as an example, who lost their supremacy when they became fond of money. Ultimately, two thousand years later, it has now come to the point where the welfare of modern peoples is being destroyed by the international monetary economy.

At the time when the Pyrmont votive offerings were in vogue, the cloak clasps (fibulae), of which several hundred have been found in the Pyrmont spring, probably also had the character of a common means of exchange.

They were particularly suitable because they had a general utility value and at the same time an artistic value, just like the rings. The same conclusion can be drawn from the only large source find comparable to the Pyrmont find in Dur in Bohemia. Among 1200 finds were 400 fibulae and 600 rings. In our picture (Fig. 2), the smallest fibula is an example of the 121 similar pieces found in Pyrmont.

Apart from the three Roman coins, all the objects found must be considered to be of Germanic origin. Until the Friedewald gold find, it was believed that the more beautiful the art objects found in Germania were, the more they had to be explained as imports from abroad, from Romans, Etruscans, Phoenicians, Greeks, etc. If this did not fit, they were regarded as Celtic. If this did not fit, they were considered Celtic. A goldsmith's workshop was found in Friedewalde with crucibles, tools, raw materials and semi-finished products, irrefutable proof of the down-to-earth nature of the art of fine smithing on Germanic soil.

If there is no convincing proof of importation from a foreign country, then we have a scientific and patriotic duty to designate all the products of craftsmanship and applied arts found in Germania as Germanic. This principle is gradually being accepted by science, and all the more recent books on Germanic prehistory, which have pictures, show us the wonderful works of the ancient period, which testify to skill, taste and high art, right back to the Bronze Age and the latest Stone Age.

Since then, it no longer makes sense to speak of "provincial Roman", as is still the case for several of our finds on a plate from 1928, because similar pieces were not found in Rome, but in the Gallic province.

But the large, beautiful ladle, which is called "Roman" on the plaque, is no longer necessarily presented as Roman by Zacob-Friesen. According to him, neither the decorations nor the enamel technique are Roman. As far as the shape is concerned, however, it may be that an archetype of such a ladle was first dipped in Lapua. But who knows whether there were not much older pieces in Germania, and who knows where in the depths of some Germanic source the oldest piece slumbers? After all, it is only a tiny percentage of what exists that is found - and everything that is still dormant is only a tiny percentage of what once was. Either way, there is not the slightest evidence or clue that the ladle was made anywhere other than in Germania.

A just compensation for the idealistic robbery of Germanic culture

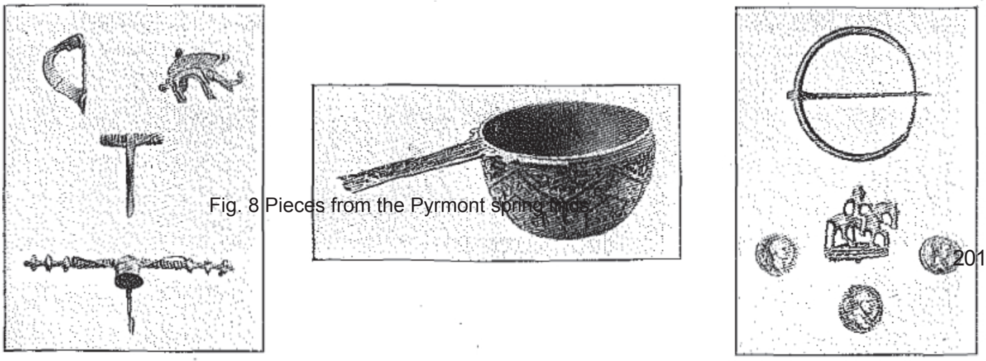


Fig. 8 Pieces from the Pyrmont spring finds.

Would it actually only be brought about in such a way that one became accustomed to regard all things found in the outside world, even in Rome and Athens, which also occur similarly in Germania, as being of Germanic origin in the first instance! We know that this is wrong, but I say that only such a procedure would bring about a compensation for the injustice that has been done to Germanic culture up to now. Just as little as the originality of the German people can be denied today - it is, after all, the greatest nation of inventors - just as little can the former Germanic spirit be denied originality in any field on the basis of the laws of heredity. The horror that would undoubtedly seize the average German at such a suggestion throws a glaring spotlight on how little we can count on an objective, unbiased, correct assessment of Germanic culture even today. We are living in a time of change; change is needed here too. Let us tirelessly point the finger at the shameful insensitivity to German matters of honor, until our science also decides to clear up prejudices and untrue technical terms in all individual cases, which at the same time mean a robbery and insult to the cultural teachings of our ancestors.

The exterior of the Pyrmont spring sanctuary has been completely overtaken by modern culture. so that it is difficult for us to stand here with feelings of reverence for the sacred places of our ancestors. But the tangible and visible discovery of sources is nevertheless of extraordinary value in that it gives us evidence of our ancestors' fine intellectual, not to say "philosophical" sense of nature, as well as of their deep piety and gratitude towards the powers of God, and finally of their high artistic ability.

Stone Age vessels of the Schnurzonerv and Vsridkerarmk from the area around Röln

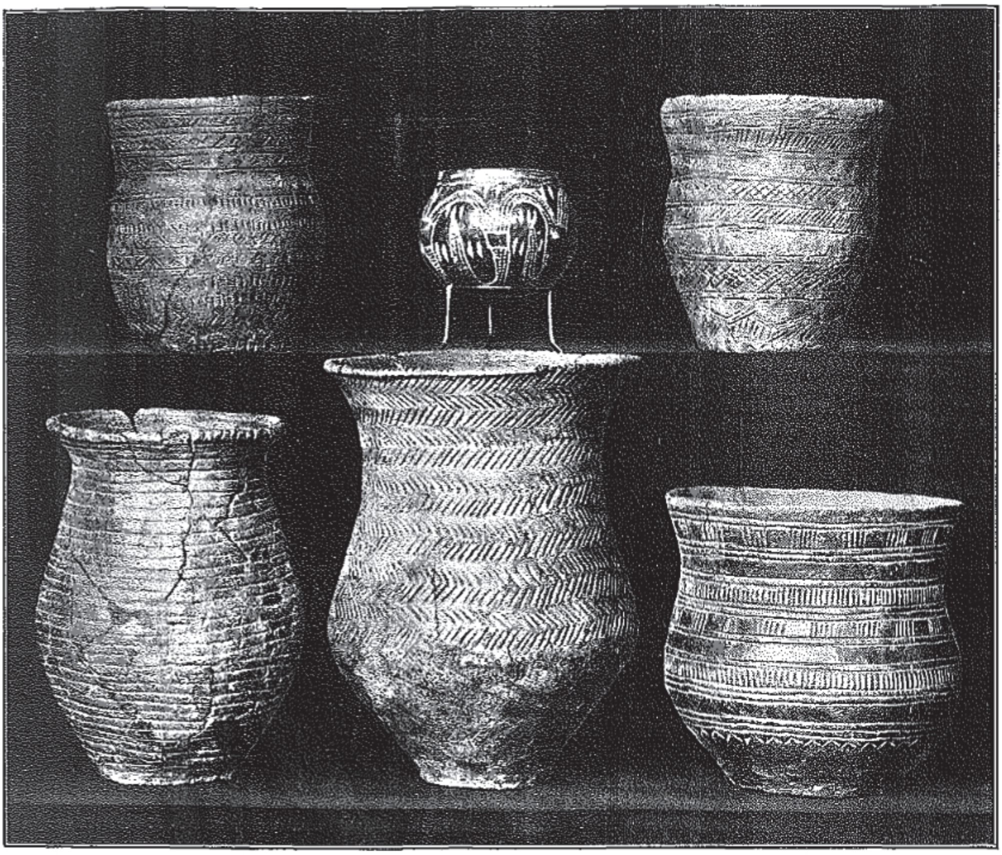
From Museum Drrertop Dr.C.Kademnchev

In general, we are used to looking at prehistoric pottery mainly in terms of whether it can serve as historical evidence and at the same time provide us with information about the cultural area, time and ethnic contexts. Our understanding weighs up and compares.

The vessels we have before us, however, allow a different attitude: artistic enjoyment. They are not valuable in the sense that they are made of precious raw material; they are just pottery clay, but the curves in the outline and the fine distribution of the decorative lines are delightful. The belts of oblique, synchronized incisions on the cordon cup (bottom row, center) are not limited horizontally, so the slender grace is not disturbed despite the belts. The impression of width, of stability, which the shape of the bell cup (bottom row, right) already gives, is reinforced by the accumulation of horizontal grooves, which immediately absorb the short verticals, so that they lose their distinctiveness altogether and appear as broad, all-round bands.

With the exception of the Linear Pottery beaker, which belongs to a different culture, the five other vessels belong to the Corded Ware culture.

The Saxon-Thuringian Corded Ware is associated with the Nordic 202



Stone Age vessels from the city, Museum für Ur- und Frühgeschichte Zu Köln Upper row (starting from the left) u) Glvckenbechec from a grave near Kevelaer (Lower Rhine)
b) Richly decorated Bandkeramik beaker from a grave in the Neuwied Basin near Kretz (stands on a tripod!), o) Zone beaker from a grave in the Neuwied Basin near Urmitz. Bottom row (starting from the left) u) Corded beaker from a burial mound from the foothills near Cologne (the circumferential lines are made by cords pressed into the still soft clay), b) Corded zone beaker from a shallow grave on the Heideterrasse near Altenrath (Mahner Heide). The zoned decoration on the surface of the curved beaker was produced by parallel impressions,
o) Bell beaker from a grave in the city of Cologne. The decoration is also arranged in zones.

cultural areas. It also spread to the south-west and reached the Rhine through the Wetterau region, in its entire laus. The Neuwied Basin and the Cologne area are centers of this culture. Pure Corded Ware can be found on the foothills near Cologne and on the Heideterrasse (Mahner Heide). The corresponding burial mounds were built towards the end of the Neolithic period.

On the Rhine, this Nordic culture came into contact with the Bell Beaker culture, whose origins have been traced back to Spain. The contact between these cultures in the Rhine region gave rise to the so-called. It adopted the tall, slender shape (second row in the middle) of the string beakers and the arrangement of the ornaments in zones from the bell beakers. It is of particular importance in the Rhine region. The beaker

1. row a) represents a type which is more common in Holland, they are more strongly profiled. In England the forms are found very frequently, namely in the pure Bronze Age, so that a transfer of this culture from the Rhine area to England has been considered. On the Rhine, the corded zone graves belong to the end of the Stone Age.

graves from the Heideterrasse near Cologne with wooden fixtures and stool burials. These graves are characterized by large circular ditches, some still with inner circular ditches. In addition to stool burials, the Lelchenbrand also occurs. The first Indo-Europeans in the Rhine region can be recognized in the Corded Ware pottery.

The small beaker (1st row, center) is a splendid representative of the Linear Pottery, specifically the Spiral Meander pottery. The most important find site of this pottery is in Playdt an der Nette in the Neuwieder Becken, where in 1911 the Bonn Provinzial-Museum uncovered dwellings of this period, in which numerous vessels and buttock covers were found, so that since 1911 there has been talk of a Playdt type of spiral pottery. The grave field at Kretz, not far from Playdt, had already yielded the same vessel forms and decorations in 1903, although not to such a rich extent. They are of great importance in the Rhineland.

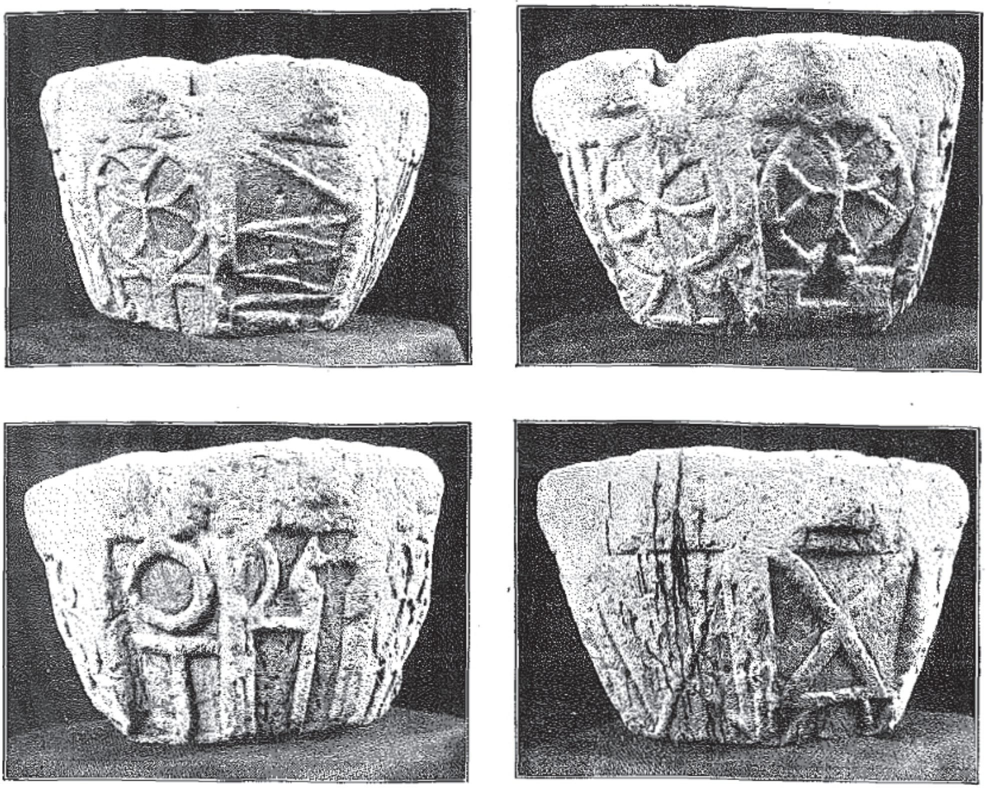
The stone ceiling from Ließlingwalde

By retired rector PLüschPe, Lauban

~~In 1923, the director of the agricultural school in Lauban, Völlmer, found a round~~ octagonal sandstone trough, which had formerly served as a goose and pig feeding trough and which bore strange marks on its outside, from a pile of building stones lying on the pants of the farmer's estate owner Richter in Ober-Lichtenau. The round trough, measuring around 50 cm in diameter, 43 cm high and weighing around 75 pounds, was moved to the private home of the aforementioned gentleman to serve as a base for a palm tree. I became aware of it through hearsay. Through the mediation of the conservator Hoffmann from the Görlitz Memorial Hall, it came - Director Völlmer donated it to the aforementioned Institute of Antiquities - into the collections alongside other antiquities from Upper Lusatia.

It was discovered that the strange vessel with its strange markings came from Kießlingwalde in the district of Görlitz. The father of the present owner of the Nichter estate had brought it from here to Ober-Lichtenau. Today, photographs of the stone trough have been sent to renowned antiquity researchers to obtain their opinions on the use, origin and significance of the vessel. We have to rely on all kinds of assumptions to solve this puzzle. At first glance, one guesses Germanic runic signs. This assumption is erroneous, for the signs are by no means runes. The fact that the strange trough represents something significant is indicated by the carving of its figures out of the flat chiseled base. The good preservation of the strange sandstone symbols, one of which only shows signs of severe weathering, is proof that the stone vessel has stood under cover for centuries - perhaps in a cattle shed or on a house floor. This fact points to the possibly religious origin of the vessel.

When the Christian church of the early Middle Ages destroyed the Germanic shrines, the Germanic farmer kept his household shrines or those of his clan in the cattle shed. This has been proven by finds in western Germany. He placed slabs upside down or bricked them into the wall of the cattle shed and then threw mortar at them. He did this for two purposes: firstly, he could pray at and to the old Germanic shrines unobserved at any time, and secondly, the images of the old gods protected the most expensive thing he owned, his cattle. In the west of Germany



The stone basin from Kießlingwalde (district of Görlitz)

man-like crude figures, which are regarded and pronounced as similar Germanic images of gods. If we were dealing with a Germanic shrine of this kind, the stone would probably have to be adorned with runic symbols. This is not the case. This assumption can therefore be ruled out. The stone is certainly not of Roman or oriental origin. We must therefore place its origin - I am merely expressing my personal opinion here - at a later time.

Around the year 1000, perhaps even earlier, "the guilds" emerged in western Germany and northern Europe. They were originally associations of wealthy rural landowners who came together partly for religious, partly for social and partly even for legal reasons (guilds of swordsmen). Even today, the "shooting guilds and merchant guilds" are still associated with a certain reserve and prosperity. Not everyone was admitted to the guilds. Admission was often made dependent on a certain examination period. On admission, the new member was baptized. He had to undergo a "water consecration". Could the stone trough with its enigmatic signs, two of which could be astrological in nature, have served as a baptismal font for this water consecration? This does not seem impossible to me. - Professor Vr. Karger in Leipzig considers the stone vat to be an old dew stone. It is also remarkable that a number of the strange stone signs (which can be interpreted as sound signs, celestial signs, as time signs: the representation of an hourglass) rest on small coasters.

Whether these early medieval guilds, which had an air of mystery about them, had special had names? Similar to our lodges? Perhaps the stone marks were loosely connected to these names? Were these strange stone marks the "house marks" of the owners who belonged to the guild? This assumption also has a certain probability.

From one side, the signs were referred to as Vauhütten signs. I would have
The fact that the recurring "circle" in these signs is missing must be countered. - Nor can they be the hand signs of individual master builders. The diversity of the signs (six, three of which are repeated) speaks against this.

We are faced with a still unsolved mystery of the early Middle Ages. My opinion is an educated guess. A guess. The possibility that similar signs appear elsewhere on old buildings cannot be dismissed out of hand. The great wave of settlers, which in all probability brought the Lichtenauer-Kießlingswald sandstone vessel to our region, also flowed across the foothills of the entire Jser and Krkonoše Mountains as far as the foot of the Silesian Sudetes.

The Lolttenberg as a vandal sanctuary

Solstice festival and LwillLttgskuit

Dr" phil" Otto Wuth

(Conclusion from issue 6, p. 178.)

~~It is a well-known fact that both Greeks and Romans often referred to Germanic peoples as~~ "Celts". It should also be borne in mind that the Church of St. Peter and St. Paul in Antwerp (founded around 600), like the Church of St. Peter and St. Paul in Naples, was perhaps built on the site of a place of worship of the Dioscuri (or Alchen). In Naples, the Dioscuri were venerated above all as emergency helpers at sea, as were St. Peter and St. Paul later on. The same can be said for the Frisian cult of the Alchen in Antwerp. It is striking that in German versions of the tale of the twin brothers they are often called Peter and Paul or even "Wasser peter und Wasserpaul" (see Bolte-Polivka, " Anmerkungen" zu Grimm, No. 60). These blond twin brothers are always characterized, albeit in different ways in the individual fairy tale variants, as sons^>of Aquarius, i.e. originally of a water deity. The divine twins have had a very close relationship with water since pre-Indo-European times (the horse is an ancient water symbol). The Ashvins are called "sons of the sea" and appear from the sea. In the passage quoted, Diodorus says that the sea-dwelling "Celts" had an ancient tradition of an apparition of the "Dioscuri" from the sea (presumably in the form of a horse or pregnant woman)! Incidentally, this close relationship of the Dioscuri to water confirms their connection with fire: both elements, water and fire, were regarded as polar to each other and water and fire were closely linked (L. v. Schroeder, Arische Religion II, 241 ff.). If Saints Peter and Paul replaced the Germanic (as well as Greco-Roman) "Dioscuri", this also explains the shifting of the midsummer bonfire from St. John's Day to St. Peter and Paul's Day (June 29), which was common in some areas.

We mentioned that the Vandals belong to the North Sea Germanic tribes, among whom we find the swan pediment and, incidentally, other monuments with the swan symbol, so that Herman Wirth refers to the swan as an Ingaevan tribal symbol. In this

In this context I would like to ask whether the following strange passage in Gustav Freytag's "Inga" is based on historical tradition or on poetic fantasy. It is mentioned that three wing feathers of the wild swan are the tribal symbol of the Vandals and the Vandal prince Jngo gives the following explanation: " In the feathers of the swan, Swanhild - the maiden of my race - once flew over the earth of men - since then the last wing feathers of the swan have been the sacred symbol which the men and women of my tribe wear on their helmets or headbands when they adorn themselves festively. We try to steal the feathers from the living bird, because killing a swan is sacrilege to my people." If this passage in Frey tag cannot be based on any tradition, then perhaps we are dealing with a clairvoyance on the part of the poet; for the fact that, as in Hellas, the myth of the swan birth of the Dioscuri (or the ancestors of the Dioscuri princes) was also known in Germania and especially among the Alchen-worshipping Vandals is an obvious conclusion today.

With great poets - although Freytag is not one of them - we often find astonishing similarities with lost myths. Genuine poetry, like myth, is a symbolic language; both stem from the same root - the imagery of the soul. If it were still possible today to reconnect the threads to the "lost myth", we would have the poet to thank. There are several Dioscuri poems in German literature, such as Jean Paul's Flegeljahre, Hölderlin's Hyperion and Werner Deubel's Götter in Wolken. The most important of these for us is Jean Paul's poetry, which has rightly been called the "last chapter of Germanic mythology ". It tells the story of the twin brothers Walt and Vult (read: Wult), whose names have a similar abbreviation to those of the Roman twins Remus and Romulus and are therefore symbolic in themselves: Walt is the fair-haired youth of the sun - the divine Polydeukes (i.e. Polyleukes, "the brightly shining one"), Vult the dark one, the mortal and bringer of death. In the vernacular, anger, passion, love, participation, friendship, sympathy are already linked with epithets taken from the image of fire in accordance with a primal knowledge. We speak of warm sympathy, hot passion, ardent love, flaming anger, the glow of love. The poet also speaks of the "brotherly heart of fire", of lighting the fire of brotherly flames (Jean Paul: "The trusting, unbiased brotherly soul (Walt's) . . . (had) kindled in his (Vult's) breast, from which the winds of travel had blown away one coal of love after another, a new fire of brotherly flames, which flared up free and high without the slightest obstacle"). Reflecting on the "metaphors" of language can lead us right into the metaphysics of paganism and is better suited than anything else to open up the meaning of those ancient fire cult customs. According to Norse belief, the eternal fire burns in the innermost circles of the world and is reborn as it dies out. It is a symbol of world-creating love (Greek: llros kosmoxonos), which in turn is symbolized by the Dioscuri, since

"the sympathetic shiver tends to be stronger, purer and deeper between beings of the same sex than those of different sexes" (Ludwig Klages "Vom kosmogonischen Eros"), The midwinter festival, the death and birthday of the sun, on which the twins turned the new fire out of the wood to the sound of the two lutes - was, according to ancient belief, the renewal of the beginning of the world, of creation. Once again, may the poet's frank words confirm our findings.

Walt tells Vult his dream: "Two suns . ... rose - they were only two soft sounds, two dying and waking together; they sounded perhaps: 'You and I'; two sacred but terrible sounds drawn almost from the deepest breast of eternity, as if God said the first word to himself and answered the first to himself. The mortal could not hear them without dying."

The Droste "to Levin Schücking":

PollUX and Castor, - alternating glow and pale, One light
robbed from the other,
And yet the most pious sign of faithfulness. - So
reach out your hand to me, my Dioskur!
And may the fair myth renew itself, Where
above the helmet the twin flame glowed.

Die Fundgrube

Stonemason's marks, house and yard marks and related items. We have been asked on several occasions to provide references to publications on stonemasons' marks and house marks. We are responding to these requests by repeating the relevant information provided by Heydenreich in his Handbuche I, p. 223 (E. Heydenreich, Handbuch der praktischen Genealogie, 2 Bde-, Verlag H. Ä. L. De- gener, Leipzig 1913. 2nd ed.).

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Court marks are also found in use on the north coast of Courland. Cf. Bi elen dste in, D. Holzbauten d. Letten. I, St. Pe tersburg 1907, pp. 207-210. bielenstein, 64 signs of pear trees from Anfen u. Popen in Nord-Kurland, nach e. Verz. v. Sept. 10, 1714. furthermore, p. 206 of the communication, that fishermen are in the habit of placing property marks on their oars, flotation poles, etc. there. A special kind of house marks are those on d. Tetzlen of the alpine communities. Teßlen are more or less long, quadrangular sticks; on them each member of the row has a house sign, which indicates the order of precedence in the community service. These tesslen are therefore also called Kehrteßlen or Listenteßlen. More about these Tetzlen can be found in Siebter, F. G., Das Eorns u. d. Gornser. Zurich, F. Amberger, 1903 (supplement to Zb- S. A. S., vol. 38).

From time to time we will publish further information on stonemason's marks and related items and will be pleased to receive additions. S.

The blonde Madonna of Taormina is no mystery to anyone who has looked around the history of astrology to some extent. (Cf. booklet 4, p. 417.) If, like the speaker, one has seen a dedication plaque to the patroness of Bohemia, Mary, at Zohannisbad in Bohemia, whose words begin with: "O Mary, Queen of Heaven, Daughter of the Most High God!", one knows that this is a figure that has nothing to do with the motherly woman of the Gospels.

The two have in common that it is the Queen of Heaven, who has been equated with Mary through astrology. In the religious discussion at the Hose of the Sassanids around 200 AD, a Christian, a Jew and a pagan discuss their religions. Even then, astrology dominated thought, so that in this discussion Christ was equated with the sun, Jahoe with Jupiter and Mary with Venus, i.e. the three most important planets. This equation was maintained throughout the Middle Ages, so that Marburg makes the following observation: "The humanism that came to life again after the conquest of Constantinople gave the gods of Greece such a high degree of power that they, as cosmic demons, belonged to the religious powers of Christian Europe. powers of Christian Europe and shaped its practical life in such a drastic way that one cannot deny that the Christian church tacitly tolerated a side-regime of pagan cosmology. The gods of the stars were living gods of time in word and image. " Etc.

Thus the Mary of the Roman Church as goddess of the planet Venus is simply a continuation of the Queen of Heaven Jstar, whose birthday according to the ancient calendar was September 8, and Mary's according to our calendar. Winckler has seen in Lebanon at the site of an ancient famous temple of Jstar, how on the
8 September, the pupils of a local monastery of Jstar organized a torchlight procession with hymns in honour of Mary, but the hymn is an oriental hymn to Astarte, in which the name of Jstar is interchanged with that of Mary. Jstar, however, has copper as her metal, because of its reddish-blond sheen, for Jstar is depicted as a goddess with blond hair, like Mary of Taormina! And this in the land of the black-haired Semites! If one now further considers that Jstar is none other than the blond Nordic goddess Ostara, who came from the northwest to the east along the paths indicated by Wirth, the connection between the facts is completely clear.

The blonde Queen of Heaven in the blue robe of Taormina is the Norse goddess Ostara, who arrived there as Jstar via astrology.

Riem.

Zodiac or zodiac? In No. 48, 1932, of the "Woche", the opinion is expressed that It has been suggested that our word "zodiac" is not derived from the mythological animals of the constellations in question, but from the Norse husband Tyr, who is attested in the Edda. This assumption is completely untenable for linguistic reasons. The Norse Tyr corresponds to a common manic Tiu; this again represents the oldest personal god of the entire Indo-Germanic family of peoples, who reappears both in the Latin Jupiter and in the Greek Zeus in terms of nature and linguistic form. After him the
"Ziestag", the Tuesday of the Swiss
Our "Diens tag" is originally the "Dingstag", the day of the weekly or annual festival "Dinges" or court day. Emperor Henry IV always held his court days on Tuesdays.

However, this Tiu has something to do with the "circle" insofar as the old "thing", the place of judgment, was a circular pile or pillar; and this in turn very probably originally had the meaning of an "annual ring", a calendar oriented to the solstices and equinoxes. These ancient courts lived on in the Feme, whose sessions were therefore always
"Tiu was the god of the bright, light day (lat. ckies, which also means "date of judgment"). The number twelve of the Ger man gods very probably originated from this six- or twelve-part circle, in that each part was seen as a special manifestation of the god; later these manifestations became independent divine beings. Nevertheless, the word "zodiac" has nothing to do linguistically with this Tiu or Tyr: the r in Tyr is only a "suffir", peculiar to the northern languages, to designate male object words. The form "Tyr" does not occur on German soil, nor do the words misused for all kinds of interpretations. "Grazing", which is also an exclusively nor
dical form of the word. In this respect, our monothei mic conception is erased; the zodiac, as we know and call it today, is a literal translation of the Greek "Zodiakos". It cannot be denied that the Greek conception is closely related to the Germanic one, and that our ancestors also knew a corresponding division of the heavens.

Or. I. O. Platzmann.

A testimony about Germanic astronomy. When discussing Germanic astronomy, a passage in the saga of the Freysgoden-Hrafnkel deserves attention. In the translation by Erich von Mendelssohn (Inselbücherei No. 29) it reads:

"He had Einar's corpse brought from the mountain pasture westwards to the rock and he erected a stone guardhouse by the burial mound. It is called Einar's Wait and the mid-evening is named after it."

In Gustav Neckel, Germanisches Wesen in der Frühzeit (Diederichs-Iena 1924) p. 165, the translation of the same passage reads:

"He had Einar's body taken to the slag heap and a pile of stones erected by the grave. This is called the Einarswarte; it lies to the west of the Sennhütte."

If the translation of E. w. Mendel's son's translation is accurate, which would be a matter for connoisseurs of the Norwegian language to decide, this passage would testify that stemmals were used in Iceland for the (astronomical) determination of certain times at the time the Hrafnkel saga was written, and that the Norwegian colonizers of Iceland probably brought this method with them from their homeland.

Paul Paschke-Lelle.

About the origin of the skittles game. The arrangement of the cones corresponds to the ancient Germanic layout of the Thingplatz, i.e. the sacred place of judgment, which originally also served as an annual sundial. The eight pillars of the Thingplatz were oriented from the central pillar towards the rising and setting points of the sun in the tropics and the four main directions of the sky. The eternal orbit of the sun throughout the year, the eternal coming and going and return, was regarded as the primordial law of all existence; the pillars of the Thingplatz were the visible image of this primordial law. It follows that the cone game could not have originated in Germanic times: It is inconceivable that the Teutons would have overturned the afterimages of these basic pillars of all order, all law - even if only in play.

On the other hand, the game of skittles has occupied such an important place in the popular imagination since the Middle Ages - which is sufficiently explained by the identity of the arrangement of the site and the position of the skittles (on the game of skittles in popular belief, see Hand wörterbuch des deutschen Aberglaubens, vol. **IV,** columns 1197-1211) - that we place its origin in the early Middle Ages must be. According to K. Simrock, the cone game originated during the conversion period and represents the fall of the pagan gods (Handbuch der deutschen Mythologie, 6 th ed., p. 252). Ecclesiastical According to this, "pedagogy" would have caused the creation of the game of skittles. This view would only have to be modified today in so far as in this case the church's will to denigrate was not directed against the "heathen gods", but against the urnordic conception of law anchored in the "heathen" religion, which found its expression in the construction of the Thingplätze. The skittles game should therefore be seen as a mockery of the church's ethno-Germanic sense of justice.

Or. Otto Huth.

Viking cemetery in Smnland. In a joint effort, German and Swiss scholars have begun to uncover a large Viking cemetery near Wiskianten. Around 200 graves have already been investigated and a further 200 are still awaiting excavation. The graves belong to the period of Swedish settlement in the 9th and 10th centuries. The finds of jewelry and weapons, which also bear runes, point to central Sweden, in particular the landscape around Lake Mälar, as the area of origin.

Cultic riding. With regard to the remarks about Leonhard's Churches (cf. H.1), I would like to inform you that Leonhard's Church in Gellmersbach near Weinsberg is still surrounded by a chain at a height of about 3 meters, and that horses from the surrounding area used to be ridden to the church on St. Stephen's Day, under which a miraculous spring supposedly flowed, in order to be healed there. A horseshoe was left for each healed horse, from which the chain was made. The image of the saint in the choir of the church also bears a chain ending in a padlock. The same ride is still performed today to the Gangolf chapel in the lagst valley. It is reported that there was a Leonhard altar among the 20 altars of St. Kilian's Church in Heilbronn, but when it was demolished in 1531, a lot of horseshoes were found inside. A number of other popular legends also seek to explain the strange chain. The legend of St. Leonard dates back to pre-Christian times.

I. Hartmann, Zeitschrift f. württ. Franken, 1873, p. 454 and by E. F. Bühler, ibid. 1875, p. 63 ff.
Councilor Albrecht-Heilbronn, städt. Arch.

Aus der Landſchaft

The Long Stone or Götterstcin of Seehansen near Magdeburg. The most peculiar stone monument on the Magdeburg Börde is the Long Stone near the town of See Hausen (Wanzleben district). It stands to the west of the town, a little off the road to Eggenstedt, close to the Burgberg (the site of the vanished Nordendorf Castle) on a hilltop of gravel and sand. This elevation belongs to a terminal moraine formed during the Ice Age, which can be traced over a wide area of the Börde, and the Lange Stein itself is also a witness to the Ice Age. It is an erratic block of red Swedish gravel that was brought here from the far north of Europe, from Sweden, by the glaciers of the Ice Age. The slender stone column rises some two and a half meters above the ground with a width of 60 centimetres and a thickness of 30 centimetres: truly a "long stone".

Originally, the stone stood unnoticed on the southern counter-hill, on Wolfshöhe, and it was only on January 18, 1816, on the occasion of the peace celebrations, that it was erected in its present location with the participation of all the authorities. It thus became a peace stone, so to speak, but the name Peace Stone, which was given to the stone at that time, did not become naturalized. It remained the Long Stone for the local inhabitants.

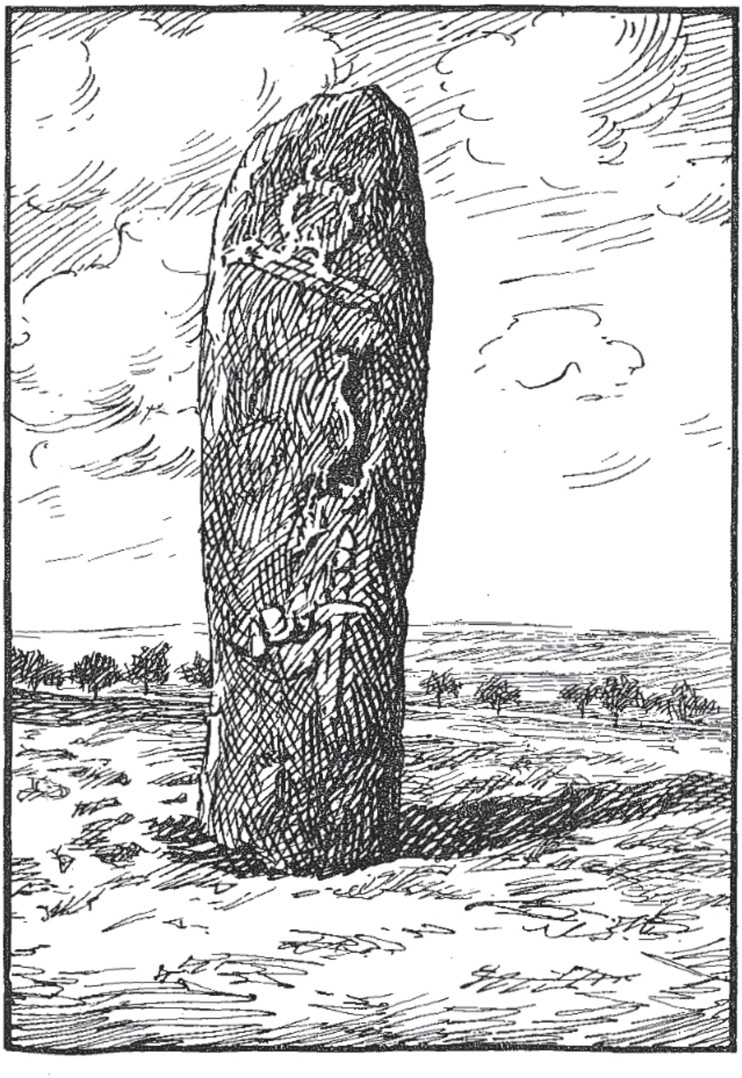
But another name still clings to our stone; it is also called Götterstein, and many circumstances suggest that we are dealing here with one of those ancient sacred stones of which central Germany in particular is so rich and has been even richer.

What has made the Long Stone of Seehausen particularly famous is the fact that it has an incised drawing on one of its broadsides. Although this drawing has unfortunately already become unrecognizable due to weathering, it is still possible to recognize that it depicts a man (probably a knight). Two concentric circles mark the head, which may be wearing a helmet with two bulls. horns. The base of the neck is visible under the head. The shoulders are marked by arrow folds. The area of the chest and hips has some sharp but incomprehensible lines. There is also a band or staff across the shoulders. There is no trace of arms or hands. At the bottom of the stone we see a belt with a knotted loop in the middle and a sword. The pommel and the crossguard of the sword now show the same shapes as the swords of the ancient Vikings. The other lines on the stone can no longer be explained. Perhaps the outlines were carved in the Middle Ages in order to create or better emphasize the image of a knight (warrior). Others have wanted to recognize a wreath or a Yule wheel or a sun disk and underneath an axe with a broad cutting edge, with a long, grooved handle and a sash at the end of the stone.

The meaning of the image has not yet been explained. Perhaps it was the image of a god, as the sword and belt can be found in almost the same form on several of the Pomeranian and Prussian "god stones", e.g. those of Bartenstein, Heinrichau and Nosgau. Such godstones can be found in the Gdansk Museum. If this assumption is correct, then our stone is a cult stone. Most of these stones standing alone in fields and meadows (single stones, monoliths) are certainly cult stones. However, it cannot be denied that a different interpretation is probably appropriate for our stone because of the picture. We probably have before us an ancient memorial stone, set for a respected tribesman, a hero, best comparable to those peculiar ancient memorial stones of which the African island of Madagascar, for example, is so rich and of which we have so few certain examples in our own country. As far as we know, no prehistoric archaeological remains have been found at the Long Stone. In any case, it is not too much to say, when we see in the stone a very peculiar monument of the highest cultural-historical value.

This assertion is all the more justified as our stone is an ancient stone with an image carving, a picture stone. Picture stones have not been found elsewhere in Germany, and outside Germany they are only known from the island of Gotland. The Gotlandic picture stones depict scenes from Norse mythology and the Scandinavian heroic saga. The images are always depicted by the figure of a rider.

crowned. However, the sculptures are not evidence of a highly developed Viking culture of their own, as was assumed, but (according to Lindqoist-Upsaka 1930) direct imitations of tomb reliefs from classical antiquity. Liudqvist places their origin around 600 A.D. I would like to attribute a much higher age to the Seehäuser Stone. - The few rock carvings in Germany, i.e. sculptures on rocks, not on individual stones, which can be found in the Teu-- toburg Forest (Erternsteine), in Luxem burg, in the Saar region, on Lake Constance (Über- lingen) and - as monk carvings - in the



The long stone near Seehausen

Harz Mountains and the Thuringian Forest need not be used here, as they do not offer any points of comparison.

Incidentally, the stone does not stand on an old border. The land here around the source of the Aller has always been united, both historically and politically. And the fact that the Long Stone stands on the watershed between the Weser and Elbe river basins has nothing to say either. The watershed is barely visible here in the terrain and plays no role in the consciousness of the local inhabitants. In general, the ancient sacred stones can never be regarded as boundary stones, because people will want to have and keep a sanctuary for themselves.

As so often happened with the monoliths towering in the fields, it also happened to our stone: in the Middle Ages it became a thing stone and a judgment stone. Places where the thing (the people's assembly) and the court took place were always chosen by our ancestors so that they had a special feature: a natural hill, a large tree, a towering stone. Often an elevation was first created by throwing up earth.

Seehausen, the capital of the old county of Seehausen, which came from the archbishopric of Magdeburg in 1257, was the seat of a county court in the Middle Ages. The county's main court sessions were held in or near Seehausen, e.g. in 1112 by the Saxon Count Palatine Friedrich I. von Sommerschenburg, in 1144 and 1147 by Friedrich H., and in 1162 by his son Adalbert. Of course, we are never explicitly told that these things were held at Langer Stein, but we can assume that they were. It is said of the Gra fending of 1250 that it was kept "by the high tree", and it is quite possible, indeed probable, that this high tree stood by our Langen Stein. Even today, the old thing stones often stand in the shade of old trees. One of the most interesting examples can be found in Geisa in the Rhön, where the old stones of the centenary court (Ding der Hundertschaft) stand under a large lime tree.

The Seehäuser Stein has a number of namesakes in central Germany. A long stone gave the village of Langenstein near Halberstadt its name. Near the neighboring Börnecke there is still a Langer Stein today, which the people now call Prinzen stein; here, for example, the placitum apricl lapickem, i.e. the thing by the stone, met in 1232. In Thuringia there is or was a country ge stones near Altenroda, Gößnitz, Querfurt, Roßbach and Unterfarnstedt (all in the Querfurt district), near Kelbra, Hackpsüffel and Esperstedt (all in Kyffhäuser), near Büchel, Frohndorf, Griefstedt, Klosterhäseler, Schloßvippach, Buttstedt and Buttelstedt. The Lange Stein near Kelbra is also called Lange Hüne, just like the Lange Hüen near Gimmritz near Halle an der Saale.

Other names for old sacred stones (limestones and thing stones) are: Großer Stein, Hoher Stein, Blauer Stein, Roter Stein, Blutstein, Grauer Stein, Schwarzer Stein, Rügestein (Ruckstein), Mahlstein, Malstein, Frevelstein, Haftstein, Riesenftein, Kunkelstein, Heustein, Hirschstem, Ramstem, Spilstein, Hühnerstein (Hünenstein), Fraisstein, Bilstein (Beilstein), Tausstein, Speck seite, Glittstein, Donarstein (Thorstein), Brunhildenstein, Brautstein, Schwurstein, Jodutenstein. - The names were only used for cult stones: Götterstein, Opferstein, Dra chenstein, Sonnenstein, Riesentanz, Teufels stein, Herenstein, Druidenstein, Elfenstein.

Literature: Setzepfandt, Der Lange Stein bei Seehausen. Magdeburger Ge- schichtsblätter 1902 - Bergner, Bau- und Kunstdenkmäler des Kreises Wanzleben. 1912 - Montelius, Kulturgeschichte Schwe dens (page 263 on Viking swords).

Or. Alfred Berg.

To the "male of oxen"

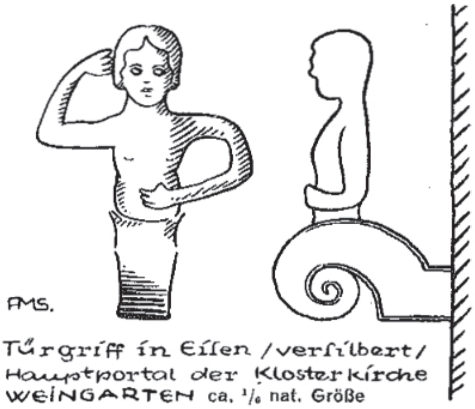
When in issue 1 of this year the reference W. Vesper's work of art in the cellar of a farmhouse in Ochsen in the Rhön, we received a large number of letters attempting to interpret it. The growing participation in the elucidation of the spiritual ideas of our elders is most gratifying, but it is significant that almost all of the interpretations came from Guido List; this shows just how much the illusions that L. conceived and dreamed up are still considered real today. It will probably be a long time before they finally disappear. It is understandable that they were able to move the minds so much, because too much unpleasantness was offered from the appointed side:

"Norse cult symbolism is much regarded as a "compromised" area in the circles of official scholarship, because the intellectually interested lay public is becoming increasingly interested in it. What Guido von List has to this day described in this field as "Ario-Germanic secret

The "science" that was then brought to light is, however, more or less mass nonsense, especially with Guido von List, not to mention intellectual impostors and economic exploiters such as Franz Wendrinski alias "von Wendrin". But "a hunch that didn't deceive" led this searching laity onto the right track: to cult symbolism as the oldest spiritual source and document of our ancestral heritage and our own spiritual heritage. To follow this trail, they lacked the scientific education, the basics, the tools. But the approach was and is correct, both with Guido von Lift and his last successor Rudolf John-Eorsleben. Only the complete failure of cathederal science, the arrogant perseverance with outdated doctrines and working hypotheses that had become untenable, even in such young disciplines as pre-history, led to this intellectual lay revolution that it lamented so much. It was that "hunch", that certain "Instinct", which made the searching laity refuse to follow the impossible professorial mythologies and a scientific intellectualism that was as self-serving as it was backward-looking. It is not the presumption of a scientifically unauthorized laity, but the "decorative scepticism" with which certain guild circles believed they could "bagatelle" this undesirable expansion of their field of work that is the sole culprit here!" (H. Wirth, Die heilige Urschrift der Menschheit, p. 3 of the notes).

On the other hand, Vesper's essay has also led to a search for concurrent phenomena, to the discovery of the unknown, and to familiar things being seen with different eyes. Whether the discoveries are worthwhile or whether they turn out to be useless on closer examination is not so important. First of all, it is a matter of providing as many testimonies as possible. Those that are useless can easily be weeded out, but a useful one that remains unknown can be irretrievably lost because its significance was not recognized in time. There is still a wide field for the local history enthusiast, even the most modest one! -

The painter and graphic artist A. M. Schwindt-Darmstadt drew attention to a door handle, a figure whose arm position is reminiscent of that of the male ox. The handle can be found on the main portal of the monastery church in Weingarten, Upper Swabia (see illustration). The drawing was made earlier, so it was possible to Schw. could not provide any more precise details about the type of work. According to his recollection, it is relatively unelaborate wrought-iron work that is silver-plated. The baroque church was built in 1715-1724 by Frz. Beer and Frisoni. In Sch.'s opinion, the time of construction and the work of the door handle do not match. It is in the



Türgriff in Eiſen /verſilbert/ Hauptportal der Klosterkirche WEINGARTEN ca. 1/6 nat. Größe

It is at least possible that the handle comes from an earlier building, since the Benedictine Abbey of Weingarten was founded at the beginning of the 10th century. Even if one assumes that the figure belongs to the circle of the "Zwiefachen", to which the little man from Ochsen belongs, it is not yet clear that the meaning of the picture was still known when it was put up, even if it is in a place which, as today's practice still shows, is considered to be particularly important in the house.

Suffert.

Fire wheels in Lippe too. The Easter custom of Lügde, where the fire wheels whiz down from the heights into the valley on the first day of Easter, is known far beyond the borders of our immediate homeland (see issue 5, 1933). Few people know, however, that until a few decades ago this custom was also practiced in a village in Lippe, namely Brakelsiek, between Schwalenberg and Schieber. Similar to Lügde, at Easter the villagers went up to the hill (Henzenberg), which lies between the village and the Mörth, and ran burning Easter wheels across the fields. A more detailed description of the brew is superfluous, as it was almost exactly the same as in Lügde. (According to reports by the late Ziegker poet Fritz Wienke and other old inhabitants of Brakelsiek.) K. Wehrhan, Frankfurt a. M.

Skinzettlichcc fairground near Mayen in the Rhineland. In 1907, the honorable director of the Bonn Provincial Museum, vr. Hans Lehner, discovered a strange rampart complex near Mayen, which he reported on in volume 119 of the Bonn Yearbooks. He describes the site as a refuge castle, similar to the Stone Age "fortification" at Urmitz on the Rhine, which he also uncovered.

It is an elliptical site about 360 m long and 220 m wide. The deep and wide rampart ditches could be detected with surprising clarity in the ground. They were discovered while digging for volcanic sand, and Or. Lehner then defined them precisely by means of a large number of excavations. The strange thing about the site, which does not seem at all like a refuge castle, is the following: The ramparts are interrupted by wide gates in 16 to 17 places; on average there is one gate for every 65 m of ditch. This is contrary to all the rules of the art of fortification, as each gate forms a weak point. A need for so many entrances can in no way be justified, even for a refuge castle. Within the rampart ring, a second gateway was roughly aligned with the outer ditch.

20 The following small ditch was found in the distance, which showed traces of vertical wooden stakes. Lehner refers to it as a palisade ditch, as is often the case with Roman camp fortifications. This is also inconsistent, as the palisade always belonged outside the main fortification, not inside. Finally, the entire location of the rampart speaks against a warlike purpose. It is situated on a completely flat and only slightly sloping terrain, in no way protected by natural obstacles, while nearby, on the edge of the Nette valley, there are excellent locations suitable for refuge castles. It should also be mentioned that there is no water source on the site, as without water no fortification can be defended for more than a day or two.

In my opinion, the puzzle of the plant is explained. very simple. It was a fairground. People camped in the outer ring between the rampart and the palisade or barrier, and the wagons on which they traveled to the festival came. The rampart only served as a boundary between the square and the outside, perhaps only against wolves or other uninvited guests during the night. The inner barrier enclosed the actual fairground. The large number of entrances can be explained by the need to be able to drive individual carts in and out without disturbing the other carts and tents more than necessary.

The fact that the area of Mayen was also a favorite place for popular gatherings in later times also speaks very strongly for the assumption of a festival site. Not far away, near Ochten- dunk, was the main court of the Rhine Franks with its three mounds, the so-called three tons (cf. Düne), corresponding to the three-mound sanctuary of Österholz and Upsala. To the south was the Mai feld, where the Frankish military assemblies took place.

On this occasion, it should also be pointed out that the Altenburg near Niedenstein in Hesse excavated by Prof. Hofmeister was not, as Prof. Jacob-Friesen would have it, a residence and capital of the Hessians, but a place visited only at festival times. The modest house layouts found there, about 3 m square with wattle walls between four wooden poles, were nothing other than the huts of the feast participants known to us from the Icelandic sagas. Otherwise one would have to assume that the housing culture of our ancestors would have been far below that of the most primitive Negro peoples, apart from the fact that it would be impossible to explain what a large population would have found their home up there on the Altesburg.

H.A.Prietze.

There are still just over twenty **stone crosses near NördUngen** in the Ries. They are to be understood here as expiatory crosses for murders, as four documents from the years 1441, 1449, 1455 and 1475 in the princely archives at Wallerstein prove. These documents state that the perpetrator must place a stone cross at the site of the murder or manslaughter in addition to other fines imposed on him. In three cases, the size of the cross is precisely determined. See Nieser Geschichtsfreund 1922, No. 10, or E. Frickhinger.

"I don't read German vilchers in Latin script." Bimnarck

Die Bücherwaage

Helmut de **Bor, The Attila Image in history, legend and heroic poetry.** (New Year's Journal of the Bern Literary Society, ninth issue of the new series). Published by A. Franke A. G., Bern 1932, 61 pp. ed.
2.80 RM.

In this captivatingly written booklet, the Bernese Germanist raises a historically extremely important question, which will also be important for the assessment of Germanic cultural history. He examines the image of Attila, king of the Huns, as it is presented to us by the scanty historical tradition, by the legends influenced by the church, and finally by the heroic poetry of Germanic Europe.

The stark contrasts that emerge in this threefold perspective - especially between the latter two - reveal that three fundamentally different assessments of the Hun king must have existed side by side from the outset. One, purely negative and therefore the least productive in terms of legendary history, is the idea of the "scourge of God", which dominates the ecclesiastical and Western-colored legendary and semi-historical tradition. For the latter, Attila is only a destructive apparition that breaks into the Christian, i.e. Romanic, cultural sphere from a completely alien and misunderstood world, only to disappear from it again after the fulfillment of his almost purely apocalyptic mission. This image of Attila, since it had no human features, remained poetically completely barren; Attila appears only as an extra for all possible evil roles.

The image of Attila in heroic poetry is completely independent and completely unaffected. The dividing line within this, almost no less sharp, runs here between the two views of Attila, which on the one hand have worked out the generous and benevolent, loyal friend of exiled heroes, and on the other hand the gloomy representative of a strong drive coupled with "heedless greed and cunning". The first type can be found in southern Germanic heroic poetry, in the great epics, pure and from the ecclesiastical super delivery has remained almost unaffected; the The second is more prominent in Nordic poetry, most impressively in the old Atli- liede.

De Boor already recognizes the roots of these different views in the account of Attila by Zordanes, which in some respects is based on the testimony of Priskos, the "contemporary of Attila and personal observer of Hunnic customs"; others he has taken over from Lassiodorus, the collaborator of Theodore the Great. The author considers the Jordanes account to be the result of various traditions that stem from very different attitudes towards the person and deeds of Attila. He is undoubtedly right here, for in some respects the heroic portrayal of Jordanes, which stems from the Germanic heroic style, shines through; in others, the original ethnic and personal antagonism, in which the Goths on the Black Sea had stood to their Hunnic neighbors and oppressors, and which broke out again with full force after Attila's death, continues to have an effect.

In de Boor's view, this attitude formed the image of Attila painted by Byzantine historians; but he also finds it in Nordic heroic songs, especially in the Old Atliliede, which tells of the downfall of the Burgundians through Atli's greed. However, the song of the Battle of the Huns, which has generally been regarded as a poetic echo of the Catalaunian battle, also bears a very ancient character in this sense; although even the proponents of this view must admit that the tradition, which is considered to be Visigothic, must at least have been strongly influenced by the southern Russian Ostrogoths.

This is where de Boor's criticism begins with a very effective evidence: the entire setting of this song of the battle of the Huns is southeastern, from the Ukrainian countryside; but nothing gives even remotely compelling evidence for a correspondence of the delivery of the Catalaunian battle;

There is much to argue against this. In addition, there is another important point: the account of Attila's death at the hands of a Germanic woman, which is only found in the Eastern Roman historians, but accordingly only recurs in Norse poetry. All this gives the author reason to assume a direct migration of the Ostrogothic saga material via the "Kulturbrucke" from the Black Sea to the Baltic Sea instead of the previous assumption of a Frankish origin of these Norse songs.

One cannot but accept much of his reasoning as downright convincing. In addition to the reasons given, it should be added that this route was in fact the scene of direct Norse-Byzantine influences from the 10th to the 12th century through the Varangian voyages. A weaker point in de Boor's assumption is the East Gothic-Nordic origin of the story of the fall of Burgundy, which he advocates; however, it does not necessarily belong in the chain of his evidence and should therefore be regarded more as a suggestion. The Saxon saga, of which we know so little in terms of content, but which cannot be dispensed with as an important middle link between the Frankish and Norse sagas due to individual features, remains a very dark chapter. - However, this valuable publication poses such essential new questions that it will provide a lasting stimulus for our Germanic saga research.

Z. O. Plaßmann.

Gertrud Herzog-Hauser, **Soter.** The idea of the savior in the ancient Greek epic. Vienna 1931, Mayer u. Comp. 8", 190 p. 8.- RM.

This beautiful, material-saturated study gives for the first time a complete picture of the concept of Soter (savior, preserver, rescuer) in ancient Greek religion. Not only are the gods called Soter (Soteira) enumerated, but all synonyms of Soter are considered and the activity of the Soteres examined in detail. This provides a deep insight into ancient Greek religion.

The work is certainly limited to the Greek area. The author is aware of the importance of an examination of the idea of the Soter for the study of the ancient Christian complex, but does not realize how important it is for the study of pre-Indo-Germanic and Germanic religion. The ideas that have been explored here on the basis of the ancient Greek The ideas of the dualism of the Soter are ancient. This applies to the Zeus religion, to the twin cult and also to the idea of the duality of the Soter, which the author rightly emphasizes in particular (cf. the remarks on the "negative Soter", i.e. the destroyer (Oleterj). With regard to the latter, only brief reference is made here to the "dualistic character of the savior" among North American Indians (see van Deursen, Der Heilbringer, Groningen, 1931,
p. 369 sf.).

The Soteres katerochen of the Greeks are the Dioscuri, who were regarded both as physicians and as saviors who bestowed victory and saved from distress at sea. In this meaning the divine twins are already urindoger- manic (on this most recently Krappe, Nzckbolo- Z'ie ilniver8elle, Paris 1930, Lkap. IV). The Germanic "Dioscuri" in particular should have been consulted by the author: their name among the Nachar- vals - Alci, germ. *A!chi -, handed down by Taci- tus, has been recognized by N. Much as an epithet and means "protector" (from Germanic ags. eal§ian "to protect"; the same stem in Gothic albs, Old Saxon alak, Anglo-Saxon ealk, lit. aMas etc.). "temple, sacred grove", i.e. originally "space enclosed by a thorn or red band, protected area"). The same word in Greek is Alkter and is listed by the author as a synonym of Soter (p. 5, cf. p. 9); it is significantly an epithet of Zeus and Zeus' son Heracles (Alkaios). The "Dios-kures" are also sons of Zeus, and the divine twins were already regarded as sons of the sky god in ancient Indo-European times. On the other hand, the Greek twins are also called Tyndarids. Tindaridai can be traced back to Tin-darvi, i.e. sons of Tin (Maresch and Kretschmer). Tin is the name of the sky god of the "Proto-Indo-European layer" (i.e. pre-Greek-Indo-European) in Greece. This derivation of the name Tindaros has meanwhile been supported by Altheim's remarks on Zuturna (Griechische Götter im alten Rom, chap. 1) and can therefore be regarded as certain; thus the older derivations, of which the author is still considering the one from Usener, fall away.

Just like the coexistence of the names Dioscuri and Tindarides, the rivalry between Zeus and Poseidon (see Soter p. 85 ff.) also seems to be explained by the layering of two Indo-European manic waves. "Poseidon",
i.e. psti-da, "consort of the earth", is with

name, the actual name of the god is Tin, as can be inferred from the author's plausible explanations (p. 58 ff.), which support the Tyndareos-Poseidon equation. According to Indo-European belief, the "consort of the earth" is precisely the "sky god", who may very well have originally been the sea god at the same time, for which the ethnologist is able to prove parallels. So when the author shows that various Greek twin couples did not initially belong to the circle of Zeus but to the circle of Poseidon, this proves that the twin cult already played a major role in the Proto-Indo-Germanic stratum in Greece - which is not at all surprising given its proto-Indo-Germanic age - and that the Greeks adopted these Proto-Indo-Germanic twin cults, just as they adopted the Poseidon (Tin) cult. For it turned out that Poseidon was nothing other than the "Zeus" of the Proto-Indo-European layer. If Zeus and Poseidon are rivals in the later Greek religion, i.e. were not simply identified, the reason is to be seen in the fact that in both the Aetes (or primordial Poseidon) had already undergone special coinage.

Or. plril. Otto Huth.

Wirth, Herman, **Die heilige Urschrift der Menschheit. Delivery 10, text pp.** 165-512, notes pp. (49) - (64), plates 365-395. Gr. 4B Verlag Koehler u. Amelang, Leipzig 1932. (Conclusion from issue 6.)

The overworldly solar arc

In its shortest form already known as "ur", the underworldly, nocturnal arch is juxtaposed as an analogy. The abstract symbol is then found again in the earthly symbol, which testifies like no other to the connection of the contemplating human being with the universe: the procreation of new life from heaven and earth, the holy wedding, the kioros Zm- mo8 of the Greeks, which only much later developed from its original meaning of sun and earth into the "syzygia" of sun and earth.

and moon. The "father Him mel" and the "mother earth" are widespread motifs; in Indian, the sun god Sürzm appears as the son (süuu) of clzmus pitur (father Dyaus, Zeus, Tiu) and pNluvi matar (mother earth, terra matar, mother Erke etc.) and his ne manifestations, theL,dityas.

It should be considered whether, from this point of view, the common origin of the

Agni

The word stems of "sun" and "son" can be explained. In any case, the germanic form and language tradition proves its oldest originality here again; for in§, the name of the rune, carries the term "offspring, descent"; above all as a suffir (word attachment) in the formation of names of descent (e.g. Düding son of Dudo), and correspondingly as the designation of a relationship of dependence (e.g. Pröbsting - vassal of the provost). However, it still appears in dialect as a diminutive, which originally meant a diminutive or diminutive (e.g. Lening kleine Lene); it is precisely here that the original meaning still clearly emerges. It should be considered whether the Latin diminutive form -ulus (Augu- stulüs the little Augustus) goes back to a corresponding root (ul?). For in "Jul", the winter solstice, the young Thor, the "terra eclitus" emerges from the womb of Mother Earth, and thus from the holy wedding, the bieros mos, whose symbol is the rune in§, which incidentally still plays a role in the house marks.

ga-

Even without Herman Wirth, this meaning has been developed by the new religious research as the meaning of lriero8 §amo8; but it is only in the establishment of the connection between rune, word and mythical meaning, which Wirth undertakes, that the really convincing thing lies. For the M-K formula can be widely traced as the original meaning of the inZ rune, and it is fully supported by the epigraphic material. The Indian myths still show the word tradition in agreement with the pictorial tradition of the Merkkans, in whose codices the quetzal coatl and the "worm", the earth serpent, the semicircular arc, appear in the intertwining of the lng rune. Dutch coats of arms and house marks continue the tradition that still echoes from that time, when the petition to the sacred couple preserved in the Anglo-Saxon curses was a vividly felt reality:

I ask the earth, the upper heaven:
Erke, Erke, Erke, earth mother!
May the Almighty grant you
Fields growing and sprouting ... Hail to
you, the Earthly Mother!
Be green in God's embrace,
Filled with fruit pious to the earthly.

This is not a northern derivative of south-eastern myths about the holy wedding, as was always assumed in the past.

NOMEN, but the earth- and sky- south-eastern design is only an insane counter-experience itself, alienated from the connected, original reality of the home of the thought, of which the splendid seem.

Eremita.

Zeitſchriftenſchau

Cultures and cultural traditions in the German East

Wolfgang La Baume, **Prehistoric Cultures and Peoples in West and East Prussia.** Altpreußische Forschungen, 10. Iahrg., Heft 1, 1933, Verlag Gräfe und Unzer-Königsberg i. Pr.- West Prussia and East Prussia up to the Passarge undoubtedly belong to the Nordic culture circle in the later Stone Age and in the Bronze Age. Neither Aunjetitz nor Lusatian cultural influences can be detected on this land. Especially from the Late Bronze Age onwards, the culture is undoubtedly Germanic. East of the Passarge, however, a different culture is clearly evident, which must be attributed to the Old Prussians who have settled there since time immemorial, and which has always received considerable influences from there during the Germanic neighborhood. After the departure of the eastern Germanic tribes, the eastern culture also extended westwards, namely to the lower Vistula, a border that remained until the appearance of the German Order of Knights. It is noteworthy that the Viking influence - be it only culturally or as a settlement - proves to be increasingly significant. / Ernst Peter sen, **A peculiar Neolithic vessel from Opperau, district of Breslau.** Altschlesien, Vol. 4, No. 1/3, Breslau 1932. A comparison of these sherds, which are decorated in a peculiar way at the edges, with pieces from soot in the Gdansk Museum shows that in the Neolithic period there must have been relations not only between the Silesian area and the Nordic cultural area, but also with the eastern Baltic cultures. / Karl Engel, **Die ostnmsurischen Hügelgräber bei Reuschendorf, Kr. Lyck.** Mannus, Vol. 24, No. 4, 1932. Closer research shows that the area east of the Masurian Lenke can be attributed to a special East Masurian culture, dating from the Bronze Age to almost historical times The same cairn graves can be observed from the Bronze Age to the last pagan period. This East Masurian cultural group obviously coincides with the historically attested settlement area of the ancient Baltic Sudans or Iatwings, who are already mentioned by Ptolemy in the same area. / Albert Kiekebusch, **Der Hacksilbersund von Quermathen, Kr. Westhavelland.** Brandenburgia. Monthly journal of the Society for Local History and Heritage Protection in the Mark Brandenburg. The author reports a particularly rich Hacksilbersund together with an urn, which can be attributed to the latest period. The period of Wendish hacksilver finds lasts from about 850 to 1050 AD.

Culture and technology

Wald traut **Bohm, Tätigkeitsbericht über die archäologische Landesaufnahme im Kreise Westpriegnitz.** Nachrichtenblatt für deutsche Vorzeit. 8. Iahrg., Heft 12, Verlag Kabitzsch, Leipzig 1932. The district of Westpriegnitz has commissioned a survey of all detectable prehistoric and early historical antiquities, which has led to pleasing results. Paleolithic finds could not be verified with certainty, but the Middle Stone Age is rich in finds. richly is richly represented. Microliths have not been found outside the already known site of Groß-Lüben, but the large tools are quite numerous. The sites are mostly located on dunes and other hills, especially along the Elbe valley. In general, an accumulation of settlements on the edge and within the river valleys can be observed throughout all periods. There are core axes and -hoes, a pickaxe, a round scraper, cross-edged arrowheads, Magdalenia-like blades and scattered rollers sherds. The sherd finds are uncertain, as they are mostly surface finds. The Neolithic period yielded numerous axes, but pottery is sparse. (Mainly Walternienburg-Bernöurg group.) For the Early Bronze Age through excavation excavation near Dallmin revealed a peculiar transitional form from body burial to cremation. The size of the grave and the storage of the grave goods corresponded to a body burial, while the ashes of the dead were scattered over the entire grave. The recent Bronze Age yielded an abundance of pottery that is very close to Lusatian pottery and, in connection with this, new observations about interesting grave shapes. A recent excavation provided further insight into the way the Germanic tribes lived at the end of the Bronze Age: it is a quadrangular house with an alcove on each of the long sides. For the other periods could nothing new could be found for the other periods. The extremely strong settlement of this area was remarkable. Slavic finds are rare, but six new ramparts were found, so that a regular system of ramparts has now been established. A considerable number of deserted villages are reminiscent of the time of German colonization. In the district of Westpriegnitz, too, the coincidence of peculiar sites with prehistoric sites could be observed. / Among the **finds from Thuringia and the Rhineland** that have appeared at the same site is a remarkable chariot grave from the older Latenian period, which was found in a cemetery on the Andernach road near Kärlich. In the grave, which was oriented from east to west, there was a heavily decomposed skeleton in a stretched position, at the foot of which was a bronze beaked jug, the remains of two spearheads and gold rings and pendants that may have belonged to a drinking horn. The cart stood above the body. The iron journeys of the two wheels, which were 80 cm in diameter, had evidently been mounted warm, as there are no traces of nails, and their lower parts were still upright in the ground, while they were crushed at the top. The wheel spokes were 3 cm thick and numerous other iron and bronze parts were preserved. All wooden parts were covered with encrusted with thin bronze plates, with wood and bronze plates alternating in a checkerboard pattern. The wheels were each fastened by two 20 cm long iron lugs with blade-like ribs. Various bronze and iron parts, some of them richly decorated, indicate the presence of a drawbar; strangely, however, no trace of the superstructure of the cart has been found to indicate its shape and decoration.

Jörg Lechler, **Neues über Pferd und Wagen in der Steinzeit und Bronzezeit.** Mannus, vol. 25, issue 2, 1933. The origin of the harnessed chariot has long been sought in the Orient. In particular, the chariot of Thebes in Upper Egypt, dating from around 1500 BC, was regarded as an outstanding example until it became clear that it was not only made from Nordic material, but must have been imported from the north. Today we know from numerous depictions from northern Europe that various types of wagons must have been in use there far earlier. It is now certain that the domestic horse was tamed from the Tarpan in Europe, initially not for economic but for religious purposes, and that the Jndogermanic peoples introduced the horse to Asia Minor. The Sumerians are also known to have obtained their mules and the associated harness from the "north". Very early on, the Jndogermanic people had a very high level of knowledge in horse breeding. Among the clay tablets of Boghaskoi, for example, a veritable manual of Indo-European origin on driving and training horses has been preserved, which seems almost ultra-modern. Chariot races were already widespread in the north in the Bronze Age. The racecourse at Stonehenge is particularly worthy of mention here. In the Stone Age, the two-wheeled chariot was still harnessed with cattle, but in the Bronze Age the two-wheeled chariot was finally covered with earth, while the four-wheeled chariot continued to be harnessed with oxen, until cattle gave way to horses in the early Iron Age. We are also excellently informed about the high technology of 'chariot construction, in addition to the drawings, in particular through the found miniature replicas.

Hertha Schemmel.

"The writing of the German fathers must remain ours." Kosegger

Vereinsnachrichten

To our members!

A report etc. on the Pyrmont conference will appear in the August issue. We ask that all wishes and requests
The Board would like to reiterate in writing the suggestions made orally to Mr. Teudt, the 1st Chairman, the Secretary etc. at this year's Whitsun meeting.

It is not possible to draw up a list of participants at the Pyrmont conference at a later date, as a list of attendance is only available for the first day (external^).

Anyone who has good pictures of the conference (e.g. Teudt, sites visited) is requested to send their address, size and price of the picture, stating the subject of the picture, to Mrs.
v. Befcherer, Detmold, Witjestr. 7. The notices are to be published in the next issue of "Germanien" to enable the acquisition of such pictures if necessary.

On April 18 of this year, the first chairman of the association drew the attention of the Prussian Minister for Science, Art and National Education to the association's efforts and asked him to send a representative of the ministry to the conference. The following reply was received:

"The Pruss. Minister for Science, Berlin, May 23, 1933.

U.I, No. 36 329.1

8, Unter den Linden 4.

In response to the letter dated April 18, 1933 - No. 432 -.

I would like to thank you for sending me the brochures and the monthly magazine "Germania" as well as the book "Germanische Heiligtümer". I acknowledge the efforts of the association.

The delegation of a representative of the ministry to the conference in Bad Pyrmont. Unfortunately, it will not be possible to attend the 6th meeting of the Association due to lack of time.

signed. Rüst.

To the Chairman of the Association of Friends of Germanic Prehistory E. V., Mr. Lieutenant Colonel (ret.) Platz in Det mold.

The table of contents to the
The 4th issue will be printed in July and sent to the subscribers of this issue after completion.

Hagen. The meeting of Fr. g.
V. on May 6, 1933 would once again be a lively time. Despite the current flood of meetings, numerous friends from the immediate and wider area had gathered. - The presentation by Mr. Pielhau, a teacher, dealt with an iron slag site which attracted attention due to its peculiar field name. - For example, Schloß, Schloß-Torf, Hilgenplatz, Boom berg, Sonntag, Wiensiepen etc. - First, the known types of prehistoric iron extraction were discussed. - Unfortunately, it has not yet been possible to clarify how smelting took place at the site. - It was established that it was a site in which

1. was smelted with charcoal, whether there was coal in the immediate vicinity . occur,
2. The iron was melted at a low temperature, i.e. without artificial wind,
3. the slag still contained iron, but no sulphur, so the smelters must have been aware of the harmfulness of the sulphur in the iron, so that the appropriate ore was used. - The high iron content 55% in the slag also indicates that the smelting process was not complete,
4. The ore was transported to the coal, not the charcoal to the ore, presumably, as stated in the debate, because of the charcoal's sensitivity to moisture.

Unfortunately, the findings to date do not yet allow the age to be determined. However, research is continuing.

The lively debate further enriched the presentation. - It was pointed out that the connection between the field names and the smelting site was probable, as the blacksmith, being close to the gods because of his knowledge, was also called upon as a doctor. Furthermore, attention was drawn to the numerous slag finds in our area. Some field names have the word "sinter"

hammer blow - slag), so that

z. e.g. "Singerhop" - sinter heap.

It was suggested that, similar to the maps by Böttcher, Weidenau, the slag sites in our area should also be precisely identified in order to perhaps find out when the origin of our iron industry, today's source of income, was established. Legends such as "Wieland the blacksmith" can provide valuable clues. - It is worth mentioning that numerous iron slags can also be found near Österholz (Finkenkrug) - further proof of the early settlement of the area.

The reports in the debate also showed that our friends are helping to save prehistoric monuments.

Mr. Spiegel once again asked that finds be labelled with their location and date and made accessible to the general public. - He also drew attention to the Ruhr Valley Museum in Schwerte, which is currently being expanded and will focus in particular on prehistory.

During the summer months, various historical sites in the surrounding area will be visited. -

Mr. Rector Frommann has assumed the position of an "advanced observer" who will report briefly at each meeting on new finds, work, etc. of similar efforts. -

Mrs. Treppmann will manage the cash register for voluntary contributions. contributions. A fixed contribution is not to be levied in view of the current emergency situation. - Co.

Hanover. Report of the local group for the months February to May. On February 9, Director Wilhelm **Teudt** spoke about: "Germanic Shrines." The hall of the Hansahaus was overcrowded, so unfortunately many visitors were unable to gain admission. The interest shown in the speaker's presentation was extraordinary and kept the audience listening until late in the evening. With this event, the young local group event in Hanover.

At the general meeting in March our member Mar Lange spoke about "The wheel in the Eilenriede, an ancient Germanic sanctuary".

The significance of the lecture lay in the fact that this sun sanctuary, a so-called Troy's castle, had been removed or rather highly covered during the alterations in the Hanoverian city forest "Eilenriede" in recent years. Trojaburg, had been removed or covered up and now further circles were to be interested in its restoration. In fact, the report in the press about the lecture has contributed significantly to the fact that the desired success is apparently assured; the restoration has been promised by the city.

On April 6, the Brunswick state archaeologist Prof. Dr. Hofmeister gave a photographic lecture on "The Heister Lurg, the enigma of the Delfter" in the auditorium of the Kaiser-Wilhelm-Epmnasium, which once again attracted a full house, especially as this hill fort in the Deister mountains near Hanover, which dates back to the Old Saxon-Pagan period, has attracted increased public attention in recent years.

At the general meeting in May, Government and Building Councillor Prietze (author of "Das Geheimnis der deutschen Ortsnamen") spoke about "Das alte Land der Cherusker". He used a map to show the borders and demonstrated how the former political division of the area, i.e. in Germanic times, can still be determined today based on the interpretation of the names of old villages. The presentation was met with lively interest, especially as the city of Hanover belongs to this Cheruscan Gau and the local group has made it its special task to research the old Lheruscan country.

On Sunday, May 28, the local group's first cross-country trip took place with a lively turnout of members and guests and particularly favorable weather conditions. It led into the heart of the Lheruskian region, into the Sackwald forest with its memorable sites, including the "Devil's church", the main shrine of the Cherusci. The demonization of this site says enough in itself, and the view that an Irminsul once stood here is not unfounded historically, and the nearby village is also called Irmenseul(!). As this cult area is also particularly scenic, all participants were very satisfied with the trip.

Osnabrück. At the 3rd lecture evening (April 1, 1933) of the "Arbeitsgemeinschaft der Freunde germanischer Vorgeschichte", Or. S. Kadner-Berlin spoke about "Urnordisch-germanischer beliefs German Fairy Tales" This lecture was again very well attended, so that the A.-E. Osnabrück was pleased with the success of its three Osnabrück can be thoroughly satisfied with the success of its three lecture events. The speaker first gave an overview of the suppression of all things Germanic, from the Frankish conquest to Roman times. Since Charlemagne the Frank, the influences of Roman law, the Latin language and the Roman church had become strong and decisive (to show how strongly such influences continue to have an effect today, the words of a Berlin university professor of German studies who died only a few years ago can be quoted): The old Germans had only learned the grammatically correct use of their mother tongue in the Latin monastery schools; just as they had only learned to make correct verses there!) Only Walter von der Vo^el- weide could be described as a German feeling man again. In the age of humanism, Ulrich von Hütten fought for the German way, in the Enlightenment with its pan-European attitude, Herder proclaimed the "principle of national character. The power of his thoughts was evident in the conversion of Goethe. Romanticism then created an extraordinary expansion of the sea, awakening folk songs, folk books and fairy tales from their centuries-old slumber.

On this basis, the speaker was able to build on the second part of his lecture, which examined the faith of our ancestors in the mirror of fairy tales. His explanations were largely in line with Professor Wirth's views. He first dealt in detail with the experience of the sun and its impact in fairy tales (Goldmarie and Frau Holle). The lecturer spoke emphatically about the animal in the fairy tales of the peoples. Again and again he was able to demonstrate the relationship between fairy tales and a belief based on the knowledge that the sun and the course of the year are revelations of God.

At the end of May, the A.-E. undertook the first this year's first excursion. We will report on its progress soon.

The MWand "n den Erternsteinen. (Submission from the Association of Friends of Germanic Prehistory dated February 14, 1933 to the Lippe Regional Council). There is only one voice on the urgent need to relieve the Erternsteine of the through-going wagon traffic, if possible also the streetcar, as a continuous line. Several years ago, the construction of a bypass was considered and the plan was drawn up, but was not carried out due to the cost. Recently, the need for road construction has grown considerably, especially since the Erlernfteine have been recognized as one of the most important monuments of Germanic antiquity and are visited from all over Germany. The constant noise, dust and danger caused by the passage of often large crowds of people, who are allowed to relax, be quiet and immerse themselves undisturbed in the significance of the place, has led to regrettable, annoying and even unsustainable conditions.

It is a relatively simple plan to implement if all the through wagon traffic from Kohlstädt is routed from the Kleine Egge, turning north-east and finally using the Veldromer Straße, to the current large road at the Hörner Oberförsterei. This involved the construction of a road with a maximum length of 1.5 km.

If the current intention to procure work somehow also includes road construction, the urgent request is hereby made to the relevant authorities that the liberation of the first stones be placed at the forefront of the plans.

Deutscher Schristbund. Since 1890, an association of German men and women has existed under this name, which has set itself the task of protecting and maintaining our German script. The annual contribution is based on self-assessment, but amounts to at least RM 3. Each member receives the "Mitteilungen" of the Federation, which appears in an informal series, free of charge. Printed advertising material from the Federation management: Göttingen, Münchhausenstrasse 25.

"The Latin letters prevent us from speaking very good German."

Luther

Germanien
Monatshefte für Vorgeſchichte
zur Erkenntnis deutſchen Weſens

irWZlugust 8 / Grntm§Pest

~~Free access to the shrine...~~

Dr.

By Nntveesttatsprofessor Ernst Bergmann/Leipzig

Forest sermon in the Osningmark, dedicated to the Friends of Germanic Prehistory in memory of the 1933 Whitsun Conference.

Friends of Germanic prehistory!

We have now spent three days walking together through the forests of the Osningmark. We have looked and listened, searched and admired, thought and - worshipped. But what was it that made us so happy and cheerful during all these days? What were the thoughts and feelings that moved us during these wonderful days of wandering through our precious homeland?

We can summarize these thoughts and feelings in the following three sentences:

Spring has sprung!
Germany has awakened!
The prehistoric age has awakened!

And whoever experiences this threefold awakening with a pure mind, how could his heart not tremble with happiness! After all, he sees new life everywhere: in nature, in the fatherland, in our intellectual history.

Yes: spring has sprung! That sounds in all hearts. Gray weeks came to an end, golden sunny days dawned as we began our hike! Day after day, not a cloud in the blue sky, the forests so fresh and cool, shimmering with golden sunlight. Blooming meadows and rolling fields, the sound of the forest and trickling springs. And far, infinitely far above the green home soil of the sky, eternal blueness!

Why should we not rejoice? Why shouldn't we open our hearts wide to the "light of the land", the resurrected, the victorious, the shining life that rose from the split tomb of Mother Earth with arms wide open to the light, to heaven, to infinity!

But this, seeing the healed life in nature, was not the only thing that made us happy, pious and worshipful during all those days. There was another thought that accompanied us always and everywhere, the thought that Germany had awakened and that we were living in a new, healed fatherland.

Gray, gloomy years, from which Germany suffered, came to an end in the spring of 1933. When the breath of these meadows and forests blows so pleasantly around us, when the rejoicing of awakened nature finds such a bright echo in our hearts,

- the reason is that a burden has been lifted from us, a burden that burned darkly on our souls for many years. Germany has awakened, her strength has been reborn, her honor and purity restored. When we hear an oak tree rustling in the wind, we no longer need to mourn. When we enter the sacred woods where our fathers prayed, we need no longer tremble with shame. The earnest, yearning admonition: "Germany awake!", which thousands of the best Germans have been shouting for years, has been fulfilled. Germany has awakened, like this spring. It is conscious again, proud and strong once more. Loyalty, bravery and chivalry, the old Germanic virtues, which, as we have heard, all flow from honor, they apply again, or at least: we want them to apply again. We want the people and the fatherland to feel sacred again. And we want a healed nation and fatherland that, like the resurrected god of the year, rises from the darkness of the past and of history to new light and life in these fateful days when Germany's sun is turning in the sky.

Friends of Germanic prehistory! Spring has awakened! Germany is awake! And now the third thing that is particularly close to all our hearts: Prehistory has awakened!

What a wonderful mystery it is: prehistory! What is the prehistory? Where is the past? It is something that has been and yet for us it is so infinitely close and present. It was thousands of years ago, but for us it is "today" and we are living in it once again. Strange: these stones, these rocks are silent and yet they speak such a loud language. This sacred forest is silent and yet so alive. This valley, this ground seems dead, but everything moves within it.

We are alone on the heath, and yet there are figures around us. Men on the hill, digging up something dark in the ground, perhaps an urn. Noon is still, the sun is burning, not a soul in the Senne far and wide. But our eyes can see. It is open over the millennia and sees what used to be. There they come, along the cinder path, serious and silent, for they carry a dead man. But there, loud, happy life fills the forest. Horses are blazing, the call of the army sounds out along the festive road, they elect a duke in the royal palace, they practise their feats of arms.

And then: they climb a sacred mountain to honor their gods. Their procession is long, moving up the hollow path. Each tribe comes from its own region, each approaches on its own territory, which leads directly to the common sanctuary. Was it not we ourselves, we friends of Germanic prehistory, who marched to the holy mountain in a long procession up the hollow way? And did not each of us feel, as we stood at the top and resounded across the land: this is how it was, this is how it used to be. This is what our fathers loved and revered. That was what they cherished and needed: Free access to the sanctuary.

Truly! Spring has sprung! Germany has awakened! The fatherland has awakened! Should we not rejoice? "The foreshadowing silver figures", as Goethe so beautifully puts it, rise up and live with us again. We see again the ways, the customs, the faith of our fathers. We greet the Germanic shrines again, led by a faithful guide. Did we not hear Odin rustling in the crowns of the pines?

Aufnahme Frau E. Kringel=Osnabrück

Ascent to Herlmgsburg Castle

when we camped at the three-hill sanctuary under the blueness of the sky? Did we not see Ostara's lovely figure adorned with meadow flowers where the line of Sirius and Kapella met? Did we not listen to the whispering of the Norne at the silent fountain? Did we not drink, thankful in our hearts like our fathers, from the holy water with which she nets the roots of the world's tree of life?

Did we not follow with our eyes the sacred lines that our fathers drew through their land far across mountain and valley? Did we not feel the purity, beauty and greatness of the Germanic forest religion?

And so we demand like them: Free access to the sanctuary! And this demand will never disappear from our hearts. Strange: this land of six tribes in the Osning with its common sanctuary in the heart of the country and free access for all! Strange and symbolic for the whole of Germania! So many districts, so many tribes and clan associations! But their sacredness was one. In their own faith, which had grown in their forests, they had their unity, their fatherland, their welding together as a nation, for which we today search so arduously. And this unity in faith, this cultic, truly "holy" unity of the nation, this love for the "higher fatherland", as Fichte calls it, gave them the strength to jointly destroy the external enemy in the Varus battle. It was only when Charlemagne destroyed their sanctuaries that they fell apart into tribes and ethnic groups. It was only when a foreign doctrine and school of thought was forcibly introduced into their hearts that German discord, the German fraternal strife, the eternal German Glaübenshader arose. Whoever looks at the Germanic sanctuaries lying in ruins is in truth looking at the German unity lying in ruins, the German fatherland lying in ruins, for which we have been searching for years and which we today are only in the process of regaining. -

Friends of Germanic prehistory! Our flock is growing, our ranks are closing. A deep longing runs through the German national soul to return to blood and soil, people and homeland, faith and nature, to rediscover our buried sanctuaries. Who wants to scold us for this? Who wants to prevent us Germans from going into the sacred forests of our fathers and seeking and finding German faith, German religion, German feeling for the sacred, the eternal and the divine in the world and in human existence? Who wants to forbid us Germans to have free access to the sanctuary on our own territory?

Therefore, before we descend from this holy mountain, let us vow that we will fight our battle unwaveringly, our battle for Germanic antiquity and for the uncovering of its sanctuaries and free access to them.

And that we want to fight this battle in loyalty, bravery and chivalry, those three ancient virtues that flow from honor.

Faithful to our belief in the greatness and nobility of Germanic culture, which we no longer want to be vilified as barbaric.

Brave in that we fear no one but the God we know.

Chivalrous, using only noble and pure weapons that we have consecrated with holy water from the well of Urd.

And so go forth and do not forget the forest sermon of the Osningmark. Proclaim the sermon of these sacred forests and mountains to all and help to build an indestructible sanctuary in the hearts of all Germans, from which the strength and unity that we need in the future battle of the nations will emanate. For:

The moment has come,
Forever it shall turn: We are
called by destiny
Germania To be completed.
We should create what is lacking:
A world-free path for German light!

Lur would be the German prehistory

The Chairman of the Association of Friends of Germanic Prehistory, Lieutenant Colonel Platz, ~~opened the Annual General Meeting in Pyrmont with the following remarks:~~

The Association of Friends of Germanic Prehistory was founded in Detmold 5 years ago. The movement started from the place where the Jrminsul stood, from the time-honored shrine of our ancestors, which Wilh. Tendt was able to prove beyond doubt in the impressive natural monument of the Externsteine and then present to a larger circle of friends of Germanic prehistory for the first time five years ago. It was here that the redeeming word was spoken that opened up the view to a view of history that one did not dare to confess, or which had not yet been able to assert itself.

The sign of the Jrminsul has become a symbol for us of something that has slumbered suppressed for centuries in the subconscious of the Germanic people in the German nation, but is now awakened, irresistibly pressing out of the light and struggling for validity: the self-evident respect and recognition of our ancestors as spiritual, spiritual, spiritual, spiritual.

and morally upstanding people with a high knowledge of God, as they always were and their descendants still are today.

Our movement has had nothing to do with party-political disputes or sectarian strife; it is purely national. All attempts to harness it for the purposes of ideological groups and factions, of which there has been no shortage, have also been rejected.

Whoever today still wants to deny that, beginning at the end of the 8th century, an ancient high culture was destroyed here, a rich tradition destroyed, an alien spiritual direction forcibly imposed on a free people, should point out most emphatically that a full 700 years later the same thing happened by the same powers in Central and South America. High ancient cultures were destroyed, entire peoples were wiped out except for meager remnants, their rich literature was destroyed, but then the knowledge of these outrages was so completely erased that later, even in the scholarly world of the West, nothing more was known about it and Alexander von Humboldt "rediscovered" the old high cultures. Only recently have North American scientists in particular begun to study them more closely. Under the pretext of wanting to serve the truth, no one can claim that our ancestors have been spared.

Since that time, educational institutions have been in the hands of the Church of the time, which used its spiritual and secular means of power to prevent the dissemination of knowledge that it did not approve of. I would like to mention that in recent times the Jesuit priest Ludgar Born has given lectures on the subject of "Germanness and the Roman Church", in which he dares to claim - despite all the scientific findings of the last human age - that "Our ancestors were barbarians and anyone who claims the opposite is deliberately lying!"

In this context it is important to note that as soon as we became aware of the intention of our Chancellor, who was so sensitive to German interests, to raise the Externsteine, this unique testimony to Germanic piety and recognition of God, to the status of a national monument, a certain section of the German press made demands which amounted to an ecclesiastically influenced prehistory.

But there must never and will never be such a thing again, because pure Christianity is never endangered by knowledge of the truth.

We will not allow ourselves to be put off by this, and I would like to counter this by saying that a long time ago the editors of an important Catholic journal took the view that the Catholic part of the German people also had a legitimate claim to know the unadulterated truth about their ancestors - a statement with which every German, regardless of the denomination in which he was born and grew up, can only joyfully agree.

Teudt's words in the last Germanienheft speak of a rich life experience:

"It is to be hoped that the Christian churches will look with joyful sympathy on a disentanglement of the Germanic past, even if this were to bring about a change in one or other of the hitherto cherished historical views, which as such must be irrelevant to the foundations of faith. A contrary opinion would have to lead to consequences of incalculable consequences for the churches themselves in the case of a people that has awakened to nationalism."

As was to be expected, a part of the specialized science, for the most part without examination, has committed itself to a rejection,' but the victory of our cause could not be stopped by this. We are aware that not only the study of the Germanic sanctuaries of Osningmark, but also the entire study of our own prehistory and intellectual history is still in its infancy.

We are therefore grateful to all those scientists who are not so convinced of the infallibility of the previous school opinion that they believe they can decide on a cursory visit alone, which requires detailed examination. Nor can Teudt's interpretations and research results be understood if one is only taught by his best opponents. This has repeatedly led to derailments that do not benefit the cause, but must severely damage the reputation of German science. Let me just remind you that a university professor visiting the Sternhof failed to find the high earth wall that still surrounds the courtyard from 520 meters and then reported as an eyewitness that it was a harmless modern garden wall. Thus a gradual change has taken place, because the criticism of details remains meaningless, since essential things could not be changed or taken back; both the fact of the Osningmark and the line of historical conception remain the same.

We now see that the Japanese is taught that the deity has destined him to rule the peoples of the earth, and the Turk learns that his culture is the oldest, that all higher culture is rooted in him.

We, on the other hand, still tolerate that German children are brought up in the belief that the Lord God has "chosen" a foreign people and destined us to be their servants. We still allow German educational institutions to teach German youth to overestimate the so-called ancient cultures in comparison to ours and to deny their own ancestors morality and a higher spiritual life. Such an education would rob every nation of its self-respect and respect among its peoples. Only for this reason was the atrocity and lie propaganda of the enemy alliance possible, which the French and Jews are still continuing in a shameless manner.

The awakened German people want to shed the 1000-year-old web of lies like an unclean garment.

A striking proof of the overestimation of the Roman cultural influence are the Conditions in Trier. It was always regarded as a Roman foundation until the older Germanic settlement with its temple district was discovered underneath. Shamefully, research into the site had to be discontinued due to a lack of funds. There is hopefully no danger that the government will allow the Germanic horizon to be built on and thus destroyed before it has been thoroughly explored. It is also to be expected that the necessary funds will be procured for the early, in-depth exploration of Haithabu.

This research into our homeland is much more important for our people than the most brilliant excavations.

abroad, the legitimacy of which is not denied.

"We want to cultivate the great traditions of our people, its history and its culture in humble reverence as inexhaustible sources of economic inner strength and possible renewal in turbulent times."

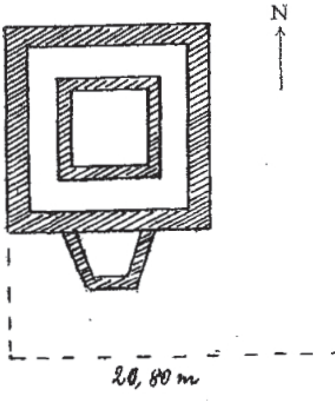
Reich Chancellor Adolf Hitler

The Kilianskirche church near Lügde i. W.

VoirSchuirstFpKNZ Mantep^ Vad Pprmont

The venerable church dedicated to St. Kilian is located a few hundred meters west of the town of Lügde. The church was already standing on its site when Count Gott- fchalk I von Pyrmont built the Lügde fortress to secure the Pyrmont valley in the feudal period around 1240. Its inclusion in the town plan was not possible because it is located at a narrow point on the western access road, where the mountains opposite come close to the Emmer river. It had to be decided to build a new parish church in the fortress. So the Kilianskirche, which had been beautifully built 100 years earlier, was left to lie abandoned at the gates of the town. The former mutar xurooblulw soon declined in importance and was mainly used only as a burial church, which it still is today. - However, it will have served for a while as a borough castle to block the important access road. Like all the oldest churches in Saxony, the Kilianskirche or its predecessor, the former Kilianskapelle, must have been fortified so that the converted people could retreat into it in the event of attacks by the still unconverted Germanic tribes. Remains of the deep moat and the wall, some of which is still standing, the deep hollow path leading up to the Oberer Kirchberge and the strong massive tower clearly indicate this.

The church is purely Romanesque in style. As it stands now, it is a basilica bound system (cf. A. Ludorff, Die Bau- und Kunstdenkmäler des Kreises Höxter). However, it is not reasonable to conclude with G. Siegel (Aus Lügdes Vergangenheit) from the fact of the vaulting that the church was a uniform building from the very beginning, and - since the vaulting only appeared towards the end of the 11th century - its construction period can be dated to the first half of the 12th century (1130-1140) at the earliest.



Foundation walls of the former Kilian Chapel in the churchyard, about 1:400.

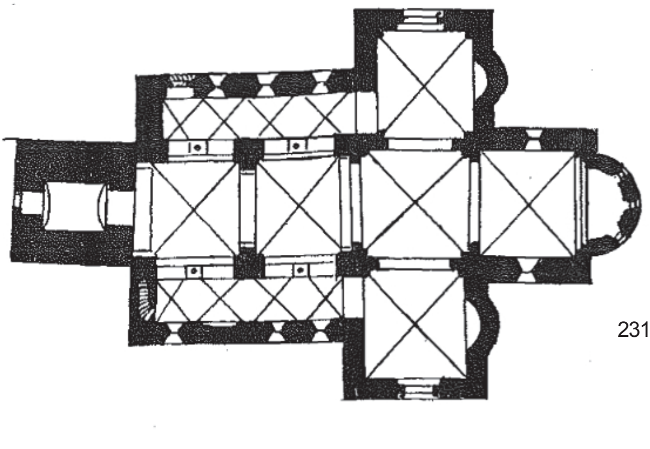


Fig. 1.

Floor plan of the Kilianskirch e near Lügde (after Ludorff, Bau- und Kunftdenkmäler), approx. 1:400.

lay. It is correct that the interior of the church was extended and embellished (cf. fig. 2-8) around this time. A new church was built in Odisthorp (today's Osdorf) soon after 1052; this village and the surrounding villages had been separated from the parish of Lügde at that time. The remaining Lügde faithful saw their church overshadowed by this and may have felt moved to give their church a worthy appearance. In particular, the vaulting was completed. (Cf. Niedersächsische Heimatbücher, Vol. II Phrmont.) However, there are signs that older parts of the building remained standing and were used. Inside the church it is noticeable that the walls of the naves are sloping or tapering upwards; on the outside the walls are vertical. The central nave in particular clearly shows

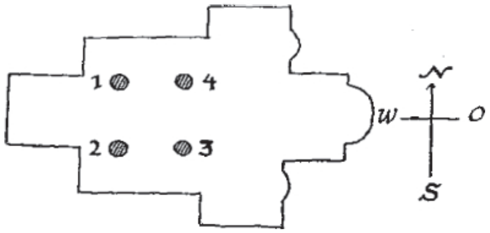
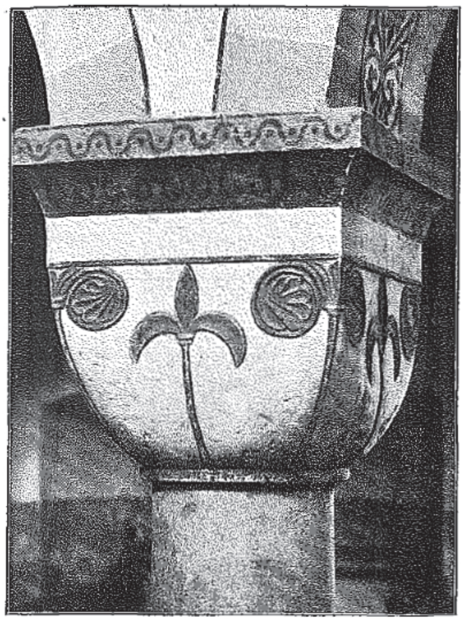


Fig. 2: Designation of the columns in the following figures.

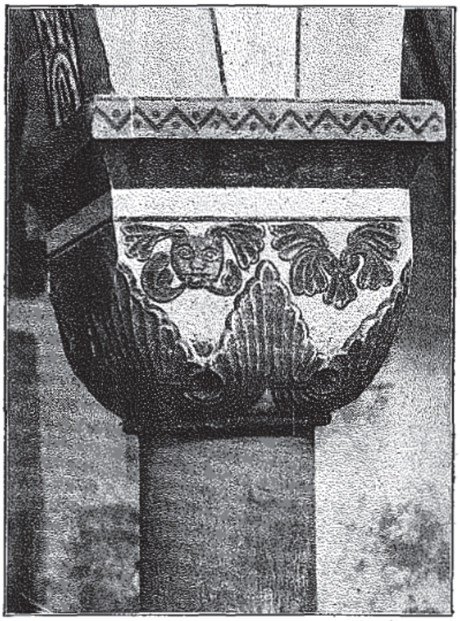
It can be seen how the strong belt arches supporting the vault rest on their own vertical side pillars. The walls, which slant upwards and become weaker, were obviously not designed for this load. It can be concluded that they originally had to bear a lighter load, that of the flat roof of an old-style basilica. In this case, however, there is nothing to prevent us from assuming an older construction period, even placing it in the time of the Frankish king Charles. The artistic decoration of the very old south and north portals also fits into this period. In its symbols, signs and other decorative forms, it shows Germanic style and art, while the entire wall painting inside is Romanesque and would have been applied in the first half of the 12th century, i.e. at the time of the church's reconstruction. (Cf. the painting by W. Teudt in "Germanien" 1933, issue 2, page 45 of the picture of the sun god of Lügde).

The tower takes us back to even older times. The attached floor plan of the church (Fig. 1) shows that the tower is not exactly in a straight line with the church. Its center line and that of the church form an angle of about 175 degrees. This deviation can be seen even more clearly than in the sketch from the tower entrance; one does not look through it to the center of the chancel, but to its right half. The reason for this irregularity cannot have been in the building site. It can therefore be assumed that the tower is older than the basilica and that the latter had to be attached to the tower at an angle so that it could be oriented precisely to the east. Furthermore, the unusual thickness of the walls of the tower (about 1^ meters below) in connection with the structure of its stones, which differs from the church walls, points to a higher age of the tower and the already mentioned purpose of providing a last refuge in case of attack. In addition, the rather crudely hewn entrance to the tower on the west side shows that it would not originally have had an opening here. Even now, it is not possible to reach the height of the tower from the tunnel-shaped passageway, but only via a side staircase in the southern nave. The original entrance was probably located here, quite a distance from the ground.



Attfn. Jurltz-Lügde

Fig.Z. Head piece of column 1.



Mifn. Juritz-Lügde

Fig. 4 Head piece of column 2, view from the north.

If the tower already stood in pre-Carolingian times, then, if all the signs are not deceptive, there was also an older church here, albeit at some distance from the tower, as will be shown later. Egmhard's report in the Frankish yearbooks may be evidence of this, according to which the Frankish king Charles set up camp in 784 at the "villo, lünäibi" (i.e. the former village of Lüde north of the town of Lügde on what is still called the "Oldenlüder Felde") on the Emmer river near the Saxon border fortress of Skidrioburg and celebrated Christmas here, but moved on with his army at the beginning of the new year. The Kilianskirche, the old basilica, could not have been built during the short time he was here. He must have ordered the construction of this larger church, which would have been completed later. However, it is probably certain that Charles had already found a small church here in which he could celebrate the festival. And this must have been a former chapel of St. Kilian.

The existence of this chapel is indicated above all by foundation walls that lie in the ground a few steps northwest of the tower on the part of the churchyard that slopes further down, which is still called "Am Kapellenberge". This foundation masonry was uncovered years ago, as Gustav Siegel, a Lügde resident and chronicler, testifies; unfortunately, no scientific investigation was carried out at the time. The difficulty probably lies in the fact that since 1668 the parish priests of Lügde have found their resting place here within the foundation walls. The walls must have been encountered repeatedly when these graves were laid out. The current graves state that the masonry resembles that of the tower (limestone with mortar) and is extremely solid. On the attached ground plan, the walls determined by the divining rod are marked by hatching. Strangely enough, there is

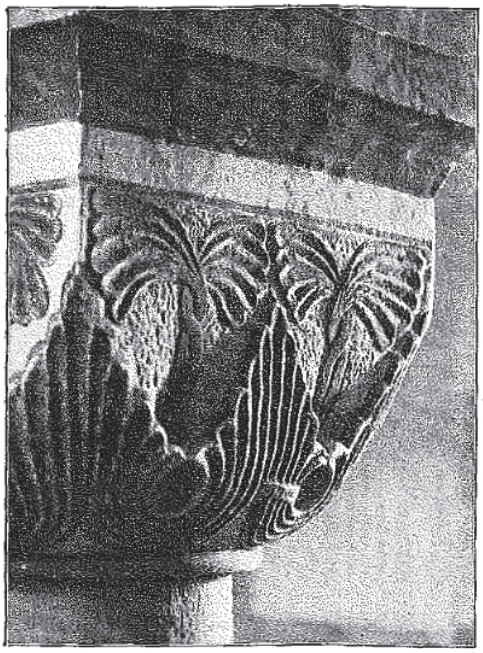
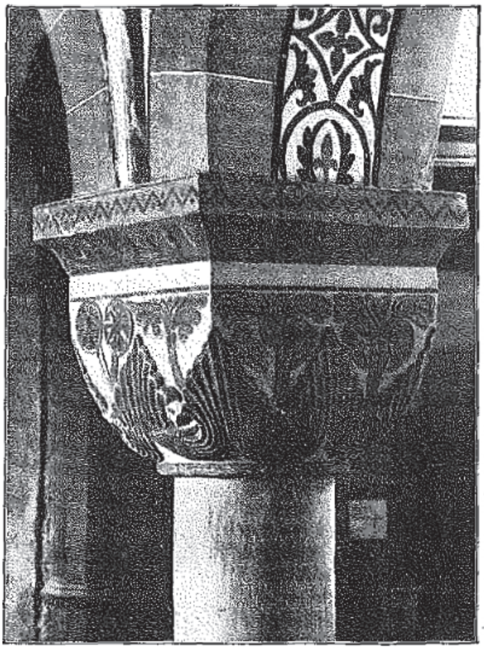


Photo Jurch-Lügds

Fig. 5 Head piece of column 2, west side.



Aufn. Jurch-Äügdi!

Fig. 6: Head piece of column 2, view from the southeast.

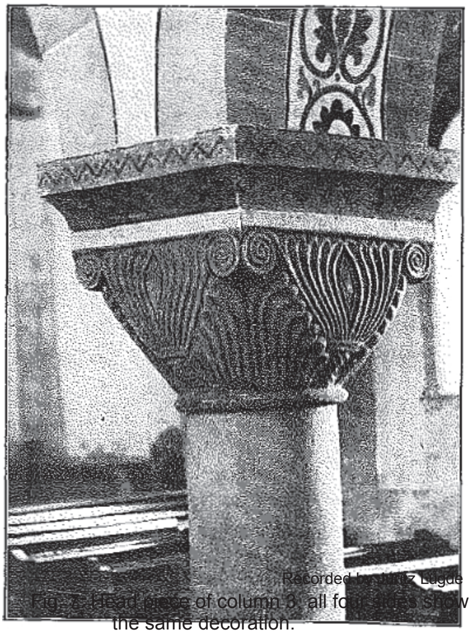
According to the construction, the marble walls of which have a thickness of almost 1k4 meters, were square, and the inner room still contains a square foundation wall with a thickness of almost one meter, which was probably intended to support the columns or pillars. There was therefore a gallery around this inner square. The porch to the south may have been intended for the entrance hall. The sketch makes no claim to accuracy in all individual points; in some places the walls appear to have suffered minor disturbances that are not marked.

The characteristic feature of all Kilian churches, the spring, is not missing here either. It is no longer visible because its outlet is located under the railroad embankment that runs close to the churchyard. The spring was intercepted during the construction of the railroad (1869-1872) and led under the embankment: embankment. It continued to flow on the other side; however, due to the frequent flooding of the area, it had to be captured about 30 years ago and diverted underground to the nearby Emmer. A spot between the northern Kirchhoss wall and the railroad embankment shows through particularly strong plant growth that the outlet of the spring is in the immediate vicinity. The deflection of the dowsing rod indicates a few other but much smaller spring lice. Only one weak spring is still visible, which emerges at the foot of the southern churchyard wall and flows under the Schiederer Chaussee to the Emmer.

It is not possible to determine when the chapel was built and whether a Germanic spring sanctuary that already existed here was used in its construction. The only clue is the name St. Kilian, which the chapel certainly bore and which must have been transferred to the larger church built on a slightly higher site after its demolition. This transfer undoubtedly took place in Carolingian times, because the saint lost importance later (after 836).

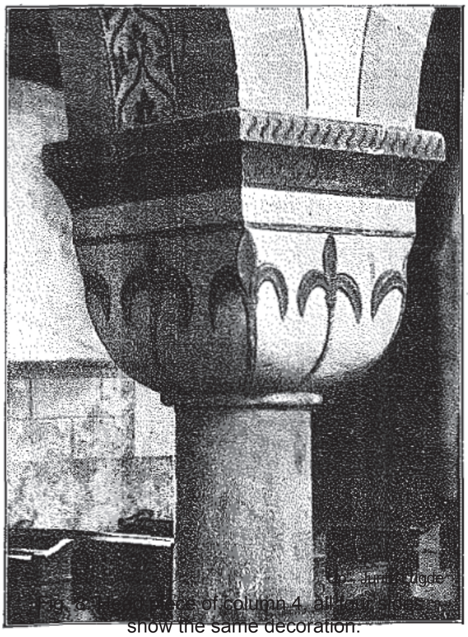
Who was St. Kilian? He was an Irish messenger of the faith who came to Germany around 680 with 12 companions to preach Christianity in Hesse, Franconia, Thuringia and western Salen due to doctrinal disputes that had broken out in his homeland and were decided against the Irish-Scottish church. He became Bishop of Würzburg, but suffered martyrdom with his 12 companions soon after 700. His end after such victorious activity had a signal effect on like-minded people at home. Whole crowds of messengers of the faith came from Ireland and Scotland and continued Kilian's work with great success. This success can be attributed in no small part to the mildness and forbearance with which they tried to convert the Germanic tribes from their old faith to Christianity, following Kilian's example. (Cf. W. Teudt's essay on the Giebelfel of Elstertrebnitz and Arnau in issue 2 of the journal "Germanien" in 1933.) However, their no less zealous Anglican opponents soon appeared in the German lands, acting as Roman emissaries, above all Winfried (Boniface), in order to displace Irish Christianity. They gradually succeeded in doing so. However, Cilian's reputation was still so great that he was chosen as patron saint of the abbey of Paderbor'n, founded by the Frankish king in 795. Of course, this status was denied to him in 836 and St. Liborius was put in his place. It is also due to Kilian's reputation that a number of churches or chapels founded around 700 or a little later were named after him, including those in nearby Höxter and Corbach as well as Lügde.

Every visitor to St. Kilian's Church will notice a peculiar red sandstone crucifix (Fig. 9) standing in front of the church tower. It is the "executioner's cross". According to the inscription on the back, it was placed on the grave of the executioner of Lida and Bermund (Lügde and Phrmont) in 1691. It shows on the front



Recorded by Juritz Lügde

Fig. 7. Head piece of column 3, all four sides show the same decoration.

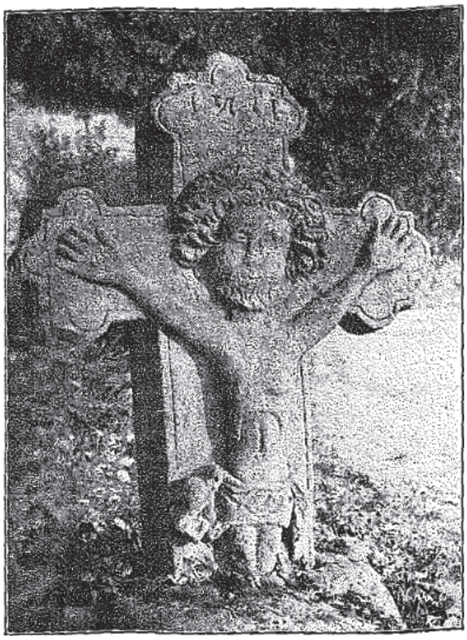


Up.: Juritz Lügde

Fig. 8. Head piece of column 4, all four sides show the same decoration.

The image of the Crucified Christ on the side is in a version that differs greatly from other crucifixes. Particularly striking is a mark on the body of the image, which consists of a semicircle carved below the ribcage and a vertical line running through the middle of it. As there is no information about the provenance of the painting, it is not possible to say for certain.

Z. cannot say anything definite about its age. This also makes it impossible to decide whether or not the sign on the body can be regarded as an ancient Germanic religious symbol. Only when similar cross images are found elsewhere that allow a date to be determined can conclusions be drawn from this "executioner's cross".



Aufn. Zetzſche-Pyrmont

Fig. 9: The executioner's cross in front of the Kilianskirche near Lügde.

History, prehistory and local history

From LandesarchKoloyett Pros. Dr. Hofmeister, BraunschwesyZ

Our knowledge of the German homeland is not in good shape. An aberrant cultural direction has led German historiography off its straight path. From the Middle Ages onwards, research has turned backwards to the ethnic and culturally foreign area of the Mediterranean region. An overestimation of this foreign territory then pushed the obvious and necessary into the background. This is how it came to be that even today, official science still does not know any systematic research into local history.

And yet! Is there anything greater than one's own fatherland in its footprint, where the generations matured that gave us all our homeland in the first place? Or should we even be ashamed of our ancestors? - We, who are only sitting on their shoulders and have sold off the free land they created for us! Today's misery would never have come upon us if we had been a grateful generation that had respected the toil and sweat of our fathers who blessed the fields of our homeland - a grateful generation that would have emulated the pride of our fathers when they kept their fatherland free from all bondage,

- a grateful generation that would have honored the wisdom of the fathers, according to the

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U With the kind permission of the publisher, we have taken the following information from the book "Urholstein", which we will discuss in detail in a later issue.

Editorial office.

If we had remained faithful and worthy sons, standing firmly on the soil of our homeland and loving it as devotedly as our heroic ancestors!

In this respect, German education lacks the best, because it has not yet been possible to anchor teaching in the image of the early homeland. What is the situation in Holstein now? The homeland, the life, the traffic, the struggle are tangible - the ancestors are alive in the house, in the fields, in the forest - the land is beautiful and mysterious, the people are noble and strong! And this blessed patch of earth will become the cradle of the great Holsat people. This is an educational thought of captivating power that no true Holsat soul can ignore!

Since the catastrophe of 1918 proved how powerless and worthless a nation is if it does not draw its world view from its own native culture and has no national self-awareness, the Heimatfinn has been focusing on the foundations of our culture and history with a completely different seriousness. From this point of view, German prehistoric and early history research is approaching a favorable but responsible time. Interest in the basis of its own culture has been awakened in broad sections of the population. The school is calling for this educational approach. It is up to antiquity research to make every effort to close this gap in the knowledge of our German culture. But let us not deceive ourselves. For the time being, our prehistoric research is not prepared for this task. It is still more comparable to a collection of antiquities that is diligently tinkered with and reorganized from time to time - every time a surprising find overturns the theory and the system. The strong, unifying basis, which is initially created by an archaeological survey and then by systematic research based on an overview of the monument inventory, is missing. There are, of course, good approaches. It should be emphasized that Schleswig-Holstein is the first province to undertake such comprehensive research. The work of Dr. Tode (Kiel), who already in: In 1916, at the author's suggestion, he began the inventory of prehistoric monuments and, in immediate succession, finally initiated the archaeological survey for Schleswig-Holstein.

In other words, our prehistoric research deals in detail with the finds that the soil provides, but the soil itself is neglected. It is dominated by the desire to be an abstract science which - standing above the land and its people - would like to provide general insights. The more distant the time, the more interest and wonder are required.

In this approach, the idea of Heimat, which is primarily linked to early history research, has been neglected. However, Heimat research requires a broader foundation than pure prehistoric research alone can offer, because more than just chronological and cultural questions need to be solved. But prehistoric research is the appointed driver and - what is decisive: it has laid its hand on the early historical monuments of the homeland. It is therefore also responsible for research. The ream of time therefore goes to them to clarify the foundations of local culture and history by shedding light on early history.

"It seems to me to be high time that our local early history was given new life through the more general use of other scientific disciplines, such as geography, geology, botany, sociology, comparative religious history, etc., even if there are already encouraging beginnings here and there. In particular, the bridge to the Middle Ages needs to be built more" - warns the old master of prehistoric research and

Karl Schuma cher, former director of the Romano-Germanic Central Museum in Mainz, urged his professional colleagues in the last January issue of "Germania" (1932, p. 68/69). However, a healthy cultural policy on the part of the state will insist that the appointed institutes or a responsible body for local history research meet the needs of the people and their education with services.

The Vogenkreuz from Nehme

So" ".meter goods

Nehme is a place with the oldest records. In 753 Pipin invades Rimi in Lower Saxony. In 784 we learn of the West Franconian king Charles' advance into this heartland of the homeland.

Nehme is a place of the oldest historical significance. In 1901, Schuchardt excavated a Germanic settlement in the foundation pile when he was searching for Roman camps on the Hahnenkamp, a quarter of an hour north of the Rehm church. In 1906, a Frankish cavalry grave was excavated just south of this on the Mooskamp. This is all to be expected, as Nehme lies before the Westphalian gateway, the gateway to the Lower German region, like a last inn before a long journey. All around is a ring of prehistoric hill forts: the Wittekindsburg and that of Dehme, the Schwedenschanze near Vlotho and the Roman island near Holtrup. The Werster stone chamber grave has become well known, as has the megalithic castle of Ho fes Sandmann south of Oehnhausen, and it would have been easy to arrange a visit to the very old Romanesque church at Nehme on the occasion of the 1932 Whitsun conference of the Friends of Germanic Prehistory.

The fertile area at the confluence of the Werre and Weser rivers, the Werder zu Rimi, must have had it all. The church is first mentioned in 1031. In 1253 we find a Cistercian monastery there. It is not possible to date the church exactly. In any case, the legend of Wittekind's church building is an indication of the highest possible age. In
"Niedersachsens Sagenborn" (Schade, Salzuflen) is p. 37 tells how King Wittekind feels a great need for peace after his baptism. He wants to live in peace and settle in one of his three favorite places where a church can be completed first. The master builder Zu Enger succeeds by cunningly leaving the tower standing. The legend is a clear indication of the great importance of the town of Nehme, which is competitive alongside Enger and Bünde.

We can assume with the highest probability that the elevated area of the church square was a burial or cult site of the ancient ancients. This assumption is confirmed by the peculiar design of the arched area above the northern entrance. This arch is undoubtedly ancient, even if it appears to have been refreshed by the renovation work carried out at the end of the last century.

The content of the arched field reminds us of a whole ring of similar shapes.
These are to be found in Erich Jung's fine work on the "Germanic Gods and Heroes in Christian Times", especially in the chapter on the "heraldic lily" or the "three-trunked candle". It says on p. 330: "At the church in Tiefenort there is an early, certainly Romanesque, if not pre-Romanesque lintel; in the middle the cross is raised on a small arched elevation; to the left and right there are two lilies or shrubs; they still unfold intermediate leaves between the leaves on the right and the side leaves." Even more relevant in relation to the arched image of Nehme is the following description of a cross shape, the description of which is given in the following.

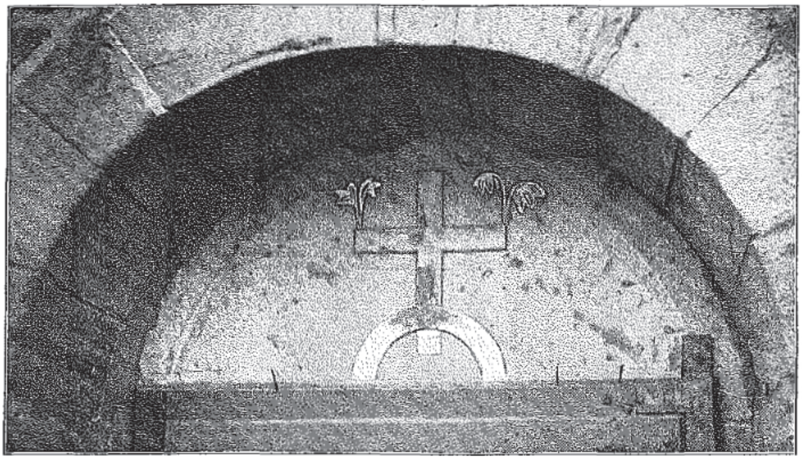

Fig. 1: The Rehmer arch field.

According to Jung in the Anzeiger für elsäfsische Altertumskunde in Sept. 1912: "A cross is engraved in the arched field of an Alsatian church (Neuweiler?); a three-flame candle or lily sits on the upper edge of the left and right arms of the cross. Here, too, there can be no doubt that this sign has a certain meaning in the ecclesiastical circle of thought."

Erich Jung sees this meaning in the symbol of the "sacred fire", or rather he discusses this view in great detail. According to Teudt's process, the original meaning should no longer be in doubt, and it would seem that the arched cross of Nehme is a valuable confirmation of the ideas developed by Teudt in these sheets (1932, issue 2, 1933, issues 2 and 5) about the portrait of Elstertrebnitz, a confirmation that could hardly have been more clearly and forcefully expressed in stone. All "attributes" of secondary importance are omitted here. We see the old and the new faith in their most pithy symbols, and we see the tolerated coexistence of accepted and detached beliefs in convincing clarity. Teudt drew the lofty lesson from the pictorial work of Elstertrebnitz that before the violent conversion by the King of the Franks in Lower Saxony, God made it rain over the "righteous and the unrighteous", over the "good and the evil". He held his hand of blessing over both believers.

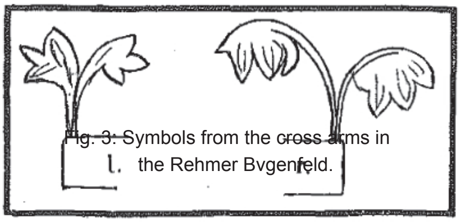

Fig. 3: Symbols from the cross arms in the Rehmer Bvgenfeld.

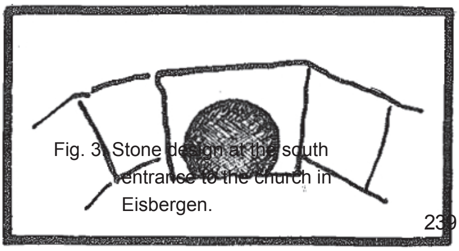

Fig. 3: Stone design at the south entrance to the church in Eisbergen.

The Nehmer arch field (fig. 1) is more abstract, more linear in its design. I see in the placement of the "lilies" on the two arms of the cross a paraphrasing intention of the artist for the above-mentioned state of equilibrium in terms of religious law. One could say, in the words of the apostle Paul, if one wants to see in the Christian cross the symbol of redeeming love: "Love hopes all things, endures all things, believes all things, accepts all things" (I Cor. 13:7).

Of course, one thing cannot be overlooked: The cross stands on a semicircle which, according to all the latest findings of symbolic research, can only be the arch of the winter solstice in its simplest form. Here, the towering of the Christ cross indicates that the new religion was victorious. Nevertheless, it seems to me that it is precisely this arch that is actually the main feature of the whole design. This arch is large. The lower end of the cross does not reach the base line of the picture. The sign of the new religion therefore does not stand on "its own feet", but stands and falls with the old ground of faith, which holds it and lifts it up, from which it draws its nourishment, so to speak. This would be a profound expression for the truth that all faith must be rooted in its own blood if it is not to give itself up, like a swaying reed that "every storm breaks".

One more thing is essential: the "lily" of the right arm (which, like the one on the left, is double tripartite) bends its leaves towards the ground, while that of the left arm has blossomed. (Fig. 2.) This fact is reminiscent of the finding on the baptismal font at Gelde. We obviously have here a double representation of the old faith in fine main embodiments, in fine two main seasonal forms: Winter solstice and summer solstice combined. This finding has been proven in its striking clarity on hardly any other "heath stone" of this thematic order since then. I was unable to verify whether the Alsatian equivalent stone mentioned by Jung is of the same nature.

And one last thing is probably worth noting: the arched field is located at the north door. It is well known what a special role this cardinal point plays in the degree of "holiness" of church approaches. Nöhrig has pointed this out again. (Holy Lines through East Frisia, p. 16/16.) The dark north is the original and actual direction of the world axis. In Eisbergen, 14 kilometers east of Nehme, a depiction of the sun can be seen above the south entrance to the village church there, which dates back to the 9th century. (Fig. 3.) It is true that this church was also built and rebuilt at a later date. But in my opinion, in this simple sun design we have a similar conscious and honoring representation of an old-faith symbol, and we must be grateful to fate that it has handed down to us such expansive works of art in such a confined space, so that we late-borns, in the eerie destructive fury of the Glanbenseifer, are left with paths that lead backwards to the innermost and most intrinsic of our ancestors.

"The exploration of our antiquities is not enough, they want to become new ones; the heritage of the fathers wants to be used for the benefit of the people, we must leave the sunken treasures of our prehistory to your second destruction - we must recast them and put them into circulation anew. "

Kimrock.

Rufer im Streit

First Nordic Thing in Bremen. As already briefly announced in issue 6 "Germania", Consul General Dr. b. e. Ludwig Roselius had issued an invitation to the "First Nordic Thing" in Bremen on June 2. It is impossible to report on all the details of the event here, but this must be said straight away: it was the work of a royal merchant, which bore eloquent witness to the generosity and creative ideas of the convener. Of course, the lectures were at the center of the event, but in addition, one had the opportunity to take in the great cultural-creative work that Roselius created with the Böttcherstrasse, its houses, collections and workshops. We can be grateful that Germany, in an age of materialism and internationalism, had men like Roselius and his helpers who worked in this way and continue to do so today.

"The rebuilding of Böttcherstrasse is an attempt to think German." (Roselius, On the redesign of the old Böttcherstrasse in Bremen. 1926. In the anthology: Ludwig Roselius, Reden und Schriften zur Böttcherstraße in Bremen. Bremen 1932, published by G. A. v. Halem). The same essay states: "The stronger creative spirit is always fought by those who do not have it. And those who do not have it are in turn stronger in their way of life and in their affirmation of life. They will try to gradually occupy the positions that protect our nationality, so that eventually a national unity will emerge in which we no longer have any meaning and in which we will be forced to renounce the German spirit.

We must therefore anchor ourselves in our own nationality and make the German spirit indestructible. In this sense, there must be no insincerity for us. Let everyone ask themselves whether they have really always felt German. Many will be appalled at the inadequate answer if they give an honest account of themselves. Is it German that the citizen sees his enemy in the worker and the worker in the citizen, so that sons of the same people are at odds with each other? fight and raise their offspring to hate each other?

We will only be German when workers, peasants, burghers and noblemen stick together only because they were all born German and are aware that the strong blood of our ancestors flows in them.

The way is now clear for such Germanism."

Thoughts such as these are closely related to those that "Germania" has always advocated: "The famous classical fruit has proved to be a deaf nut for our people. Neither criticism nor understanding for the art of other peoples is able to revitalize our own art. "

"Greece and Rome became the will-o'-the-wisps of our best, thus the plight of our homeland. Deprived of leadership, only imitation remained for the aspirations to the kitsch of our time."

"Let's smash the foreign gods or sell them to foreign countries for all I care. We don't need them." (Three sentences from the speech "Niederdeutsche Kunst", delivered in 1922; also printed in the above-mentioned anthology).

He also realized the demands that Roselius made. During the Bremen conference, the magnificent "Väterkunde" collection was opened, which had been lovingly and expertly prepared by H. Müller-Brauel for years. As early as 1926, Roselius wrote about the purpose of this collection: "The paternal history is to be newly established, starting with a small prehistoric collection, the sites of which are located in the heath between Bremen and Hamburg. In addition, traditional costumes, utensils and jewelry of the Low German farmers can be shown there for the time being.

The actual collection will only gradually emerge. I am thinking of limiting the collection area to North and West Germany and the North Germanic tribes. Over time, the collection should include Nordic Palaeolithic, Nordic Mesolithic, Nordic megalithic burial period, Bronze Age, Iron Age.

Everything in typical pieces, if possible in the genuine piece (original), if this is not available, in a cast. In other words, the origin and culture of the Nordic people should be represented.

"You only need to pick out one chapter. 'The actual creator of all real music', from the wonderful lutes onwards, whose sound is primeval Germanism and whose context contains the basic elements of all music.

Within this collection the side of North Germanic form expression in stone or bronze is to be presented, which shows that really great art originates from the Germanic tribes.

This is not arrogance and bias, this is, at least for me and many of my friends for many years, an unshakeable belief. This belief, which has emerged from the study of things, rests on a secure and tangible foundation."

A collection such as "Väterkunde" and the exhibition "Der Heilbringer", to which the participants were introduced by Professor Dr. Wirth himself, provide the opportunity to investigate essential connections. "The result of such research will give our people a secure place in the history of mankind. We will no longer stand as barbarians and no longer need to accept the false teachings of the ortsMs Wx"; we will stand with justifiable pride as the privileged guardians of the culture and strength of the great European master race. - But we will also have to recognize with humility, like all other nations, that we have remained only a shadow of what our ancestors once were." (Ro- selius, "Böttcherstr. 6", 1928. In the above-mentioned anthology.)

The lectures that were held are available in print. We will provide a detailed review of the issue in the "Bücherwaage" section of a forthcoming issue and will limit ourselves here to a brief list: Univ.-Prof. Dr. Otto Reche, Leipzig: "The prehistoric population of north-western Germany". - Univ.-Prof. Dr. Julius Andree, Münster: "Die Besiedelung Nordwestdeutschlands an der Wende, des Eiszeital ters."- Univ.-Prof. Dr. G. Schwankes, Kiel:
"Germanic migrations before the birth of Christ." - - Univ. -Prof. On Gustav Neckel, Berlin: "The origin of the runic script." - Univ.-Prof. Dr. Nils ^.berg, Stockholm: " Relations of Scandinavia Germany in the Migration Period I, which confronted scholars with new challenges. time." - Pros. Harald C. Dunning, Lon don: "Anglo-Saxon art and culture of the early period."

Pros. Or. Herman Wirth, Doberan: "Die Religion der Megalith-Kultur und die Entstehung der abendländischen Schrift." - Architect Hermann Wille, Berlin: "On hitherto unknown forms of Proto-Germanic cult sites."

Noselius made this comparison deliberately: "I am putting two men in the ring who will bring us the necessary stimulation to what is, after all, quite dry research work.

The architect Wille from Berlin, who wants to tell us something that is perhaps suitable for shedding new light on the history of the Nordic peoples, which I hope will bring us the original form of Gothic.

Let science decide whether his thesis is right.

In the Thing, everyone is free with their thoughts and in fine language.

When word stands against word, the Germanic custom is to respect the conviction of the other. Let us free ourselves from the habits of bad characters who mistake errors for lack of virtue or knowledge.

It is a spirit that inspires us to work together to gain evidence from Nordland's soil of the greatness of our Nordic people and the right to place ourselves on an equal footing with every nation.

The second major researcher who will enliven our Thing is Professor Herman Wirth, the much controversial figure so fiercely fought over by a section of the scientific community, in whose honor I am building this house.
called 'Atlantis'."

We conclude our review with a few sentences taken from the report by Oe.
N. Biedrzhnski (Deutsche Zeitung of June 6, 1933):

"Those who witnessed this Nordic Conference in Böttcherstrasse noticed a peculiar fact: the scientific character of our time, but also the social character of science, is undergoing a radical transformation that is keeping pace with the political and ideological restructuring of the new Germany. The scientific types and profiles are particularly instructive. On the one hand, there are the 'ingenious thinkers' such as Herman Wirth and Hermann W: lle, the 'outer feite' with the revelatory character of prophetic genius.

questions and forcing them to make lively decisions; on the other hand, this specialized science itself with strictly emphasized objectivity, the evidence, not evidence, not propositions of faith."

"The scientific neutrality of the foreign representatives, Professor Nils L.bergs and Professor Harald Dun- nings, was striking. Professor ^berg in particular shied away from taking a stand on the worldview issues of German science and confined himself exclusively to the narrower subject area. The foreign policy characteristic of this attitude is probably not accidental. In addition to a sense of scientific tact, this neutrality obviously conceals an old, half-willing, half-waiting, but always astonishing fear of the radical boldness and thrust of the German spirit, which stands as an outpost for the whole world. This conference also proved that the world political mission of the German - as in the world war - is dependent only on its own confidence, self-assertion and discipline, on a solitary pioneering work, Germany is doing for the world. This is precisely why we welcome the task of the next but one Nordic Thing, which Consul General Dr. Ludwig Noselius has announced: The presentation of all that the Germanic spirit has given the world in terms of discoveries and gifts of art and science.

We were all fortunate that this meeting was not only 'concluded' in a series of lectures, but also led to a classic farewell address at the Hohe Steinen in the Oldenburgisches Land by the senior German prehistoric scholar, Professor Robert Beltz, director of the Museum vaterländischer Altertümer in Schwerin. Everything that we have experienced in recent decades as bureaucratic museum politics, as registry science, as dead specialists, found a wonderfully critical and young echo in this man, who covers a period of eighty years. It really was a free speech in the 'Thing', a commitment to the animated folklore, which science must serve if it is not to ossify."

"Men like Herman Wirth, Mr. Wille and Ludwig Roselius have carried out sacrificial personal work without a mandate from the state in order to finally bring to the fore that which stems from our own pre- and cultural-historical origins comes from outsiders. Here, too, the decisive impetus came from outsiders, and it was the good fortune of this conference. of this conference, the real merit of Ludwig Noselius, was to bring these scattered forces together. Through the Herman Wirth's exhibition 'Der Heilbringer', Hans Müller-Brauel's collection in the Museum für Väter kunde' and the work of Mr. Wille resulted in a rare convergence of cultural and political goals in the spirit of our Nordic heritage.

No wonder that a man like Professor Beltz greeted this hour, out of a wonderful simplicity and modesty, as a satisfaction of his life's work. This bridge from the old Germany of the classical scholar to the new shape of the nascent Germany - that was the meaning and experience of this conference." S.

The battle for German prehistory. Under this headline, the Essener Nationalzeitung of June 22 carried a report on the lecture given by the founder and director of the Museum für Vorgeschichte und Volkskunde in Duisburg - Hamborn, Or. Stampsuß, mid-June in Bonn at the invitation of the Fighting League for German Culture. The lecture hall at the university was overcrowded, but the report makes special reference to the fact that the academic representatives of the guild of classical scholars were not present. In the first part of his remarks, St. pointed out that in German prehistory, the work of isolated "outsiders" was still heavily overshadowed by the prejudice of humanist scholarship, according to which our ancestors were bearded savages who (according to the well-known student song) lay on the bearskin on both sides of the Rhine or roamed the jungle and swamps as hunter hordes, and who only became acquainted with late antique civilization through the Roman garrisons and were thus taught the necessary education',

The lecturer contrasted this "opinion" with fully valid evidence to the contrary. Using a wealth of pictorial material, he showed that a down-to-earth culture of astonishing technical and artistic perfection with a distinctively Nordic character existed.

Throughout these remarks, however, the accusation rang out again and again that the traditional study of antiquity in Ber

In recognition of its national task, Germany has hardly bothered to research its own ethnic prehistory. Instead, Germany has spent millions on the study of foreign peoples (Greece, Italy, Egypt, the Near East) (to name just two cases: 2Z4 million for the "Throne Goddess" and the "Attic Virgin", of which, by the way, it has recently been claimed again that they are forgeries). Roman frontier garrisons and provincial towns, but science, which serves the study of our own folklore, apart from the one currently orphaned by Pros. Kossinna's death, has so far not made a penny available to the science of our own people.

At the end, Dr. St. explained how the new state leadership could create change and set out a number of guidelines for the work.

This clear and unambiguous statement by a specialist prehistorian against the overestimation of classical oriental archaeology and his advocacy of German prehistory are very gratifying! It is also gratifying that these demands can now be made in public without having to be taken back afterwards. Was it not the case around 1930 that the "Mannus" had enclosed a special sheet with similar complaints, from which one later regretfully refrained, that the supplement was excused with an oversight? We were pleased to note that the statements reproduced by the Nationalzeitung correspond exactly to what the "Vereinigung der freunde germa nischer Vorgeschichte" has always advocated! Already in the invitation to the 1st meeting at Whitsun 1928 it says:

"For the sake of the importance which must be attached to the relations of a people to its past for its inner life, its self-assertion and its position within the world of nations, it is urgently desirable at the present time that the new knowledge (i.e. in the field of German antiquity) should be vigorously promoted and become established as soon as possible. At the same time as efforts are being made to ensure that German prehistory is finally given the status it deserves at German universities and schools in relation to the antiquity of other peoples, a lively effort should be made by all those who are aware of the task."

Our advertising leaflet, which came out at the beginning of 1931, contains sentences that almost coincide with the words of Dr. Stampfuß:

- "Under these circumstances, is it any wonder that there is still a general conviction that before the encounter with the Romans our ancestors were completely barbarians, and that the first concepts of a moral view of life were first conveyed to them by Frankish missionaries?

Cross your heart! What ideas do you still have from your school days about the liver and thinking of our people's ancestors? Vague images of wild red-haired fellows, wrapped in rough animal skins; "they lay on the bearskin and still drank one"...

Even today, our educational institutions unfortunately teach young Germans little or nothing of the more recent knowledge of the prehistory of the Germanic peoples. Even today, the ancient cultures are unjustifiably overestimated in comparison to the only other kind, spiritually at least equivalent Nordic-Germanic culture. Still still find the ideas about the way of life and and intellectual formation of their own ancestors among the people are confused and wrong."

Change is demanded. "This requires that the investigation of the prehistory of one's own people finally be given the priority it deserves; the German people must not continue to be deceived by excavation successes abroad about the fact that one neglects to investigate one's own prehistory.... "

A change in views and a turn for the better can be expected from the still largely oriental - classical prehistorical knowledge science and archaeology, which relies solely on excavated finds.

"This change is only possible through a national national movement that comes from the depths of the German people."

The nationalist movement from the depths of the people has triumphed. The decree of the Prussian Minister of Culture (as listed opposite) shows that German prehistory is now to be given its due!

Schätze der Scholle

The "grave rock" at the Externsteine. The so-called Grabfelsen an den Externstem en[1] (cf. Tendt: Germanische Heiligtümer, 2. Auslage, p. 36 ff.) was discovered by me in the late summer of 1932 with the permission of the Domain Department of the Lipp. Government, as well as with the friendly support of Mr. Building Councillor Vollpracht-Blomberg uncovered and cleaned. The aim of my investigation was, firstly, to clarify the question of whether the rock had always been in its present position and, secondly, to clearly determine how far into the ground the still filled-in stone had been worked, d. h. earlier known in the past.

The excavated rock lies directly at the foot of rock I of the Externsteine, 3-4 oa next to the road to Holzhausen. The rock is not horizontal, but sinks so much towards the front that it is very difficult to stand from the front edge of the rock roof.

In cross-section, the stone forms a quadrangle (7WSO) whose two side faces, 4 and 4^ oa long, run approximately parallel to the front of the Externsteine to the south-east and north-west, so that these faces as a whole run to the north-east and south-west respectively. sten look. - The shorter front face, which mau approaches first, is only 3r^ m long compared to the slightly longer side faces. - The short back face of the quadrangle could not be completely excavated, as it rests deep in the steeply rising masses of earth behind the rock, which support the heaped-up surface in front of the external stones.

The now free-standing three faces of the rock are referred to below as the north-eastern (8E) and south-western (-M) side faces and the front face (7W).

The upper half of the Grabfelsen, which had been almost completely buried by the filling in of the plateau in front of the Externsteine, was uncovered again in 1888 by Mr. Schierenberg-Horn. The rock is still depicted in this form in Teudt (op. cit. p. 37).

My excavation began on the south-western side face (4M), which is initially adjacent to Rock I of the Externsteine. This surface does not fall away completely smoothly, but is only chiseled off approx. 1)^ m deep, and then, jutting out sideways towards the Externsteine, forms an approx. 70 cm wide staircase, which is carved into the stone except for two steps in front of the rock face. - The two steps not carved into the

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[1] See "Germanien" issues 1, 2 and 4.1933.

Decree of the Minister for Science, Art and National Education to the provincial school colleges and governments (Oll, L 5127, 1.) concerning German prehistory in schools.

At its 31st session on January 19 of this year, the Prussian Parliament passed the following resolution

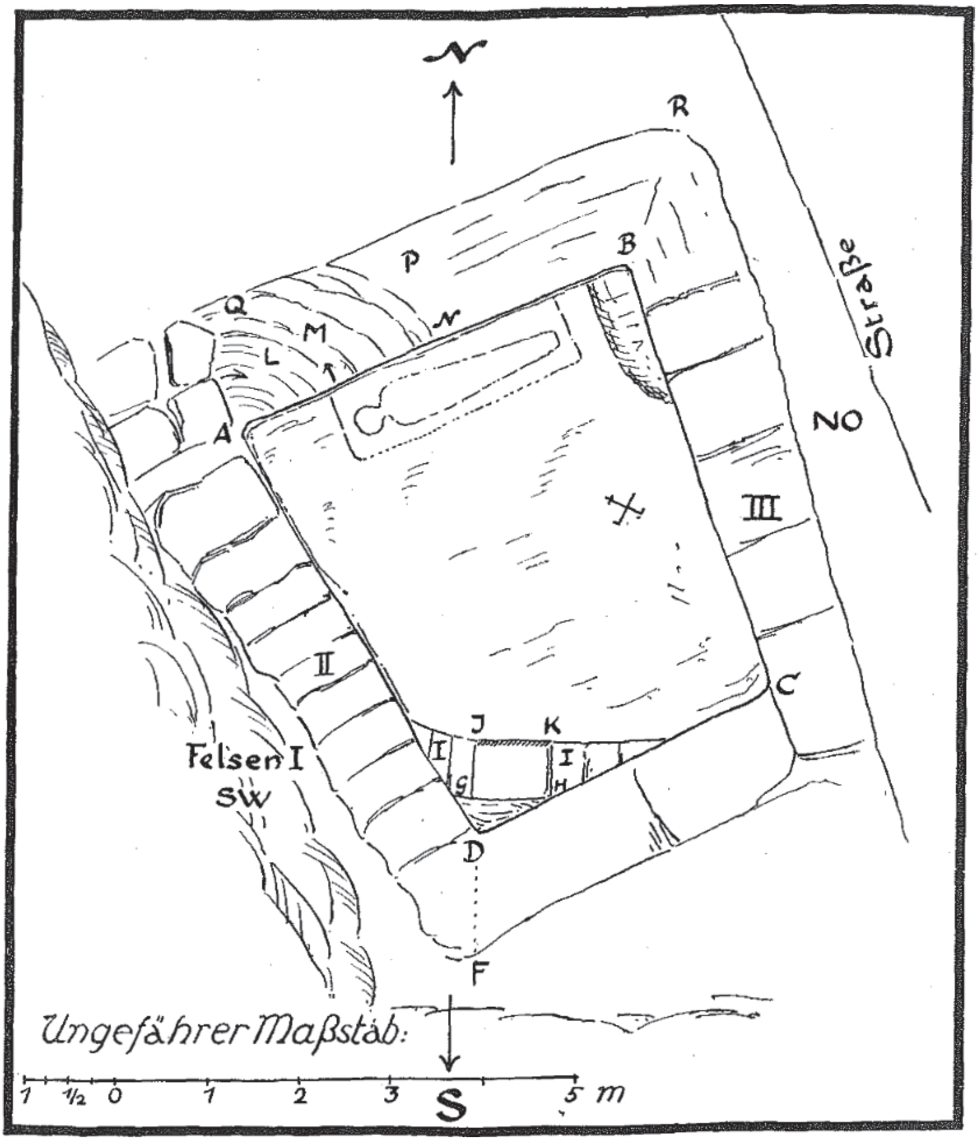
The following motion was adopted: The Ministry of State is requested to devote increased attention to German prehistory in primary and secondary schools.

I share the view on which this motion is based, and I am informing the Provincial School Colleges and governments of this for consideration in the teaching of German, history and geography in all types of schools.

Berlin, March 17, 1933.

The Minister of Science, Art and National Education, The
Commissioner of the Reich:
Calls.

From the Zentralblatt für die gesamte Unterrichtsoerwaltung in Preußen, Volume 75, 1933, Issue 7, p. 87.



The artfully carved stone steps are bedded on earth and consist of two adjacent stone slabs. The slabs of the upper of these steps are simply laid against the rock, those of the lower are pushed slightly under the slabs of the upper step, where both steps find a natural hold against each other. Mortar was not used in the construction of these heath steps.

Staircase II, as I call it, on the south 246

The staircase running along the western side (^.O) of the cliff, as distinct from two other staircases still to be discussed.

.pen, starts at the corner that forms the front 'with the south-western side surface (point at a depth of 2)^ m, measured from the rock roof. It does not lead onto, but behind the rocks and remains 80 cm below the highest point reached by the rock at its rear (point O). Staircase II starts at the front, i.e. at the corner of the front and south-west sides.

side surface (point ^ .), with a small, 16 cm high step and leads into 9 further steps carved into the rock up and around behind its back surface, which thus becomes partially recognizable. On the back of the rock, however, Staircase II does not form a fairly chiseled platform, but rather rises from the last, uppermost step, in contrast to Staircase I (f. below), further up to an edge (Ob), from which it falls down again on the other side, thus forming a flat triangle in cross-section at its highest point. This staircase reaches its highest point at its central edge (O b). On the part of the back surface (OL) facing the north-eastern side surface (60), Staircase II descends gently at first, then with a large, 50 cm high step. Below this step, there is a fairly steep gradient, but three more steps can also be seen here, which appear to be worn down to the point of uselessness. The staircase then leads exactly to the corner of the rear and north-eastern side surfaces (point E), where it is chiseled off in favor of this side surface. Here you step completely into the void.

The 10 steps of staircase II on the north-western side surface (^E) are approximately 16, 56, 11, 15, 12, 10, 8, 9, 8, and 13 cm high. What is striking here is the height of step two, which can only be climbed uncomfortably i).

To the side of Staircase II, the rock falls further towards the Externsteine, but no longer vertically, but at a slant, more gradually and is unworked here. It runs downwards directly towards Rock I of the Externsteine, which it meets at the intersection of the front and south-western side faces (point ^ .) approximately in 60 em below the first step carved into the rock. The two rocks have literally grown together there. The joint itself is filled with younger, light-colored sandstone formations.

This finding meant that the first The aim of my excavation has been achieved. It is impossible that the rock was once moved from another place to the present one; it is much more likely to be a rock from a fine present-day deposit. deposit grown rock.

At the back of the tomb rock is Staircase I, which Teudt compares to the "Chair of the Incas" in a fine book. It consists of 5 steps, two of which lead up to the rock from the left and three from the right, first to a small, not quite horizontal platform (QlcklX) on which a person can just stand. The back of this platform is surrounded by a vertical right-hand ridge. From this ridge, the small platform sinks a little forwards and is therefore not quite at the same height as the usual rock roof, which you climb onto directly from the platform. Instead, there is a small, three cm high step between the platform and the rocky roof, which in turn is separated by vertical, parallel, fairly deeply carved, but naturally only short rockfalls.

Staircase I is smoothly chiseled on both sides. Its steps are also 62 cm above the corresponding steps of staircase II, with which it therefore has nothing to do.

In addition to Staircase I, there is a three-pointed mark on the back of the rock not far from the corner that this surface forms with the north-eastern side surface (point E), from which, incidentally, a fine but still clearly recognizable arch emanates, without it being possible to indicate with certainty where it has led. This arch, which runs from the bottom left to the top right, seems to be artificial, however, as the chisel stroke runs in the opposite direction at that point. Prof. Wirth-Marburg considers this trident-like sign, which is open at the top, to be a Germanic runic symbol, which would correspond to the downward-opening symbol in the grotto of the Externsteine. Both runes are said to have served a pagan mystery cult.

The excavation now continued on the front side (^B). This is where the so-called rock coffin is located. A 1 .17 m high, semi-circular hole has been cut into the rock, 81 cm deep niche. Their

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i) Pros. vr. Wirth remarks in his work on the rock tomb (Germanien, 5th vol., p. 12) that the uncovering of the tomb led to the important discovery that a stone staircase carved into the rock must have led from there to the cave, the lowest part of which has now become visible and the continuation of which is still hidden under the retaining wall of the earth fill in front ~~of the Externst~~ein cave. This assumption is entirely justified, but only further excavations can confirm this.

The base is a lidless coffin 2.22 cm long, set off at the sides from the surrounding rock face, whose inner walls, which are particularly smooth, are not rectangular, parallel to the outer sides, but rather carved out in the shape of a human body. What is remarkable about this 1.90 m long, 46 cm wide (shoulders) coffin interior is that its form is not schematic, i.e. with identical, corresponding body shapes, but is entirely individual. The shoulders are neither equally round nor equally high, and above all the head does not sit straight on the shoulders. It leans so much to the right that the head wall is 26 cm from the midline on the right, but only 26 cm on the left. 16 cm away. This nuance could be of interest to those who wish to claim the burial rock for early Christian contexts, as the dying Christ is depicted with his head bowed.

70 cm above the coffin, there is a peculiar depression in the back wall of the niche, which is usually explained as a handle. There are also two other similar recesses in the stone at a height of 58 and 40 cm respectively.

The front long side of the coffin facing the visitor is heavily worn in the middle, which probably indicates that this coffin was used for a long time and extensively.

The edge of the niche, which rises in a semicircle above this coffin, is bordered by a 30 cm wide band on which runes (Germanic?) may once have been inscribed, but which have unfortunately become illegible due to the severe weathering of the stone.

Immediately below the stone coffin, a 10 cm wide ledge, no longer quite sharp-edged, protrudes from the stone and runs along the length of the coffin at the front of the rock. 22 cm below, it is followed by a second, 10 cm wide and similar ledge.

Below this bottom paragraph
34 cm downwards and 1 m sideways towards the north-east corner (point U), there is a peculiar chiseled area in the rock face, which has the appearance of a chiseled step, if it is not due to a more accidental origin.

To the side of the steps of staircase II (direction II) in front of the front side and directly from the vertically carved surface of the front side of the rock (direction iA) jumps out
70 cm below the first step of Staircase II, which is hewn into the rock, the unhewn, natural rock protrudes, which slopes in a steep curve in both directions. This curve ebbs away approximately in the middle of the front side. From here to the northeast corner of the front side (point ö), the natural rock jumps out of the vertical boulder at a right angle 1.70 m below the upper edge of the rocky coffin and forms a fairly flat surface on this part of the front side on which you can walk (IZbUM). The wider it is, the steeper it drops into the ground.

The strongly curved protruding part of the natural rock on the front side is not completely unhewn. At the point where it joins the straight, flat part of the natural rock (iA?), it is cut vertically 15 cm high, and parallel to the front side of the rock (?()) it is also chiseled off at the same height and in the same way. As a result, the arch of solid stone carved everywhere at its base looks like a step leading out to the man-made stone steps in front of Staircase II. However, this hypothesis would only be justified if the two steps in front were not to be continued in another staircase in the future, of which I have not been able to discover anything so far. My hypothesis is supported by several grooves and indentations in the curved stone, which

z. appear to have left the company.

The vertical, north-eastern side wall (KC) bulges out a little in the middle. At the corner that it forms with the front side (point L), the natural rock also abuts it at a depth of 3.28 m from the rock roof, jutting out further to the side and forming a smooth walkway where it stands horizontally at right angles to the vertical wall. You can therefore walk on the natural rock from the front side around the corner (8), initially at the same depth along the north-eastern side of the rock (8C).

This path rises slowly to reach a kind of apex at a height of about 28 cm above the starting point, from which it no longer seems to lead upwards.

(Conclusion follows.)

Die Bücherwaage

Varga,Lucie, **The catchword of the "Dark Ages".** Publication of the Seminar for Economic and Cultural History at the University of Vienna. Published by Rudolf M. Nohrer, Vienna-Leipzig, 1932, (152 p p . 8", 13 RM.).

The "Dark Ages" are similar to the "Vandals" - both are buzzwords with devastating effects, buzzwords as programs, especially "scientific" buzzwords that replace proof, proof of reality, in science as elsewhere. Even today, we still have to contend with this foolish buzzword, which is characteristically used most often by those forces that draw on the past age of "liberal" enlightenment and use these buzzwords against a Germany that has taken a very critical look at these terms and no longer wants to believe in the light from the West any more than it wants to believe in the light from the East. It is no coincidence, but an intrinsic connection, that the press of the "emigrants" in Paris, Prague, Vienna etc. has recently tried to bring the two catchwords back into fashion! If we trace the origins of these slogans, we find an autogermanic, an anti-Nordic tendency in them from the very beginning: the idea that all human culture runs in a straight line from the Near East via Athens, Rome to Paris - and this is how both catchwords came into being, and both with a front against the Nordic barbarians, who have always and forever tried to disrupt this line, which they then thoroughly succeeded in doing in the "Dark Ages", in the "Gothic" period, and for which the Vandals as "Wandals" have already given a sample. - This industrious work - without our bias - dissects the intellectual currents that gave rise to the concept and the catchphrase; it examines the reasons for the It presents the foolish slogan of the "all-destroying barbarians" as a centuries-old cliché, which was originally invented by the Germanophobic contemporaries of the Migration Period themselves, only to be faithfully adopted by the bona fide Germanic scribes themselves. - "The fact that from its earliest beginnings, which we have traced in the preceding pages, there was never an objective historical view behind this expression seems to me to be extremely important for the general assessment of the catchword 'Dark Ages': from the very first beginnings, the breeding ground of this catchword has been tendency, one-sidedness and contemporary polemics." This word - already a merit in this version - also characterizes the value of the study for us. If we say "barbarian Germanism" instead of the Middle Ages, we have the catchword against which we have to fight; and which, in its historical development during the World War, has played such a disastrous role right up to the present day, and which is to be revived today. The tendency of the Celtic-Germanic Romans - who, according to Lucie Varga's correct account, were also anti-Aryan Catholics - has dominated historiography right up to the present day; and not only this "objective science", but, what is far worse, the subjective popular feeling, even among us. It is a great achievement to have exposed this perishable tradition. The book also shows where our national "propaganda" (the word is Roman - may it prove its worth as a weapon in our hands!

anti-Germanic world mood.

I. O. Plaßmann.

"Our past was the most valuable that a nation and a people have ever had to rehash."

Rudolf John Govsleben.

Zeitſchriftenſchau

Settlement and expansion

A. Götze, **Die Ausgrabung des Burgwalles von Senftenberg, Kr. Calau.** Nach'richtenblatt für deutsche Vorzeit. Verlag Kabitzsch-Leipzig, 9th Iahrg., Heft 3, 1933. The excavation of the castle wall in the coalfield of the Jlse-Bergbau-A.-G. situated The excavation of the rampart located in the coalfield of the Jlse Bergbau-A.G. revealed that this complex was not the otherwise common earthwork wall, but rather a mound of earth that may have been crowned by pallisades. Remarkable was the foundation of the rampart on the often silty ground with driven-in piles, wattle and daub, etc. Leaning against the rampart like a casemate was a plank ceiling supported by posts, which had been destroyed by fire and was probably designed as a defensive passage. As no traces of living quarters were found in the casemates, they may be interpreted as stables. After the destruction, workshops were built on the fire and earth rubble. The inner space of the rampart had countless postholes, which indicates a very dense occupation with houses. The posts, which fortunately are often preserved here, show a high level of skill in their workmanship, and no less great technical experience is evident in their foundation with sand. The Scherbensunde evidence assigns this rampart to the Lusatian culture, specifically the Billendorf stage. It is one of the few ramparts that were not later settled by the Slavs. It is worth noting that this site, which was built during the Early Iron Age climatic storm and is situated in what was once very damp terrain, expresses not so much the fortress character but rather the dense character. / Ernst Peterfen, **Eine Karte der Wikingerfunde Nord- und Ostdeutschlands.** Mannus vol. 25, issue 2, Kabitzsch-Leipzig publishing house, 1933. The map, which includes a detailed list of finds, shows the extremely strong Viking influence on northern Germany. Three central points stand out clearly: Schleswig-Holstein, the Oder estuary area with Western Pomerania and Rügen, from where numerous individual finds follow the well-known Oder route, and the Samland, from where the strongest influence of the neighboring Old Prussian tribes took place. / A. Krebs, **Die westfälischen Höhlen in jungvorgeschichtlicher Zeit.** Ibid. While cave research has so far mainly dealt with Palaeolithic finds, this study shows that the Westphalian caves were also continuously visited from the Neolithic to the present day. Some of them may have been used as burial caves, but the undoubted residential character of the finds is more important. The strongest and most persistent occupation of the habitable caves is to be found in the early Iron Age, and the finds prove that these settlers were Germanic tribes, farmers with highly developed agriculture, as the numerous types of crops testify. The stacks of cattle were also still recognizable. What political events may have driven these farmers to this barren retreat? At the time of the Roman invasions and later, the caves were used as refuge castles. - The repeatedly observed jumble of human bones and cultural remains has prompted other researchers to think of man-eating or human sacrifice. However, there is not the slightest evidence for this. In view of the large number of remains found, it is more likely that the inhabitants perished by violence, all the more so as at one site, for example, the 32 skeletons were attributed exclusively to women and children.

Teutons - Riding - Slavs

Otto **Neche, On the racial history of the Slavic period in eastern Germany.** The Sun. Armanenverlag-Leipzig, 10th Iahrg., Heft 5, 1933. Today it may be regarded as established that the Slavs who seeped into eastern Germany from 600 AD onwards are not "race", but a mixture of small ethnic splinters of all different racial mixtures, and that East Germany was extremely sparsely populated during the so-called Slavic period. East Germany was extremely sparsely populated during the so-called Slavic period. The author estimates the total number of Slavic peoples in the whole of eastern Germany at only 530,000 on the basis of the settlements and their finds in the actual Slavic period.

heads. Real settlement of the country only began with the start of German colonization. A racial examination of the small amount of skeletal material, particularly in Silesia, clearly revealed two groups: One undoubtedly Nordic, which can be attributed to the Vandalic Silingen who remained there, and an East Enropaic Mongoloid, which obviously belongs to the Slavic immigrants / Bolko Frhr. von Richthofen, **On the Ver breitung und Volkszugehörigkeit der frühgeschichtlichen und mittelalterlichen Tonge fäße mit Bodenzeichen und Wellenlinien,** Mannus vol. 25, issue 2, 1933. These features have long been regarded as signs of Slavic origin or influence. However, detailed investigation shows that they were extremely widespread, even where Slavic influence is excluded. In particular, precursors can be traced in Germanic territory, and the the Finnish, Finnish pottery decorated with wavy bands was created independently of Slavic influence. / Walter K er sten, **Latene find from Hesse-Kassel.** Ibid. The question of the ethnic affiliation of this area in the La Tane period poses great difficulties. Only the Early Latone finds from Bellnhausen and Stöckels can be regarded as definitely Celtic. The Late La Tane period is mainly represented by the hill forts. However, even if the Altenbnrg is attributed to the Chatti and the Steinsburg to the Celts, the cultural legacy does not necessarily provide a reliable characteristic for ethnic differentiation.

From research

Lothar F. Zotz, **Die deutsche Vor geschichte im Film,** Nachrichtenblatt für deutsche Vorzeit. Kabitzsch-Leipzig publishing house, 9. Jahrgang, Heft 3, 1933. The author points out the importance of film, this most modern means of enlightenment, also for German prehistoric research, and not only for the national education of our people, but also for research - recognizing, recovering, preserving such finds, etc. - itself. - itself. A film "Aus deutscher Vorzeit" has already been produced by Fischer-Filmproduktion, Berlin, which is divided into individual sections ("Vom Dampfflug be droht", " Aus Deutschlands Bronzezeit", "Flammen der Vorzeit", "Auf den Spu ren der Ostgermanen") will also be lent to museums and other suitable locations in the future. / Kurt Braune, I

The lidded vessel with script-like signs from Lusatia in Saxony - a student's work. Mannus, Vol. 25, No. 2, 1933. The author informs us that the vessel, which he himself published in Mannus in 1930 and which attracted a lot of attention because of its rune-like signs, was made purely as a game by a student interested in prehistory in 1908, as has since been revealed by the maker and his friends, and was passed off as a genuine find without his knowledge or intention.

P. Kehr, **Die Kanzleien Karlmanns und Ludwigs des Jüngeren.** Abhandlungen der preußischen Akademie der Wissenschaf ten, Jahrg. 1933, Philosophisch-historische Klasse. On the basis of the documents of the sons of Louis the German, the author shows, among other things, that the title of "chancellor" at that time by no means denoted a high political office, but rather a chancellery official, a kind of personal secretary to the king, just as one cannot imagine the government apparatus at that time simply enough. / Leopold Magon, **The new Saro.** Nordic Review. Published by the foreign institutes of the University of Greifswald. 5th year, issue 4, 1933. If you want to understand early German history, you must not forget to look northwards. The author refers to the new, large edition published by the Danes of the early Danish historian historian Saro Grammaticus, to whom we owe numerous insights into the history of the north. This edition (title: 8uxo- nis Oe8ta Oanorum primum u G. Knabe et K. Ickerrmann, recensita reeoZnaverunt et eckickerunt Z. Olriü et ick. Knacker, blnunine apuck librarios lle- **vin et** IVlnnlc8gnarck) builds to a considerable extent on the work of two German scholars, L, Knabe and P. Herrmann. The essay also provides a brief account of the fate of Saro's work.

Hertha Schemmel.

Braunschweigifche Heimat. Illustrated journal for nature conservation and local history, history, language, regional and folklore studies, art and literature of the state of Braunschweig. On behalf of the Brunswick State Association for the Protection of Local History, edited by Wilhelm Börker. Published by E. Appelhans und Comp., Braun schweig. Annually 4 issues, 32 pages each. 8°. 5 RM. (- annual contribution to the Landesverein) .

The well-equipped. The well-equipped booklets contain basic information on the protection of the local heritage/ some of them contain information on Brunswick history and regional studies, folklore, genealogy, as well as detailed life stories about people who are connected to the Brunswick region through their origins or their work. For example, an article by Th. Müller (H. 2, 1933) gives a detailed account of the fate and inner development of the geographer Ewald Banse, who led the science of geography out of mere dissecting observation (analysis) and set geography the task of recognizing a country and a landscape as a living whole and shaping what it recognizes (synthesis). It is significant that B. follows the last

The book was subtitled "Umrisse von Landschaft und Volkstum in ihrer seelischen Verbundenheit" ("Outlines of Landscape and Folklore in their Spiritual Connections"). - In terms of folklore, issue 2 contains an article by O. Hahne about a low German Maibranch ("Der Füstjemaier").

- In the magazine review, Pros. Or. O. Hofmeister a meeting unserer Zeitschrift " Germania It is remarkable because of its fundamental attitude, as the following sentences show: "Every friend of Germanic prehistory receives inspiration from the rich content. It must even be acknowledged that these monthly issues meet a longing that runs through broad sections of the population in our time. This is not to say that even the scientist will put the magazine (meaning issue 1/1933) down with satisfaction." Hofmeister does not agree with Wirth and then continues: "Nevertheless, a considerable number of readers are edified by Wirth's comments. This must not go unrecognized and must be acknowledged as long as the same enthusiasm for our Germanic ethnicity is not aroused from the strictly scientific side." Yes, that's just it! It is roughly the same attitude and antagonism that exists between Banse and some university geographers. For the accusation that the prehistorian Hofmeister makes against the members of his science, see Wirth's remarks, which we printed in issue 7, p. 214/15. S.

Vereinsnachrichten

The 6th Conference of the Friends of Germanic Prehistory (6. to June 8, 1933). For those of our members who were unable to attend the conference, we are providing a general overview. Some of the presentations appear in detail in the supplementary section.

The conference was very well attended, so that a subsidy from the association was not necessary this year.

Taking into account the participants who were able to attend all the events and those who only attended one or two days, the average number of visitors was around 300.

The first day would bring the guided tours of the Externsteine and Oesterholz, which have already become a tradition. It is proving increasingly difficult to include this area in the conferences. Always Again the wish for general guided tours to these sites is expressed, on the other hand this makes it very difficult to visit more distant places which are significant for our German prehistory immediately afterwards. It has therefore been suggested that the annual meeting at the Externsteine and the conference in another area should be completely separated (also in terms of time). It should also be noted that, as gratifying as the large attendance at the conferences is, it necessarily entails the danger that the individual will not get his or her due. Above all, a thorough discussion of administrative matters can only be only be carried out within the framework of the major events. It will therefore be expedient to separate this discussion from the meetings. Smaller management

The major events must be considered as special events. The large meetings must also be supported by local organizations in the future as far as the implementation on site is concerned. We are putting this principle first, although the consideration of these matters naturally occupied us throughout the conference.

All the Externsteine are still

New findings, although hardly any excavations - apart from the rock coffin. Particularly important are Pros. Wirth's investigations into the rock coffin in its connection with the Nordic winter solstice cult. Director Teudt opposes the distorting reports that have recently appeared in the newspapers about the Externsteine, which claim that the stones, as one of our oldest Christian sites, should be declared a national shrine. Certainly, the deposition of the cross is one of our most precious creations from the early days of Christian art in Germany. But this is not the only reason why crowds are flocking to the stones today; what is more important to them is the knowledge that the rocks are a monument from the time of our own faith, the second time we do not have one in Germany.

The first day was concluded in Phrmont, which was the center of the conference this year. The local committee there had prepared everything in advance so that there were no delays or difficulties on the following two days. - The participants were first given the opportunity to visit the most important parts of the Pyrmont spring. After the opening speech by our first chairman and after the welcoming address by the spa administration and the mayor, the lecture by the lawyer Dr. Drinkuth introduced the audience to Pyrmont's past, whereby the lecturer tried to interpret the dark name of the place in reference to Wirth. Then Captain Hesse from Ärzen was given the opportunity to talk about the controversial finds from Arzen. In mid-May of the previous year, Otto Schwekendiek from Untertertia had first shown his school friends, and through them, his teacher three stone slabs on which there were carvings of a mammoth-like animal, a bear and the head of a horse. These stone slabs were claimed by the The pupils claimed to have found about one meter of tile while digging. A lively dispute soon arose as to whether the pieces were genuine or forged. Captain Hesse, working mainly on psychological grounds and based on the teachers' testimonies about the boy, began to argue for authenticity. The fact that the association wanted to give as many people as possible the opportunity to hear and see what it was actually about is now being used by various parties as an excuse to accuse it of gross impropriety. We must therefore go into the matter in a little more detail here. The Pro- vinzialmuseum in Hanover was informed of the plates. Dr. Tackenberg appeared as its representative and took the mammoth stone with him for examination. On May 27, he wrote to Captain Hesse:

> "The examination of the stone slab has proven to be extremely difficult, we first have to make inquiries as far away as France. I will report on this verbally on Monday" (this day, May 29, was scheduled for an excavation for an on-site inspection by Or. Tackenberg).
>
> "The lines you have written for the newspaper are extraordinarily well done and are completely in line with our wishes."

In other words, the expert was unable to recognize the drawings as forgeries from the outset and it was deemed necessary to ask foreign prehistorians for assistance. The excavation took place on May 29 and on

On May 31, Mr. Tackenberg gave the following verdict in a letter to Captain Hesse: "In the course of the excavation day, the suspicions accumulated in such a way that a forgery is probable (!)" According to a newspaper report, Dr. Tackenberg declared at a meeting of the Arbeitsgemeinschaft für die UrgeschichteNordwestdeutschflands that it must be a forgery. Since there was no clear decision on June 6 and the most important slab could not be examined, it is unjustified to reproach the association for having put the matter up for discussion again. Captain Hesse had brought a number of pieces of stone with his report, some of which he himself had dug out of the same solution layers from which the slabs originated.

should be. He considered these stones to be artificially produced tools and believed the authenticity of the slabs to be supported by the juxtaposition of stone slabs and the aforementioned stones. The so-called tool witnesses were inspected that same evening by the teacher Sussert and W. Düsterste k (Detmold), and both came to the conclusion that they were in no way tools.

In order to maintain the context, we will report here on the further development. On the afternoon of June 7, the two men just mentioned visited the plot of land from which the finds were to be made, with the agreement and at the request of Teudt, who had already made it quite clear to Captain Hesse that he now doubted their authenticity. It is located on the road that leads from Arzen (on the Barntrup-Hameln road) to Amelgatzen (on the Schieder-Hameln road), about two kilometers southeast of Arzen, just before the edge of the forest that borders the site: edge of the forest that covers the Schierholzberg. On the evening of the same day, following Professor Neckel's lecture, St. R. S. stated the following: From the battles that the association has so often had to wage against the narrow views of specialist science, it is understandable that many participants would first of all like to side with the finder and his representative who are under attack, purely from an emotional point of view. But under no circumstances should it be forgotten that science has a great responsibility. And in this case in particular, the responsibility is especially great, as it concerns pieces that are otherwise unknown from northern Germany. No-one would be more pleased if the pieces were genuine than the Hanover Pro- vincial Museum responsible, as the finds would undoubtedly have been assigned to it for further care. As a result of the various forgery scandals of recent times, the mistrust of experts is quite understandable. He only mentions the dispute over the Glozel finds in France, where, incidentally, the specialist prehistorians had been arguing sharply for years. It was not only laymen who suffered from this mistrust, but also experts: e.g. Pros. Oc. H. v. Büttel-Reepen, for example, when he presented the bones with runic carvings found in the Lower Weser to the "North West German Association for Antiquities Research" in 1928. Incidentally, he did not want to deal with the question of persons here, but only with the , Things. The mammoth is one of the best-known animals of the Ice Age; we can get a completely accurate picture from contemporary drawings, from skeletons and from the cadaver frozen in Siberia. He then demonstrated in which details the Schwekendiek drawing did not correspond to this picture. Nor did the horse cop resemble the depictions of Ice Age wild horses known to us. He explained that he could not give more than a comparison of shapes, as he had not been able to inspect the plates himself. Moving on to the so-called tools, he remarked that the lot covering the valley of the Grießebach, the tributary valleys and the ascending slopes could in itself be considered the oldest human settlement. But the stones mentioned as tools were so different from anything known so far that he could not regard them as tools. Although a Paleolithic tool did not necessarily have to be made of flint, the gray sandstone was far too soft, and suitable raw material could have been found not too far away. To make matters worse, the stones showed fresh surface damage in crucial places, the accumulation of which could not be considered accidental or caused by the excavation. Since comparison could also be considered as essential evidence here, the most that could be said was that the stones, if they were genuine tools, were "indisputably" genuine. The Association is certainly sympathetic to new finds, opinions etc., but it has no reason to fight and hinder the justified criticism of specialist science. - These statements should suffice to put the false accusations against the association into perspective.

The second day began with the scheduled Annual General Meeting in the Green Hall of the Kurhaus. As already indicated, there was not enough time for a thorough discussion of the numerous questions. Even the meeting, which was held late in the evening of the same day, was not able to clarify everything thoroughly. We have already printed Teudt's speech at the main source about the Phrmont sacrificial fountain in issue 7.

Then came the first trips to the monuments of Germany's past. We have always made these trips a special feature of our conferences; we want to go out and see the monuments and their history.

history from the landscape. In the morning, the Schellenburg and Hünenburg castles in a summer-green beech forest; what we see are medieval castles, but the question always remains: What was there before or was there nothing there? Mr. O. Zetzsche and teacher Gölte had compiled the historical information known about the two castles. - In the afternoon the Kilianskirche near Lügde was visited, the explanations of Mr. Schulrat Mantey are printed in this booklet.

On the evening of the second day (June 7) Univ.-Pros. V r. Neckel-Berlin spoke on "The significance of the old Nordic literature for the knowledge of Germanic nature". Professor Neckel began by emphasizing - as he has often done - the significance of Teudt's work, even if he did not agree with this or that detail. It had to be considered a fortunate coincidence that the Old Norse sources confirmed the general line on which Teudt moved. Those Old Norse sources are of inestimable value to us, because from Tacitus onwards until well after the conversion period, German sources are either lacking or meagre. We can fill the gap with the help the Old Norse traditions. However, it is argued that, although the Norse sources are more than a thousand years younger than Tacitus' Germania, they are just as clear as the Romans. A thought that is inconceivable to the librealist believer in progress: no progress in ethical attitudes! And yet it is so: the world of things may have changed in some respects, but the world of the soul has remained the same. The ethical attitude in the time of Tacitus was without reproach, and there was no reason to change it. to "develop further". With extremely vivid Professor Neckel used numerous examples to substantiate the assertion made in the title of his lecture and gave a clear picture of the spiritual essence of early Germanic times. Three main virtues prevailed: Loyalty, courage and chivalry; but all three rest in honor.

The third and final day brought a trip to the mighty Herlingsburg and the royal court of Alt-Schieder. Teacher Brauß had prepared the tour with extraordinary care. Teudt then explained once again his view, which he had already expressed several times, that complexes such as Herlingsburg Castle were not merely refuge castles. could be referred to as castles - ethical reasons alone would have to prohibit such a designation - but rather they were primarily places of worship. All sites set aside for specific purposes by means of enclosure (ramparts, walls, hedges, etc.) were called castles. Only a few of the large popular castles, such as Sigiburg (Hohen- syburg) and Eresburg, were built with the intention of being fortresses in war or refuge castles. Like most of the large castles on hilltops, all the small and smallest old ring forts are to be regarded as ritual sites, as "churches" and also as places for public festivals and gatherings. Of course, people could defend themselves there in an emergency, but this is not the most important aspect. We can still observe very similar phenomena in Transylvania today: The "fortified churches", were they built primarily as fortresses or as churches? In the case of the Herlingsburg, we still have the ancient Phrmont territorial tube, which leads to the summit and can only be explained if one thinks of a place of worship to which several tribes were supposed to have access, as resounding proof of the correctness of this view. For the ancient Greek world, the significance of a common sanctuary has long been known. We know the temple of Demeter at Anthela in Thermopylae, where the representatives of the surrounding tribes gathered for a common sacrifice. We know the later sacred center of Delphi. Did those tribes who migrated to Hellas from the north first encounter the idea of a common sanctuary in their new homeland or did they already bring it with them? All the indications are that this institution was something they had long been familiar with. The Herlingsburg is the sanctuary of a Greek amphictyony! - At the castle, Teudt and Fricke - Schwalenberg also gave lectures on localization.

From the castle, the journey went to the hollow The route then continued past the so-called Roman camp to Schieber, where we stopped for lunch. Mr. Spenz then led us through the royal estate of Alt-Schieder. The location of the Kalenberg in relation to Alt-Schieder is particularly peculiar. The return journey to Pyrmont then went over the Exterstein near Lügde.

The Harz Mountains have been chosen as the venue for next year's conference. We hope that next year's conference will be as successful as this year's!

Bremen. (Address **E.** Ritter, Kreftingstrasse 10.) Lectures winter 1933/34.

October: The dead man and his house in Germanic prehistory. Hans Müller- Brauel.
November: Christianity and the ger manic prehistory. Pastor Raschle, Bremerhaven.
December: Antiquity and Germanic prehistory. Study counselor Siebert.
January: Goethe and Germanic prehistory. Dr. H. Eggers.
February: The German future and the ger manic past. Lieutenant Colonel Lamotte.
March: Bremen and Germanic prehistory. Student Dr. Schocker.

Hagen. A hike on June 25, 1933 began in Herdecke, an old Ruhr town whose church foundation is attributed to a niece of Charles the Great. The foundation walls of the former larger church can still be seen on the church square. It is not yet clear why the church was built on this site. The memory of the "monastery well", from which, according to popular belief, children were taken, is kept alive by a stone depicting a stork. An inscription reads:

"Here was the Klosterpütt
Now it's filled in!"

The large number of sun depictions on the houses in Herdecke is unique. The wooden struts of the beautiful half-timbered houses are also particularly richly decorated. Many a " rune house" with "sun signs" catches the eye! I wonder if the neighboring "Sonnenftein", a mountain that rises about 100 m above the town, is a reference to this? Sunstones are also known as prehistoric sites. On the Sonnenftein near Herdecke there are ramparts and mounds. The adjacent field names -> Wiemberg -> Auf dem Stein - Jollenstein - Auf dem Brennen - Teu- felskanzel - probably also date back to pre-Christian times.

Mr. Riffe, the guide for the day, had found a small flint scraper (Middle Stone Age) here a few days before the hike.

In the last century, the annual "Sonnenstein Festival" of the Rhein.-Wests. Turngaus took place.

From Sonnenftein, the hike led to " Peterskirche" and " Petersbrunnew" on the Hohenshburg. The "Peters" (!!) well, once a consecrated place, is now only recognizable by a manhole cover! Although the well is located on the hill (inside the old outer bailey), it hardly dries up in the driest summers.

The "Peters" church is also attributed to Charlemagne. Mr. Baurat Schmitt-Wöppke found the same grimacing depiction on a capital at the entrance door that can also be found on the Externsteine. It is a head with pointed ears, a torn mouth and a beard! The exploration of such depictions probably also points the way to prehistory and early history. iPfr. Prein recently pointed out "anti-Christ depictions" in a similar case).

The old gravestones at the church still bear a large number of symbolic signs, house marks. representations of the sun, stonemasons' marks and the like. Herman Wirth's train of thought points the way to understanding here.

We then visited the mighty ramparts of the outer and main castle, which played a major role in the battles between the Saxons and the Franks. -

On June 30, we had the pleasure of welcoming Mr. Dir. Teudt to our circle. Valuable suggestions were made in an informal discussion.

On July 2, Mr. Teudt spoke to a large group of teachers. The lecture met with lively applause. It is to be hoped that the schools will also pay more attention to the prehistory.

In July, a local NSDAP group in Hagen organized a bus trip to the Lippe region to visit the most important historical sites. ' Ko.

Association of Friends of Germanic Prehistory

Addresses

Main office: Freunde germ. Vorgeschichte, Detmold, Bandelstr. 7.
Local groups:
Berlin: Student councillor E. Weber, Spandan, Roonstr. 16
Bremen: E. Ritter, Kreftingstr. 10
Essen: Studienrat Ricken, Essen-Stadtwald, Sunderholz 35
Hagen i . W.: Engineer Mrs. Kottmann, Eppenhauser Str. 31
Hanover: Reg.- u . Baurat Pritze, Falkenftr. 8 '
Osnabrück: Mrs. Dr Kringel, Herrentelchstr. 1

1.8.1933.

Germanien

Monatshefte für Vorgeſchichte
zur Erkenntnis deutſchen Weſens

lyzzSeptember / ScheLdingPest y

Homeland betrayed

From William Teudi

Lu the liberation battles of the Saxon tribe against Charles

The more the assessment of the deeds of Charles, King of the West Franks, proves to be decisive for our inner position on the Germanic cultural question, the more attention we will have to pay to the historical events of the Carolingian period.

Historical novels, with their task of fleshing out characters and making the chain of events plausible down to the last detail, offer an excellent means of testing the conception of history from which they have grown for inner truth and acceptability.

Werner Iansen has used his own poetic creativity, which we know from his work "Das Buch Treue", to introduce us to the fateful events of the Saxons' 31-year struggle for freedom against France in the 8th century with the book "Ver ratene Heimat" and - as the publisher Westermann, Braunschweig, says - "to show our time in flaming flashes together with that torturous time".

If in Iansen's Nibelung poem the immense tension between Siegfried and Hagen finds its moral and fateful balance in the death of all of them and beyond that hardly any conflict remains on the reader's mind, the course in Iansen's Saxon poem is reversed: Karl and Wittekind embrace each other. The bitter result is the "Betrayed Homeland". If an embrace between Karl and Wittekind, i.e. a full reconciliation, really did take place, as the reports suggest, then to my historical mind it would only be an expression of the immeasurable disaster that the Romanization efforts made possible by the defeat of the Saxons brought upon the German people.

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The mighty ramparts of the outer and main castle, which played a major role in the battles between the Saxons and the Franks, were then visited. -

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Berlin: Student councilor E. Weber,
SPandau, Roonstr. 16
Bremen: E. Ritter,
Krestingftr. 10
Essen: Studienrat Ricken,
Essen-Stadtwald, Snnderholz 35
Hagen i. W.: Engineer Fr,
Eppenhauser Str. 31
Hanover: Reg.- u. Baurat Pritze, Falkenstr. 8
Osnabrück: Mrs. Dr. Kringel,
Herrenteichstr. 1

Germanien

Monatshefte für Vorgeſchichte zur Erkenntnis deutſchen Weſens

iyz; September / SchndmgPest y

Homeland betrayed

From WLlheimTen-t

The liberation struggles of the Sschsenstnmm against Karl

The more the assessment of the deeds of Charles, King of the West Franks, proves to be decisive for our inner position on the Germanic cultural question, the more attention we will have to pay to the historical events of the Carolingian period.

Historical novels, with their task of fleshing out characters and the links between The fact that the historical events can be made plausible down to the last detail provides an excellent means of testing the conception of history from which they have arisen for inner truth and acceptability.

Werner Jansen has used his own poetic creativity, which we know from his work "Das Buch Treue" (The Book of Loyalty), to introduce us to the fateful events of the Saxons' 31-year struggle for freedom against France in the 8th century in his book "Ver ratene Heimat" (The Lost Homeland) and - as the publisher Westermann, Brunswick, says - "to show our time in flaming flashes together with that martyred time".

If in Jansen's Nibelung poem the immense tension between Siegfried and Hagen finds its moral and fateful balance in the death of all of them and beyond that hardly any conflict remains on the reader's mind, the course of events in Jansen's Saxon poem is reversed: Karl and Wittekind embrace each other. The bitter result is the "Betrayed Homeland". If an embrace between Karl and Wittekind, i.e. a full reconciliation, really did take place, as the reports suggest, then to my historical mind it would only be an expression of the immeasurable disaster that the Romanization efforts made possible by the defeat of the Saxons brought upon the German people.

No useful ray of hope for the following period can be gleaned from Jansen's portrayal. This desolation is all the more depressing as it is not, as in the Nibelungen Lied, about individual persons and a treasure of gold, but about the honor and fortune of a people -- our people.

If the work of one of our best poets has led to such a lamentably unsatisfactory result - who is to blame? Not the poet! He wrote with a love of truth, with passion and love for his people, with an ever-bright understanding of the Saxon soul and with tireless application of his great creative genius. The blame lies entirely with the great historical lie that underlies the view of Charlemagne and his actions at the Germanic Oolke that has been handed down to us. Werner Jansen has credulously built his poetry on this.

The historical lie about the Carolingian age of veneration has its documentary sources exclusively from the pen of the one-sided West Frankish-Roman-Antisaxon historiography.

This historiography comes from:

1. The doctrine of the cause of the Saxon Wars, as if "predatory incursions " by the Saxons and not Charlemagne's political aims had brought about the wars. According to the testimony of the contemporary Salvian, the Saxons procured their needs "in an honest way". Mere theft of property is far removed from the character of the people.
2. The depiction of the Saxons' behavior after their defeats as "disloyalty". During the entire duration of the battles, the so-called "treaties" were concluded exclusively under the direct pressure of warlike measures of force, i.e. as pure "dictates", against which it is unjust, even immoral, to speak of "breach of faith". Foreign rule could only be maintained by numerous and strong occupations in the country. At least since the introduction of the tithe and the draconian laws, the number of prisoners and debtors must have grown. (This made the establishment of a concentration camp with strong guards and good opportunities for supplies and reinforcements by sea an unavoidable practical requirement). In addition to the death penalty, imprisonment, fines and confiscation of property, young people were deported to Gaul from the very beginning. Apart from individual traitors and defectors, there could be no question of friendly or even seemingly friendly relations between the foreign-speaking West Franks and the oppressed Saxons, who were inclined to revolt everywhere.
3. Einhard's brief remark, from which it was to be concluded that the 4,500 people slaughtered in Verden had been prisoners of war who had been handed over by their own comrades-in-arms and had taken part in the new uprising - a transparent fabrication by the historian or his guarantors to shift the blame and responsibility for the Verden atrocity away from Charles and to impose it on the Saxons themselves. Einhard's few words, on which the great historical lie is based, read (Latin text: "Germanische Heiligtümer", page 270, line 8 from the bottom): "All the Saxons who had come together again submitted to the power of the king, and delivered up all those malefactors who had worked most towards this outrage, that they might be slain, four thousand five hundred."
4. The concealment of the heavy battles that must have taken place in the weeks between the Battle of the Süntel and the Verden event, although they were victorious for Charles. The concealment was obviously done to make the historical lie possible.
5. The disputable account of a reconciliation between Karl and Wittekind and the even more disputable news of Karl's continued friendly treatment of Wittekind until the end of his life. In reality, a highly suspicious dark veil lies over this.

6. The misconception that the West Franconian Roman Emperor showed any sympathy for the Germanic people or even an interest in their preservation, at least in some small actions.

All these individual inflections of truth reveal themselves to the critical eye as

The result is a seamlessly coherent edifice of deception: Saxonoolk, and thus Germanism, is belittled and blamed; Romanism, as whose representative and organizer the West Frankish Roman Empire stands, is glorified and excused. We recognize the skilful attenuation and concealment of the crime, which was already condemned in the earlier, crude times, of a treading down of one of the noblest Germanic tribes and its culture to the point of almost complete annihilation!

It cannot be otherwise than that a Saxon poetry still caught in the net of these historical lies is useless for all those who have freed themselves from the lie. It is useless, even if Werner Jausen clearly shows that his heart beats for the raped people and that he strives to do justice to both sides and to make events understandable. For a historical basis that is contrary to the truth contains so many external and internal impulses, cranky situations, annoyances and impossibilities that a straight line of development from the preceding circumstances through the falsified reports and judgments to the subsequent conditions cannot be established.

Anyone who, like Jausen, confidently tries to bring everything into line with the old reports and the prevailing doctrine, will not be able to get out of his difficulties. He arrives at spasmodic, unsatisfactory solutions and has to slip over the most important points in need of clarification. In the task of integrating falsehoods into the narrative, the helplessness is most obvious at the point where the 4500 are tied up and handed over by their own people.

-r-

The situation is as follows: Duke Wittekind has rushed from his refuge with the Danish king to fight for liberation. Wherever he goes, he is swept away in a storm. A few thousand are hastily brought together and with them a numerically superior Frankish army is crushed at the Süntel.

However, according to Ianfen, two Saxon armies had formed in those days to fight for Charles against the Sorbs, in obedience to Charles' orders. One of them, about 4000 men strong, under the command of the Paderborn Gaugrafen Emming, was quickly won over to the war of liberation through Wittekind's personal intervention and was about to unite with the victorious Süntel fighters.

The other Saxon army recruited for the Sorbian War also had to be brought over to the Vaterland side. However, the army was under the command of a Count Marin (generally hated and despised even by Charles), who, as a defector, fanatically pursued the betrayal of his country to the West Franks; he is also described as a miser and a coward.

Accompanied only by half a banner of his loyal followers, Wittekind sets off on his mighty white horse to the camp of Warin's army, which is assumed to be south of the Weser mountains, not far from the small town of Enger near Herford.

-r-

In the following I present the full, unabridged text of Iansen's futile attempt to help Einhard's infamous, unbelievable, inwardly impossible historical lie to a vivid presentation, so that the reader who has most carefully followed my preceding description of the situation, sentence by sentence, will be able to recognize the

The confusion and imprecise nature of this core scene of the whole book must be attributed to Jansen's hopefully unfortunate undertaking. Brackets and blocking are mine.

"Suddenly they (Witteckind-Weking and his young companion Wulf) see the camp lying above a bump, colorful and joyful, and involuntarily rein in their horses. Thousands of sleepers lie on the ground in the rising day, thousands are armed and awake - with bated breath they gaze at the wondrous picture. The laughter is blown from the duke's face, a visage of iron stares from under his helmet, and without a word he dashes across the pale field into the middle of the camp lanes.

His name roars like a thunderstorm, shouted by thousands, and the dew-sends lying on the ground roar from their chains and ropes like wild animals: 'Save yourself, Weking! Save Saxony!'

At the moment, half of the little troop is surrounded by a circle of distraught, pale, angry people; the duke looks into the eyes of the Saxon nobility and knows them all. They stand three or four horse-lengths away from the small troop, weapons in hand.

'Away, Weking,' whispers Wulf, 'we'll cover for you.

The duke lifts himself into the stirrup and pulls the sword from its scabbard. Startled, the next men back away and blades flash. But the Duke is not thinking of fleeing. He has recognized the situation, and when he sees that no Franks are with the traitors, and that Warm has obviously not yet returned, he grasps his heart in both hands, .and from the clod of home on which the hooves of his horse stand, a wave of infinite faith flows once more into his chest. 'Saxony', he roars over the thousands, his lion's roar penetrates clearly to the last man, five thousand Franks lie in their blood on the Süntel, victory is ours and Saxony is free, if you, if you only will! Forgive and forget whatever may have happened, we sons of a mother must not resent another madness and turmoil! Forgive and forget all those who clung to Charles and certainly wanted the best for Saxony. Stand together, brothers! Away with the frone of the tithe, away with the compulsion of faith, may everyone serve old or new gods as he pleases! Only, let us be free and Saxons! Come to me, he who believes in freedom, come to me, to whom love of country is more than a word!' He throws his sword on the ground in front of him and stretches out both hands to them.

As if the sensible steeds had understood the hour, they stand so still in the silent hush.

"Hail Duke Weking!" a cry rings out from the shackled, with trembling hearts Widukind recognizes Emming's voice. And then it roars like a sea: 'Hail Wo- king! To the shield with him! Forgive and forget! Save Saxony!' And of the thousands who stand in arms, many hundreds shout along, and tired, faithless eyes, fanned by the power of this foolhardy heart, blaze in the heat of enthusiasm. The news of victory strikes them all, the lukewarm and those who wait, and there is no one who is not touched by hope with green rice.

'By the hammer, you tame the wolves!' whispers the boy, overwhelmed, 'this day is worth a full fiefdom!

'He saves Saxony,' returns the duke softly, his face glowing with kindness and Happiness.

All at once the noise falls silent, and the hooves of approaching cavalcades beat in the emptiness like messengers of fate. One of the Saxon counts raises his. hand and calls out:

'Too late, Weking! We need calm, not turmoil in a disturbed country.

Widukind turns his head and sees the Franconian millennia and at the same time Warins Saxony; a tremendous hand lifts him from the high rock on which he had just been standing and smashes him into the abyss.

Wulf jumps out of the saddle like lightning, hands him the sword and gets back on the horse.

"Nothing is too late!" Weking exclaims resoundingly and pulls the white horse with a magnificent
He shouts, 'On it, my brothers from Saxony, on the enemy! And as if he really had the thousands behind him, he bursts through the rapidly widening circle of speechless admirers into the Franconian flank.

'After him! After him!' cries Emming in a bloodcurdling tone, 'Save Saxony, brothers! Help the duke!' And those who heard it do not forget the cry to the end, for once again freedom is given into their hands through Widukind's extraordinary presence of mind. Some two hundred horsemen follow him, the first enemy train is ridden over, and the Franks, realizing the fearsome white horse rider, tangle themselves up in complete surprise and helpless horror at this dastardly trap. Weking rushes past Ma nn's army like mowing death. Warm can interpret it no other way than that his attacks have failed and that his followers are also on Weking's side. Hunched over the mane, he flees behind his riders, who, headless and blinded by Weking's appearance, also do not know what has happened or what to do.

'On!' Weking shouts at them, pointing his sword at the Franks, 'Saxon victory! And like the god of war, he races into the enemy again at the head of his loyal followers. At the top of his lungs, the ensign roars: 'Heil Weking! Saxony the victory! And the people of Warin are deceived and join the old leader in large numbers. The confusion is indescribable, no one on the field knows exactly where he stands; many of the Franks fall under the swords of those who had just ridden amicably with them, and it takes quite a while for the confusion to clear. Then it becomes clear that there are too many traitors, lukewarmers and unbelievers, that until the enthusiasm that sweeps all the good people along, too few good people have been caught, and that the Saxon cause is being lost out of the Saxon heart. Warm does not show his face, but his messengers ride hurriedly across the field and shout out the truth that the rebels are tied up and that Weking is playing a great game with two dozen people.

Now Weking's lynx ears come in handy, he feels that only now is the battle lost, and with death in his heart he steers clear of the turmoil around him. Up to this moment, Wulf believes that the miracle of all miracles has happened, and now the sky collapses over him as he looks back and sees Saxons and Franks already charging in pursuit against the last fighting troops.

Follow me!' Weking shouts for the last time and chases the stallion through the enemy barricade into the open field." - So much for the report, which is full of falsehoods!

I will only emphasize the most important points of this account. Wittekind (Weking) thus finds the army of freedom fighters under Emming's leadership bound with chains and ropes in the camp of the traitor Marin! There can be no doubt about it: the Saxons who have decided to revolt against the Franconian yoke have not been overpowered and bound by the enemy, but by their own comrades who reject the struggle for freedom. They are to be handed over to the Franks. They are indeed handed over and slaughtered in verbs.

The motive is neither any other disagreement with the comrades-in-arms, nor satisfaction with the yoke of foreign rule or even enthusiasm for the hated leader Marin. - It is only what the complicit noblemen say (in the absence of Warin): " We need peace, not turmoil in a disturbed country!" Jausen describes them as the tired, faithless, lukewarm and waiting people in the country. But it was they - according to Iansen - who defeated, disarmed and tied up the freedom fighters in what was undoubtedly a terrible, bloody battle, in order to offer them to the enemy they themselves hated at their mercy and disgrace.

From a purely military point of view, there are doubts as to whether it is even possible to assume that the entire Emming army could have been tied up by the numerically barely stronger Warkn army. After a capitulation as a result of realizing their inferiority, there would have been no need for captivity, because disarmed forces can also be led without captivity; - but where captivity is necessary, it can only be carried out by a very strong superior force. Let us, however, leave aside this external impossibility of the situation and consider only the internal forces struggling with each other here.

History knows all too often of battles between Germans and Germans - and the enemies have always succeeded, even in the World War, in bringing defeat and misfortune upon our people only with the help of Germanic brothers or cousins. There are many motives: pugnacity and lust for power, rarely rapacity, loyalty to followers even in foreign service, stubbornness in dealings, leaguery, preservation of personal freedom, zeal sought by those in power or seeking power, fanatical pursuit of an ideal, and so on. -But it can never and never be made credible that fatigue, lack of cubs, lukewarmness and the will to submit are the same.

The fact that a German army took up arms against its own comrades fighting for freedom and was victorious to such an unprecedented extent was not enough.

Regardless of whether we are dealing with Germanic peoples or any other people in the world, such a thing is beyond the realm of possibility for internal reasons. If it is a consequence of Einhard's report on verbs, then we can only see it as proof of the report's falsity.

Our misgivings are only multiplied by the account that the Wa- rin Saxon army first allowed itself to be used to bind the rebellious comrades, then cheers Wittekind and is won over to the rebellion, and finally is ready to hand over the 4000 to the Franks again in no time at all. This is quite incompatible with the contemplative, stiff and even-tempered nature of the Saxon tribe in particular.

Everything else in Jansen's story is now dominated by this untrue, senseless and disgusting process. One confusion and confusion follows another. If Iansen did not know how to make us forget the misguided line of the whole at times through his masterful depiction of uplifting events and noble characters, we would refrain from reading on.

The character sketch of Charles must also be regarded as misguided, even if we were to adopt the West Frankish, i.e. French, point of view. Without any tangible evidence of great qualities, Charles - according to Iansen - appears as an insecure and dependent man in his decisions, more a dallying lover of his fine and heartless wife Fastrada than a world conqueror.

Witte lind is portrayed with enchanting fervor among the splendid shining figures of the book, only to be drawn into the shadowy cloak of historical lies. Eilt's belief in the reliability of the literature of the Carolingian age of conversion demands that the relationship between the Saxon duke and the Saxon corrupter must end in reconciliation.

A scene on the evening of the undecided battle at Detmold prepares for this, 262 about a year after the Verden execution of 4,500 Saxons in one day. The foolhardy Wittekind storms into the middle of the Franlen army, mowing down everything in front of him, and reaches the tent where the king is with the traitor Marin. Unfortunately, Wittekind's life is in his hands.

It would have been better if Jansen had not placed the collapse of Wittekind's heroic career under the light of such a glaring spotlight by fictionalizing this scene. The prevailing view based on the reports already makes Wittekind weak and willing to negotiate a year after Verben, to give up his personal freedom and to be baptized, while his people continue to fight for years to come. In this scene, Wittekind becomes very small. He lets the tormentor of his people - one year after Verben! - and indulges in an extensive satisfaction of his feeling of revenge against the traitor Marin. -

The story of Wittekind's inner conversion in Friesenland is Jan sen's weakest piece, but outwardly everything works out to the end. While historical research must at least recognize Wittekind's outcome as mysterious and dark, Jansen has unfortunately decided to draw the final conclusion from the news of reconciliation. The book concludes with the embrace of Karl and Wittekind. To summarize:

The court reports from that time and the view of history based on them are unbelievable. What Jansen adds of his own accord is only in part suitable to give the material an educational value for our people.

It is therefore with regret that we must reject this solution and hope that a poet will soon arise who, in accordance with the newly recognized truth, will make the heroic and uplifting aspects of those years fruitful for the present day

The 17th chapter of my book "Germa nische Heiligtümer", which deals with the "Destroyer of the Shrines", has often met with enthusiastic approval. If Prof. Neckel recommends this chapter to historians for study, it can probably also offer the poet a1) number of pointers. The Verden deed finds the plausible and unobjectionable explanation that the 4500 were the prisoners and recalcitrants who had been brought together in Verden for several years - leaders, religious servants, singers and scribes, Old Believers. Two years later, the gruesome Pa- derborn capitularies with their monotonous "morte morietur", "he shall die", were issued, whereby the Verden murder was subsequently declared a legally authorized procedure.

In the foreground of a novel dealing with the Saxon Wars are the indomitable forces of the Germanic people, which prevented complete Romanization and to which the salvation of valuable heritage in later times can be attributed.

i) Ernst Wachter is also not fully satisfied in his review of the book (Nordische Stimmen, 1932, issue 2). He says: "The poet has the paladins of Charles (probably an invented plot) ... appear in the snowy Saxon land itself and brings them into contact with the Saxon opponents
. . . some sections are stuck in the bookish ... the ending is a bit maudlin and inadequate . . . It remains to be seen to what extent the Germanic is reflected in every detail." But if Wachler is able to arrive at a favorable verdict overall, this is due to his entanglement in the Verden historical lie, which Wachler believes he still has ~~to come to terms~~ with - until we have succeeded in tearing up the net.

"If one were to divide humanity into three types: culture founders, culture bearers and culture destroyers, then only the Aryan would come into question as a representative of the first. The foundations and walls of all human creations originate from him. He provides the enormous building blocks and plans for all human progress."

Adolf Hitler

The Gollenstem near Mieskastel (Saar)

The "Rheinische Vierteljahrsblätter" (Notices of the Institute for Historical Regional Studies of the Rhineland at the University of Bonn. Jahrg. 2, Heft 3, Juli 32) I publish a very carefully and clearly written essay by Albert Becker about this mighty stone monument. It rises not far from Blieskastel (Saarpfalz) on the heights near Lautz- kirchen and Alschbach; 7 meters above the ground and probably still 2 meters deep in the earth, at ground level 1.20 to 1.60 meters thick.

Not that this essay solves the questions that are linked to this and similar stones: but it shows how diverse the tasks are that still await a solution, and provides a rich bibliography.

Even the name Gallenstein presents difficulties. Since we have the names Kunkel, Nadel, Spindel for other such stone monuments, it makes sense to look for a word based on the shape here too. Becker uses the Latin oolus -- distaff, which survives in German in a different form anyway.

On the other hand, however, the syllable "Goll" occurs more frequently in natural names of the Palatinate (Gollenberg, Gollenfels), certainly not to be derived from eolas, whereby it is also to be asked whether a phonetic coincidence of different roots has not also occurred in this second group (niedd. gole - damp lowland, obd. u. nd.

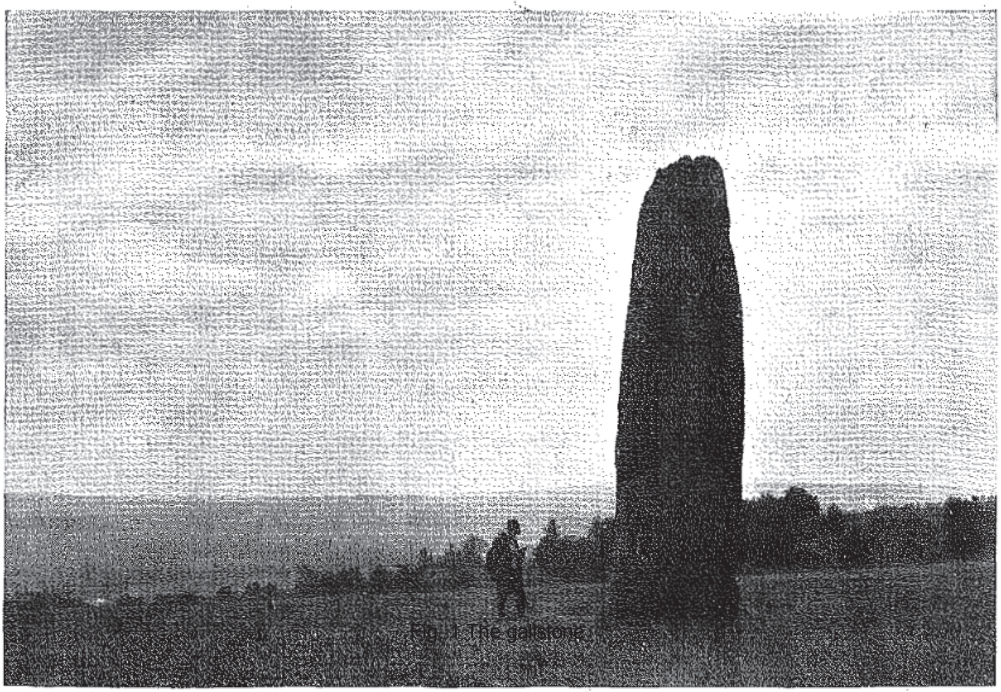

Fig. 1 The gallstone

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si The Institute has kindly provided us with the printing plates for the illustrations in this report, for which we would like to take this opportunity to express our sincere thanks. - The exceptions were made by A. Löwenberg-Ludwigshafen.

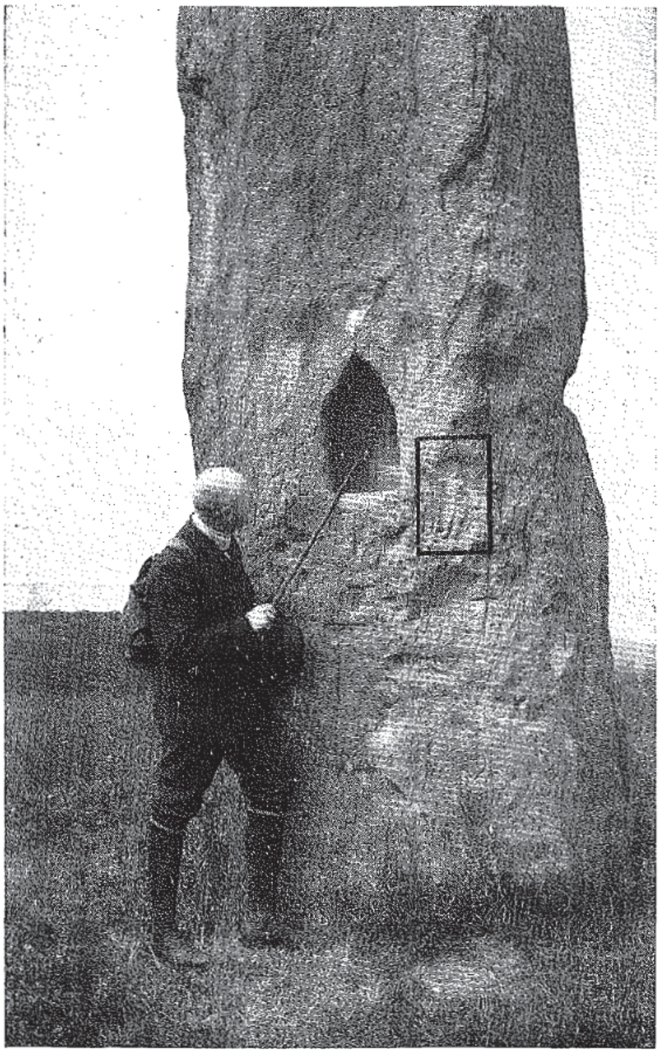

Fig. 2: Gollenstem with niche and flat screen framed) 1920

Galle - wet, swelling but also stony place; St. Gallus). It is possible that field names with Goll- are also widespread far beyond the Palatinate. It would also have to be considered whether "gold" was the source of the name; after all, it is a well-known fact that names formed in this way adhere to fields etc. that have prehistoric significance. Finally, B. mentions the possibility that the name Gollenstem is connected with the root Aul, which denotes sprouting and growth. We would also like to note that this root can also lead to the term cultic celebration of joy. In order to investigate this, it would be necessary to establish whether festivals, especially spring festivals, are still celebrated on such stones today or were celebrated in the past. - Bück (Oberdeutsches Flurnamenbuch, 2nd ed. 1931, p. 80) mentions the field name "Beim steinernen Gaul", unfortunately without specifying the location, which may also be related here.

As far as the origin of this type of stone is concerned, B. attributes it to the megalithic culture (later Stone Age), although its relationship to the west and to Lower Germany has not yet been clarified. A cartographic compilation of all localities associated with older or younger monoliths would certainly be helpful for clarification. But this survey should not be limited to the German southwest. For - as booklet 7 "Germania" (p. 213) shows - these stone monuments have a wider distribution in Germany, even if those in south-western Germany are the best known.

The purpose of these stones has not yet been clarified. It is certain that a number of them were once boundary stones. It remains questionable, however, whether they only received this designation in early historical times; the boundary is also originally something sacred, as is the measurement of time, which some stones may have served. However, the monuments certainly served the cult - only the type is unclear - and this is supported by the fact that a large number of them were later decorated with Christian symbols (the picture on the gallstone perhaps dates back to pre-Christian times). Essential is the

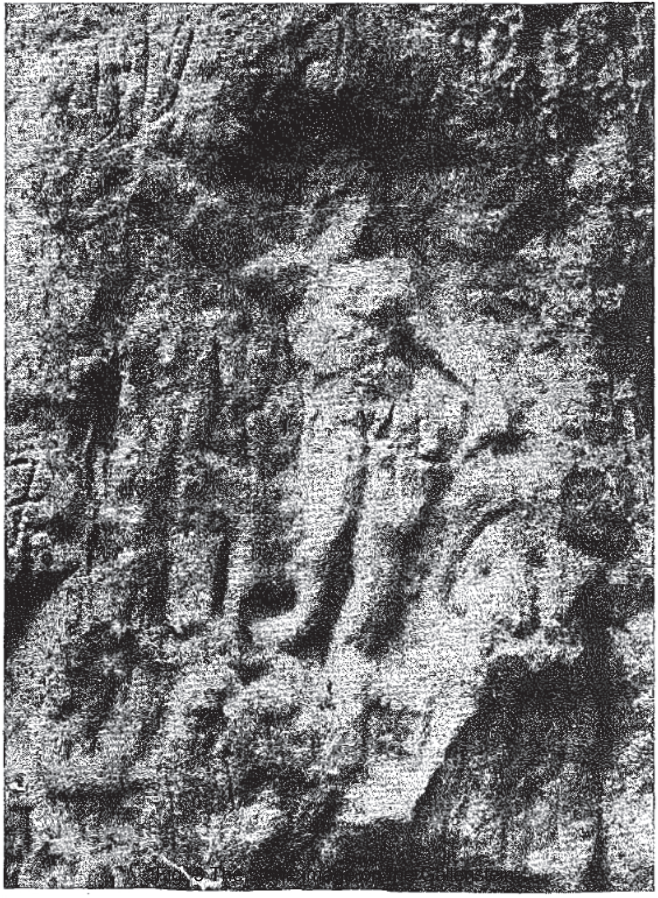

Fig. 3 The stone image on the Gallenstein

Note that the stone cult had to be banned again and again until the year 1000:
"At the Council of Tours in 567, stone worshippers were forbidden to enter Christian churches; in 678, the Council of Nantes ordered the menhirs to be knocked down and Christian chapels erected in their place; in 789, Charlemagne forbade the worship of stone pillars. It is possible that the memory of the Christianization of those stone pillars lingers on in some of our spring customs." Evidence of the ancient sacredness of the stones. It is very pleasing that the author is not thinking of a crude material worship of stones; he concludes his work: "Just as the consciousness of the sacred first dawned on the people of prehistoric times in the stone paintings, so also for us, for whom everything earthly is only a parable, nature becomes a guide to the supramundane and the gallstone's towering mark a signpost to the primal phenomenon of all religions: 'On the heights, there is the God! He dwells 'on the mountains from which help comes to us!

PfSIzer sun worship

From Pros. Dr. Albert Becker

Not far from the Palatinate spa town of Dürkheim an der Haardt lies a high rock face known today as "Brunholdisstuhl". The name is not uncontroversial and appears in the form Brunoldesstuol - which, however, is said to be further south - as well as Krummholzerstuhl, which is perhaps reminiscent of a family name or the wood rights of the Krummhölzer or Wagner family. But we do have a right to think of Queen Brünhild of the Nibelungen saga here too, even if we see her name living on elsewhere in popular belief and natural names. Not too far from the Nibelungenland of Worms we find a Brun Hildenbett on the Feldberg in the Taunus (documented in 1043); a Brunhilden st ein (812) near Wörsdorf ("Hohe Kanzel") north of Wiesbaden; in Worms documents from 1141 and 1355 a Brunihiltwisi and possibly a Brunhiltegraben. Further away from the Nibelungenland, a Pierre Brunehaut is known in the field near Tournai. Thus, one may also hold on to the name "Brunholdisstuhl" for the rock near Bad Dürk- heim and perhaps draw the conclusion that the motif of Brunihild's magical sleep and redemption, the figure of the sleeping battle maiden on the rock castle and the revival saga was popular here around the Rhine and Main even before the dense epics were established and influenced the naming of nature from the 9th to 12th centuries. This assumption finds further support in names such as Krem Helden st ein (monolith near Heiligenmofchel in the Northern Palatinate 1490) or Criemildefpil (monolith not far from St. Jngbert 1354) Z.

But the history of our Brunholdisstuhl in Dürkheim goes back much further, to the time when the Romans lived here on the Rhine. The red sandstone massif of the Brunholdisstuhl is formed by a series of perpendicularly abutting, vertically sloping rock faces. The height of the main cave, as far as it has been exposed, is
16 meters. As Friedrich Sprater has proven, it is a Roman quarry (as is probably also the case with the Teufelstein near Frankelbach); pre-Roman times are out of the question for the use of the quarry, as the technology recognizable on the rocks requires tools that were still unknown in pre-Roman times (Fig. 1).

On the Brunholdis chair and its literature see F. Sprater - A. Becker in Pfälzisches Museum 1917 (also offprint); H. Naumann in Handwörterbuch des deutschen Aberglaubens 11679. A. Becker irr der Zeitschrift des Vereins für rheinische und westsälische Volkskunde 1926, 136.

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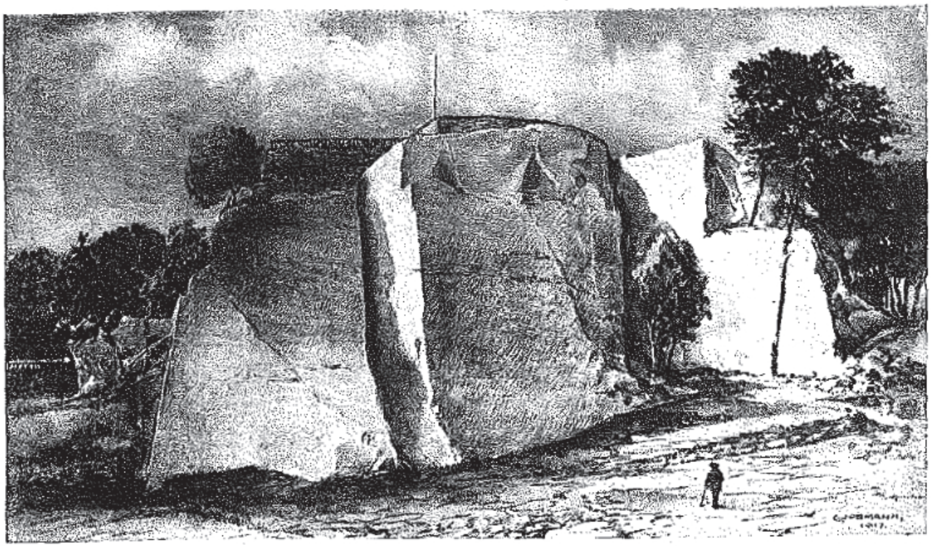
1)



Fig, 1 Brunholdisstuhl near Bad Dürkheim

What makes the site so particularly attractive for us folklorists are the images and signs carved on the rock face, which leave no doubt that in Roman and perhaps even pre-Roman times, celebrations in honor of the sun god were held here, which continue to resonate to this day. The images attached to the rock walls depict a human figure, four horse figures and three wheels, some with a staff holding them and some without. However, all these symbols speak of a sun cult that was once practiced here. In the human figure, one may well recognize a local god of light and sun, who may have taken the form of Jupiter here in Roman times; horses and wheels, however, complement and confirm the sun cult that surrounds this ancient site of worship in Psalz (Fig. 2 and 3). .

If anywhere, it is on the sunny slopes of the vine-covered Haardt that one has the right and duty to pay homage to the light and warmth of the sun. It is the piece of German soil where spring arrives earliest in all of Central Europe.

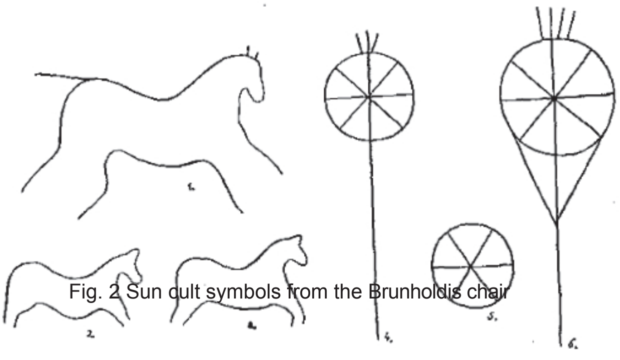


Fig. 2 Sun cult symbols from the Brunholdis chair

where winter is still chased away on Sunday Lätare and summer is brought in.

Ri ra ro, the summer day is do l

This is how the children's voices echo out into the Palatinate countryside on this "summer day". The little ones proudly and happily carry their summer day staff around, decorated with pretzels and ribbons, eggs and fresh greenery: the sun wheel drawings from the Brunholdis chair seem to have come to life H.

But even before the "summer day", custom and tradition once awoke at that Brunholdis chair. On Shrove Tuesday, the youth of Dürkheim amused themselves there at a "bonfire". What the Palatine historian I. G. Lehmann reports here from the first third of the 19th century is to be regarded as the faded remnant of a once widely practiced, more substantial spring custom, of which the chronicle of the village of F. Behn's recently rediscovered Lorsch Monastery on the Bergstrasse already tells of the year 1090: the cause of the fire, which largely destroyed the church and monastery, was a burning wooden disk that had been thrown up on the day of the spring equinox according to popular custom.

This throwing of the slices, or "Scheibenschageu", during Lent is a very old custom that is still practiced in the Swabian-Alemannic region, but in the past was also widespread further north across Franconia.

According to the testimony of Johannes Bohemus Aubanus (I. Böhm from Aub an der Tauber) from the beginning of the 16th century, Sebastian Franck recounts in his

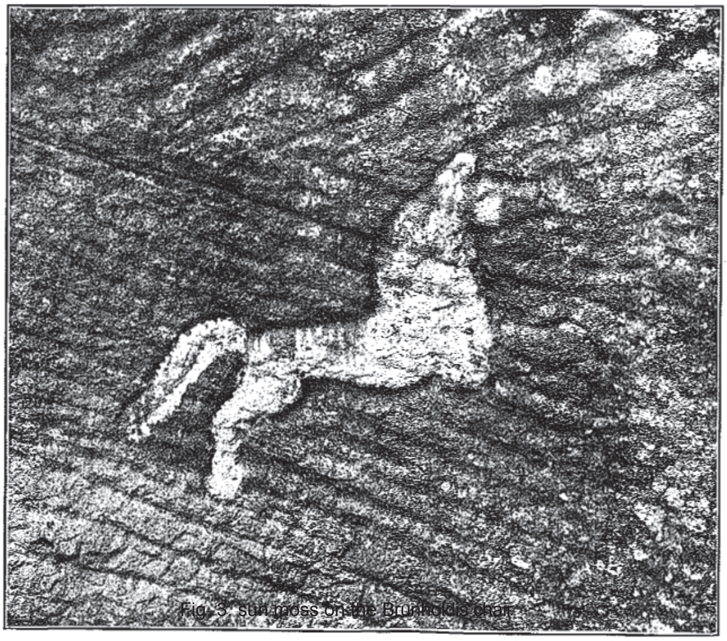


Fig. 3. sun moss on the Brunholdis chair

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i) A. Becker, Sommertag (1931); ders., Pfälzer Volkskunde (1925) 303 sf.

"Wahrhaftige Beschreibung aller Teile der Welt" ("True Description of All Parts of the World") about the wheel-racing similar to disc-banging: " At Midnight Lent they weave an old wagon wheel full of straw, carry it up a high, steep mountain, have a good time on it all day long, with all kinds of amusement, singing, jumping, dancing, straightness and other adventures, at vesper time they light the wheel and let it run at full speed into the valley, which is to be seen as if the sun were running in front of the sky." This process, already a piece of poetry in itself, is accompanied by spoken poetry; this is how people used to sing the rhyme:

Love, tiede^Sonne,
butter in the
garbage can flour in
the sack!
Unlock the gate of heaven! Dear sun,
come out!

The custom was once also known here in the Palatinate on the Rhine, for example in the Lauter Valley and further along the Moselle and Saar; otherwise many a church order of the 16th and 17th centuries would not have had to prohibit such "Gauckelwerck". It is probably a consequence of calbiuistic strictness that we in the Palatinate today no longer know what is still or again practiced as a meaningful custom on the first Sunday of Lent (Jnvocavit, Alte Fastnacht), the " Funkensonntag", in neighbouring Baden and Swabia.

The lighting of large straw fires, on which the wheel and disk are burned, is associated with disk driving. These fires are still widespread today i) even in places where nothing is known about disk beating; the "Fastenfeuer" (fasting fire), which has also been forgotten today, was probably still in existence a hundred years ago on the rock near Bad Dürkheim. In some parts of the Palatinate (Lautertal), where we no longer find the wheel driving that was common a few decades ago, a straw doll ("the man", otherwise "the witch", "the winter") is perhaps still burned in the straw fire. Boys and girls dance and cheer around the fire, with the latter probably also brandishing burning torches. Elsewhere, the same or similar customs are associated with Easter or St. John's Day.)

In order to understand such customs, one must put oneself into the soul of the farmer: he is dependent on heaven's favor with his acid work, bound to the happy course of the weather and the lush green of the fields. The power to ward off evil and protect against all hostile forces is possessed above all by light and fire, the earthly reflection of the heavenly sun. And just as evil spirits are driven away by burning wheels and windows, the good spirits of growth are awakened and fertility and blessings are secured.

The purifying, evil-fighting power of fire also explains the fire on the Brunholdis chair near Bad Dürkheim. But there is another view in addition to this one: Wheels and disks have been images of the sun since ancient times, and the rolling of the wheels and throwing of the disks is regarded as a fertility spell that lures out the seeds. The sun is helped by a kind of similarity spell; according to ancient belief, the original image is forced to do what is done with the image.

The belief in the evil-fighting power of fire perhaps also arose from practical experience. Just as the fire of the woodpile taught that the flame cleanses the air of

0 Cf. Christmann in the Zeitschrift für Volkskunde N. F. 111 48 ss. on the Psälzer Jayresfeuern only hinted at here, which are discussed in more detail there.

2) On this point K. Wehrhan in Germanien 1933, 129ss; ibid. also M. Wieser, p. 167fs.

The fire was used to cleanse the land of harmful substances,' just as fire is still used in our day to drive out diseases, so our ancestors went around the newly acquired land with a firebrand; this is how the emergency fire, or 'wheel-pushing' as it is also called, arose in the case of epidemics or infectious diseases, which the synods of the 8th century opposed without success as a pagan custom. It was originally lit when epidemics had broken out, by decision and with the help of the whole community. How this happened is described in detail by the well-known Zweibrücken botanist and priest of Hornbach Hieronymus Bock gen. Tragus (1498-1554) in his "Teutschen Speißkammer" (appendix to the "Kräuterbuch", new 1580) 6: "Thus some of the Germans, especially in the Wazgaw, have such faith and confidence that as soon as a famine occurs, it cannot be abolished by any other means, and then an emergency feed is brought in, They bring a pole out of dry oak wood with great necessity, which must be driven down on the dry oak wood with force, like a grindstone, and such a pole is tied with chains on both sides of the lowest wood, so that it cannot move anywhere. And if you drive this tied pole around with work for a while, then after much movement a great heat comes for the first time, after the heat follows a smoke, and after the smoke the emergency fire ignites, which is received with thought and great reverence in tinder and otherwise. At such a forced emergency fire, several virgins of bare body are ordered and appointed with several ceremonies, carrying bare swords in their hands, to which they speak their rhymes and spells. Immediately after this, a large fire is lit with lots of wood, and the fire is conducted with earnestness and devotion through the emergency fire, with good hope and confidence that the accident and death of the victims will be averted." In his "Kräuterbuch" (1572, 348b), Bock also talks about the western emergency fires.

By Wasgau, Bock means the Westrich, the German borderland around the Saar and Nahe, which was characterized by the name Notfeuer in the form described. Even if the name Notfeuer is explained in different ways, one can still think of the derivation from bniutau ahd. schlagen, stoßen and also see a popular interpretation in a reference to today's "Not", which seems to shine through in Bock when he speaks of "ge zwungen", "Nothgezwang", "mit Gewalt" and others. The emergency fire obviously appeared to him as a fire required by necessity and to be enforced in a primitive way. The emergency fire is very old and was widespread until around the middle of the 19th century. Of Palatine testimonies, I mention the field name "Notfauer" and similar ones; the old Vulcanalia, of which the western apostle Pirminius reports, may also be mentioned with reservation in this context.

Our annual fires, such as the one on St. John's Eve, the St. Martin's fire, the Lenten fires, the Easter fires, are all closely related to the emergency fire. It still echoes in the church carnival fire, which used to be lit only by rubbing wood, flint or burning glass; sometimes the St. John's fire also has to be lit in that ancient way. The annual fire with its blessing power is also a sun spell and thus a fertility custom. The special accompanying phenomena also characterize the Westrich bonfire as such: the ritually pure boys and girls who usually take part, the exclusion of women, the sword dance performed while reciting sayings and rhymes, and the weapons carried along are intended to increase the magical effect of the bonfire, which is immersed in a religious atmosphere. In terms of its content and meaning, it is without doubt a piece of primitive folk religion, in which more highly developed religiosity is only able to recognize superstition.

The emergency fire - which is why we went into it in more detail - also teaches us the best about the mythical connection between fire and the sun. The healing

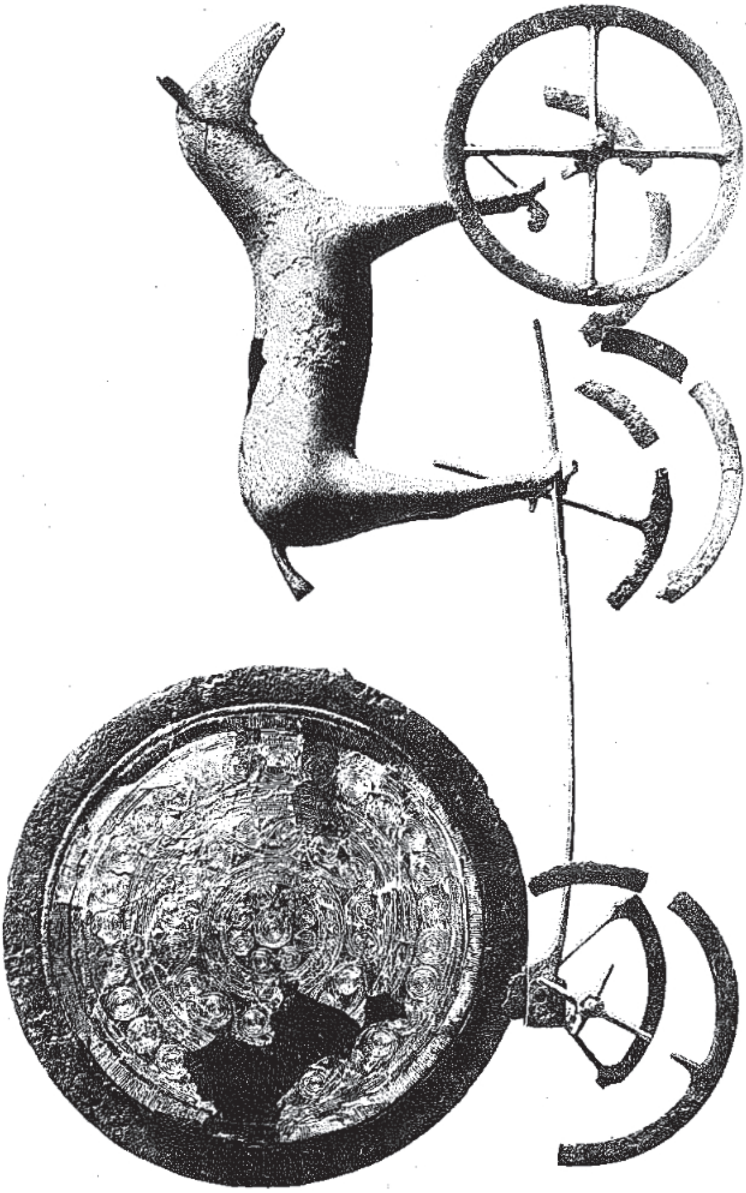

Abb. 4. Sonnenwagen von Trundholm

and strengthening power that was attributed to the sun seemed to be gone; it had to be given new strength through the magical new fire. And perhaps this idea gave rise to the regular St. John's fires, like other annual fires, which were intended to prevent contamination. The earthly fire and the fire of the sun are one and the same in the opinion of the natural man. And the light- and life-giving sun has only one earthly image, fire, a miracle for primitive man. Now it can be observed among almost all peoples that through the pictorial or physical representation of certain objects, one magically draws the archetypes themselves into the spell of his will/ Thus the well-known golden sun disk of Trund -

holm on Zealand (fig. 4), which is pulled by a horse on a bronze chariot; this explains the numerous depictions of the sun wheel that we find in Scandinavian rock carvings from the early Bronze Age, such as the depiction of the four- and multi-pointed sun wheel, the circle and Dostsiel circle, the swastika, the simple cross, the stone axe; such as the sun wheels on giant rider grusists on the Fallberg near Zabern and Jupiter giant columns as well as other monuments, gravestones and coins from the Roman colonization area on the Rhine; one of the most beautiful gravestones in the water forest near Zabern shows the four-spoked sun wheel three times, as we also find it similarly on the Brunholdis chair or on a Roman face urn from Rheinzabern (Museum Speher) (Fig. 5).

We know from Caesar how the ancient Germanic tribes worshipped only the visible star that gave them light and warmth; the great festival that the Scandinavians celebrated before the end of the winter night was dedicated to the returning sun. However, the prohibitions on sun worship from later times also tell us how the sun was worshipped. In Geneva, the rising sun was still worshipped in 1403 as an almost human being, which seems to be related to the Persian sun deity Mithras (see also footnote p. 275), the deity who became a dangerous rival to the young Christianity in our region. In a Christmas sermon from the 5th century, Pope Leo the Great admonished the churchgoers of St. Peter's Basilica not to offer their homage to the ascending sun god with bowed heads. And at the end In the course of the Italian Middle Ages we hear that, around 1300, Giotto's famous mosaic painting depicting the nave of the church with Christ and Peter was placed in St. Peter's Basilica in such a way as to avoid any suspicion of a sun cult among the east-facing faithful. Thus the memory of the worship of the unconquered sun god clung tenaciously to the memory of medieval man, and even today the memory of the Christian Christmas celebration on the birthday of this iuvivtus lingers on. In the realm of our folklore, the widespread throwing of disks, the lighting and rolling of the sun wheel in early spring, the making of bread and snow cakes at Christmas and Lent, in the form of which the old symbol of the sun, the lucky Sol swastika, lives on, are remnants of that ancient belief and custom that once seemed to our ancestors to be a meaningful religious custom and is still alive today; What today often appears to us as mere superstition was once a meaningful act of worship.

What can be gleaned from the Western richer emergency fires and emergency fire rhymes; what from the Alemanni

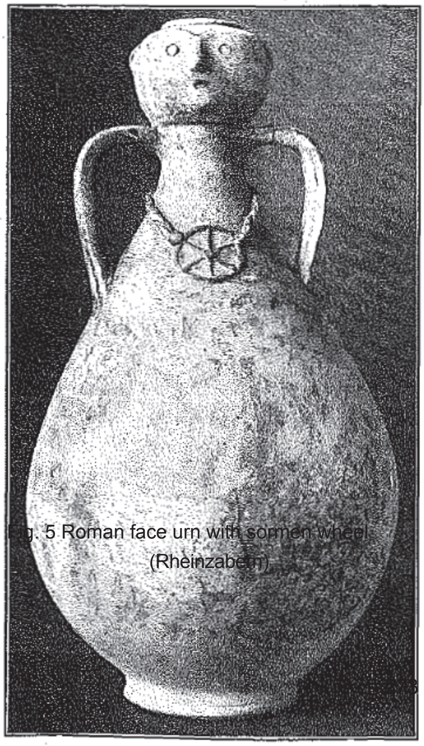

Fig. 5 Roman face urn with sormen wheel (Rheinzabern)

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0 Now R. Hiudriuger, Weiheroß und Roßweihe^(1932).

The same thing can be heard in the sword dances of the Germanic tribes and the young people of Überlingen on Lake Constance: in all cases man supports, even with weapons, a good God, a savior, in the emergency fire as in the annual fire the all-healing sun against dark forces, against misfortune and barrenness - an expression of the longing for light and life and sun, for blessing for man and animal, fields and fruits, family and state.

The "Brunholdisstuhl" also speaks to us as a monument to ancient beliefs with its fine signs and figures. If the image depicted there means Jupiter, then the Celtic-Germanic god of weather and sky, perhaps Taranis, dressed in such Roman garb, is associated with the addition of a horse and sun wheel to the only loosely connected circle of Germanic ideas, which has found its weightier expression in the peculiar Jupiter giant pillars by a more artistically practiced hand. These monuments to a captivating cult can be found on the Rhine, in the Palatinate, in the

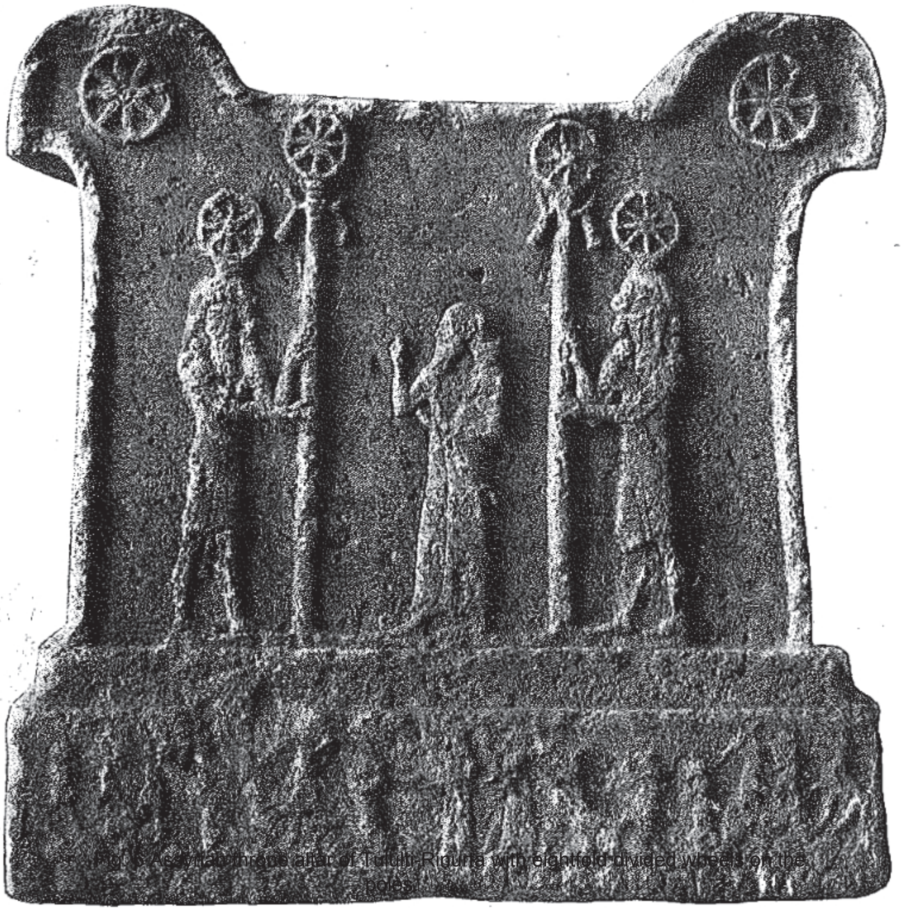

Fig. 6 Assyrian throne altar of Tululti-Rinurta with eightfold divided wheels on the poles.

Moselle region, in short in the Upper Germanic lands to the right and left of the Rhine. The god who rides away as a bearded horseman over a serpent-sweet creature is a native god, a god of the sky and weather, a god of light who rides through the clouds, lifted high into the air. And the wheel, the sign of the god Taranus (-is), the sun wheel, also points to this, as does the lightning, the fire in the sky, with which this god is sometimes adorned. We are also reminded of the deity of light shown, for example, on a Mero-Wingian gravestone from Niederdollendorf in the Bonn Probinzialmuseum, which, with the sun wheel on its chest and its head surrounded by a halo of rays, probably represents a Germanic sun god H. (See also Fig. 6.)

The "Brunholdisstuhl" psaltery near Bad Dürkheim should also be seen in this context. With its pictorial representations and the customs associated with it, it clearly demonstrates the survival of the old local character. The mere passage of time has not been able to destroy the ancient heritage. Even the Romanization of our region has basically had little effect on the actual local folk life. Temporarily suppressed, the old folk beliefs have nevertheless been preserved in their entirety and have always been visible on monuments, even in Roman form and garb. Thus Germanic religion has survived the intrusion of the Roman gods and the Orien talian cults with tenacity and, in its final ramifications, still extends far into the realm of religion, which took over the old heritage and molded it into new forms. Back then, when a new faith was born in the Heliand around the year 1000 and the cathedrals of Worms, Speyer and Mainz stretched towards the heavens, a glimmer of the ancient, unconquered sun god's shining glory still fell on the young, victorious "Landeswart" from the "Bethlehemsburg", the Christ King and his new kingdom.

The house of the dead

Wooden buildings in stone and bronze burial mounds

ByHansMüllei^WrKttel/Letter-es MuseumK "VSterikunde"/Bremen

For over 44 years, I have been carrying out voluntary rescue work on numerous prehistoric burial mounds in my home region. There may have been more than 200 of them, which I spaded in the last hour of their existence in order to learn their secrets and save their contents from destruction.

In 1907, I investigated a burial mound field in Offen sen in the district of Zeven consisting of a good 30 large or smaller mounds, which were to be leveled and turned into farmland. They yielded clear finds from the last days of the late Stone Age - the first days of the emerging Bronze Age - so they could be dated to 2500-2000 BC. The finds were beautiful, but not overwhelming: stone daggers and stone arrowheads in the Stone Age graves, a bronze axe and eleven wonderful arrowheads in the best Bronze Age grave, and simple bronze needles in other graves.

The construction of the graves was much more valuable than the finds. Ofsensen said

Literature note 1; also E. Jung, Germanische Götter und Helden in christlicher Zeit (1922) 250. In addition F- Sprater, Die Pfalz unter den Römern II (1930) 87 ff. (with illustrations). For kindly providing the printing blocks we would like to thank Mr. Museum Director I)e. F. Sprater in Speyer most sincere thanks.

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1)

I was faced with a riddle for the first time. Dark brown patches stood out clearly in the yellow sand of the mound, which were clearly arranged in a circle in the mound, which had obviously been surrounded by something and which must ultimately have supported a roof. In other words, the roof could only be inferred in thought, no remains of it were preserved, because the dark earth pillars, mostly 10 cm in diameter, were lost upwards in the mounds in a deep dark local stone-containing bark, which was no longer recognizable. Above the dark bark, which was very hard, there was only the usual 30 cm thick weathering crust that all our burial mounds bear.

The vertical sections revealed that the dark brown earth pillars (which were often 1.60-1.80 m long) were pointed. They had therefore once been driven into the ground when the burial mounds were built - as examination in the laboratory of the Hamburg Botanical Museum revealed that the dark brown earth pillars had once been wooden posts. As a result of the weathering of these piles, they had been transformed into a blackish moldy mass, the rain falling on them with its iron and silicate content had once filled the cavity created by the weathering with earth that had been washed down, but then the whole thing had been transformed into a solid hard column. What was once wood was now a round column of earth that could sometimes be lifted out and stored at a length of 60 meters.

This led to the conclusion that the jet-black mass at the top, where the piles ended, must have once been wood, i.e. a roof of some kind. The fact that these piles were arranged in a circle, usually 5 m in diameter, in the hill, initially made me think that I was looking at the huts of ancient prehistoric settlers.

In itself, this idea was correct, but, I anticipate here: they were not dwelling huts, but "the house of the dead person"; arising from the ancient idea of the grave, that the dead, like the living, must have his house. Even today, this ancient idea of the grave is expressed in the expression " the last house".

I informed the museum director Schuchhardt-Berlin, who had been a friend of mine for many years, of my excavation observations. They had never been done before in Germany and had never been observed by anyone, and I asked him what was going on with these graves. Sch. sent me a telegram in reply: " Stop digging, I'm coming!". We then spent several days digging together at Osfensen, Godenstedt, Lavenstedt and Twistenbostel and were able to find the same thing everywhere on similar mounds, all of which were from the Mesolithic or Early Bronze Age. At Lavenstedt they even succeeded in neatly preparing an entrance made of wooden beams - in the shape of a modern willow hedge.

Schuchhardt congratulated me on my discovery, and I still remember how he told me on the heath at Osfensen that I had found the hitherto unknown prototypes of Greek columned buildings here. For Stone Age Germanic tribes also came to Greece, ruled it as a master nation and used marble (the building material available there) to create the world-famous temples.

At Heeslingen I then excavated a real domed grave together with Schuchhardt. We were able to establish beyond doubt (because it had been well preserved here) that the piles had been supported by timbers, which curved together like a dome.

Since 1907, I have been able to observe many burial mounds that have been leveled into farmland, and at least in part (because I did not have an official burial permit at the time) I have also been able to examine them. But only after years of work did the matter become completely clear to me. It was only after the Great War, when the leveling of old burial mounds took on unimaginable proportions and in the years 1918-1921 more than

After the zoo burial mounds were leveled on land and I finally received official excavation permission, I became completely aware of the type and form of the structure, its development and later modifications. At the same time, the cultural affiliation and the origin of the people to whom these peculiar graves belonged. - I will come back to this in more detail. For now, let me briefly describe the development of these tombs.

The oldest forms are wooden structures that provide a " house" for the deceased: round, with a dome that curves upwards, rectangular with a flat beamed ceiling, sometimes (not always) with an entrance, exactly like the oldest megalithic structures. This type of grave usually contains several burials - they are therefore, like the megalithic tombs, family graves.

The second grave form of these graves with wooden fixtures no longer has a roof, but only circularly driven-in stakes, often up to eight rows of stakes. Sometimes the outer and inner rows of stakes stand in two rows. In some cases, remains of wattle and daub that once formed a wall could be found here. In other words, an enclosure of the actual burial mound on the inside and a vertical wall of the mound on the outside. It was also true that the outer rows of piles always stood at a distance of 1.50 to 2 m from the present-day edge of the mound. When the pile wall fell over and sank, the mound of earth inside it flowed apart, forming the flat-round shape that we see on all burial mounds today.

The third and last form is that only a circle of stakes is driven in, or even only half a circle, or finally only a few isolated stakes - until they finally cease completely. This is because every custom and every old custom changes in the course of time and something else takes its place. In this case, it is the stone building inside the old mounds that replaces the grave protector.

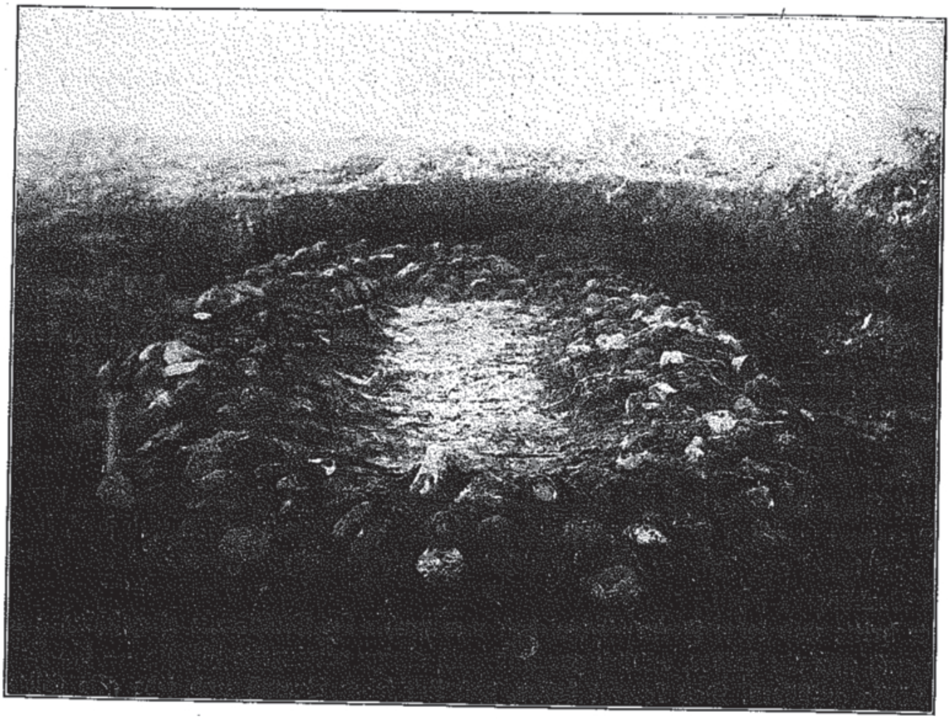
This is because the oldest mounds with wooden structures do not have a single stone inside; the tree coffin that held the deceased was placed in the formerly hollow grave space. The tree coffin is then provided with individual stones on the sides, so to speak, to secure and support it. Further stones are placed on top of the tree coffin as a covering. Finally, the entire tree coffin is tightly and firmly packed with many head- to bucket-sized field stones. (Fig. 1-3.)

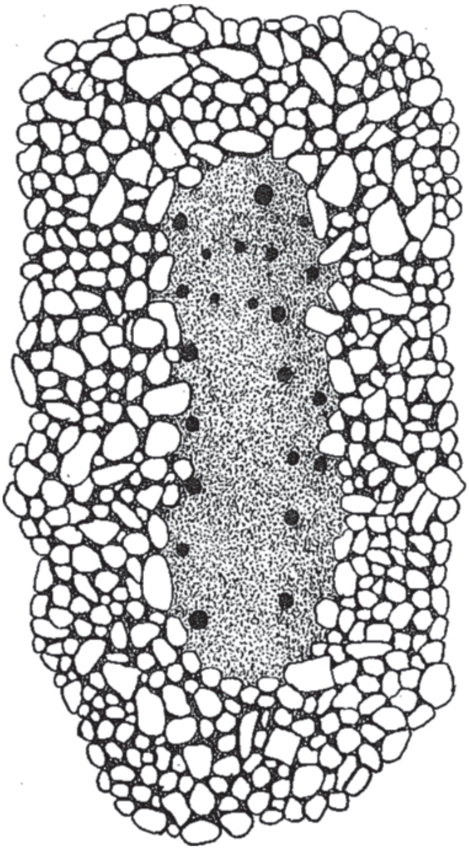
In the meantime, the cremation of corpses appears here, the first cases probably around the year 1800 B.C. Now we see how the unburned bone remains are carefully and reverently covered with stones. Over time, this covering of stones becomes denser and more coherent - the stone-packed grave, which sometimes contains up to 10 cubic meters of stones, grows out of suffering grave types: those with buried and cremated dead. This was the case in Offensen, Godenstedt and Lavenstedt.

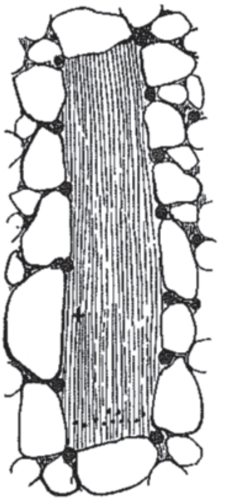
Even in such, often enormous stone-packed graves, a closed ring of piles can sometimes be found, or individual piles of the same can be found. These piles are evidence of an old burial custom that has diminished over time.

However, another special feature of these graves with wooden constructions should be emphasized: careful excavation revealed an arrangement of four poles, 40-45 cm square with a central pole, exactly above the grave (as could often be tested by placing them in the grave), i.e . above the chest of the buried person. This arrangement of poles, when cut horizontally from above, indicated with absolute certainty the grave below.

I see in it a so-called dead house, which once protruded from the grave mound: a soul house for the sleeper below, a room in which the departing and returning soul could rest. I have excavated this arrangement with all certainty about 27 times. It is not always verifiable, never when the mound earth is dark-colored, then these piles are usually only half as strong as the others.







Vorzeitliche Gräber

Abb. 1 (oben)

Abb. 2 (links unten)

Abb. 3 (rechts unten)

(Erl. Text nebenſtehend)

I said above that at the beginning I thought I had excavated real dwelling huts. In the course of further investigations it became clear that the idea of building the deceased "his house" had been decisive for the construction of these graves. At Ehestorf in the district of Zeben, I excavated an entire farmstead complex from a mound. The reconstruction of several buildings - a house and a barn, if you like.

The shapes of the grave goods found also showed that the burial mounds with a rounded arrangement of wooden fixtures were the older ones, while the rectangular and long buildings were the younger ones - which in turn corresponds to the development of Germanic house buildings and railroad systems.

So much for the type and design of these tombs.

What grave goods did they contain that were given to the deceased in ancient times for use in the other world?

As far as the graves belonged to the Mesolithic period, it was usually the same things: stone hammer, stone axe, individually or together, usually a beautifully carved flint knife and - and this was always the most joyfully welcomed find - a more or less beautiful clay cup in a design that we prehistoric people call a string cup. These are slender vase-shaped cups with a decoration on the upper rim. The unfired vessel was wrapped with a cord and this was pressed into the clay.

The prehistoric settlers who practiced this pottery have been known for years as the Schnurkeramiker people.

Now the origin of this people became clear: they lived in beautiful Thuringia. It was more than fitting that in Thuringia these graves often contained a so-called amphora next to the corded beakers; these are wide-bellied clay vessels with a narrow neck opening, which have several handles on the bend of the belly or under the neck. I found three of these vessels in the district of Zeven alone, either whole or in fragments, and no fewer than seventeen of the corded beakers, either whole or in fragments, when the graves were destroyed by farmers.

In Thuringia, too, we have dug graves with "houses for the dead" inside the mounds - made of wood and the slabs of stone found there.

A review of all the rich literature on Corded Ware graves revealed that they are widespread throughout north-western Germany, especially in Holland, Mecklenburg, Pomerania, Holstein, then in Bohemia etc.. But always the same grave contents: hammer, axe, knife, corded beaker, here and there an amphora.

It must have been a people of great diffusion power, who could spread their

To the illustrations:

There are no natural stones available in this area. The grave is therefore made of wooden planks, surrounded and covered by small boulders. When the mound's mantle is lifted, a jumbled heap of stones is revealed. The stones of the packing and overpacking have fallen into the grave after the coffin planks have rotted. If they are cleared away carefully, the grave hollow is as shown in Fig. 1 (- Bronze Age stone packing of a barrow grave at Offensen, Zeven district), with the stone material all around. At the edge of the actual grave, where the side planks stood, the traces of the small stakes that held the planks can be seen on the ground. Fig. 2 shows the floor plan of the same grave. The coffin was not lowered into the ground as a finished box, but was first made of thick planks and of course covered with them. As can be seen, there were wooden stakes in the sunken longitudinal center section. Fig. 3, the ground plan of another grave shows a pit surrounded by selected stones, where the stake holes always appear in the spandrels between the stones. The plank coffin can be measured precisely here, it was 2.30 meters long and only 50-60 centimeters wide (illustration from Schuchhardt/Vorgeschichte von Deutschland. 1928).

graves left behind. But all traces pointed to Thuringia - this people could only have come from there!

When I realized this, I wrote to Schuchhardt, who at first had objections, but then pointed it out in his German prehistory and emphasized the special beauty of my cups from the Zeven district.

The burial mounds of the older Bronze Age (i.e. the period from 2000-1700 BC) initially still contain these same corded beakers, but then they become rarer until they disappear and are replaced by beautiful bronzes. Only the early stages of Bronze Age graves contain no or only very rare grave goods. - However, Professor Hans Hahne-Halle has explained to me that in such cool, semi-open tombs, the bronzes added should have dissolved completely according to the type and nature of the metal. Thus in many cases the absence of bronze grave goods can be attributed to this.

Experience with far more than a hundred of these burial mounds has taught me, however, that the nature of the wooden structures also makes it possible to date these graves.

In the final period of these burial mounds, the poles were no longer used to build a house for the deceased, but merely to secure the mound against slipping and flowing away. The old burial mounds are rarely located on a plain, but all the more frequently on a natural hill, usually facing south, often west or east, but never on a slope that descends to the north. They are all turned towards the light, the sun, which allows a certain conclusion to be drawn about the religious side of these settlers.

Now everyone will agree with me that the side of a burial mound made of loose earth that is warmed by the sun remains looser than the north side. As a result, the mound can flow apart more easily on this side than on the north side. The south side, including the south-east side, was therefore secured by driving in piles, often in three rows. (Excavations at Avensen-Eversdorf not far from Tostedt.)

The question arises as to the significance of these grave finds for us. In the Upper Palaeolithic, in the period that we call the Aurignacian period after a well-known site in the Dordogne region of France (according to the current chronology around 40,000 BC), we see how the people of the Aurignacian culture left their previous home. At one point the people became so numerous that they no longer had room in the naturally existing caves. But then their main food animal, the reindeer, moved northwards in the wake of the retreating ice, and they followed it. We can clearly recognize their migration route by the stone tools they left behind at all the places where they rested and settled on their migration route.

One of these paths leads to us via France, Holland, Westphalia and Oldenburg. At Laven st edt in the district of Bremervörde I discovered the first site of this period and culture in northwest Germany in the year 4909. Today we know of about ten such sites between the Elbe and the Weser, and several more in Schleswig-Holstein - I was able to find some of them while searching the area. These settlers landed here around 15-12,000 BC.

Another route, which crosses the Rhine, can be traced as far as Thuringia.

Both the same people - the people of Aurignac and the man of Cro-Magnon - the man with the long skull, the high forehead, characteristics that are still typical of the North Germanic man today.

In Thuringia, these immigrants evolved over the millennia from hunters to farmers. Here we know their graves and their physical appearance, the fat

The clay soil of Thuringia preserved the skeletons and skulls of those buried in it in good condition. They have left us the most beautiful long skulls that we know of, and so we can also say from this side that they are the descendants of the people of Cro-Magnon-Aurignac.

The graves lie under the ground or in large mounds, with grave structures, as I have already mentioned. Although these do not have the form that we have just seen in our graves, the idea of the grave is the same: the roof-shaped burial chamber, the grave house, is built for the deceased in the mounds using the most available local material, the slab stone, and wood.

Around 2500 BC, we experience a repetition of the emigration process from the Dordogne in Thuringia: part of the people migrate to seek a new home somewhere in the world; their peculiar culture, which they take with them and leave behind in their graves, allows us to see where they went. This influx was very strong in Holland. Here Professor van Gissen-Groningen excavated them and reported on them in words and pictures in his masterly book: "Die Bauart der Einzelgräber".

Furthermore, the influx of these immigrants is very strong in our northwestern German homeland, and that is why the results of these excavations are so important for Lower Saxony.

Just how strong the influx of these immigrants was is demonstrated by my immediate homeland, the district of Zeven. Here I know of no less than twenty barrow cemeteries belonging to these immigrants, this culture, apart from a few or only two or three burial mounds of this type. They are located on the heathland of the villages of Klein-Meckelsen, Frehersen, Ehestorf, Hatzie, Heeslingen, Osterheßlingen, Boitzen, Steddorf, Meinstedt, Hof Bohnste, Osfensen, Brauel, Vorwerk, Godenstedt, Ostereistedt, Heppstedt, Tarmstedt, Badenstedt, Westertimbke, Wilstedt-Dipshorn and Buchholz. These are burial mound cemeteries, each containing 5-70 burial mounds. And it is the same in the neighboring parts of the Bremervörde district.

Excavations at many of these sites led to the certain conclusion that the graves of these Corded Ware migrants were once in close burial community with the native, older graves, the well-known megalithic graves. In fact, the rule is that where there is a megalithic grave, i.e. a sacred burial place of the older inhabitants, the slightly younger, often even the same age, burial mounds of the Corded Ware migrants join them, indeed, Corded Ware burials can often be found in old megalithic graves!

This, however, is clear and certain proof that these immigrants did not come to us as a " warlike, conquering people" (because they were always equipped with hammer axes and hatchets), but as tribal kin. The fact that they buried their dead in the existing burial grounds is evidence of ethnic unity.

According to the number of burial mounds made by this people in the district of Zeven, it can be concluded that they have a significant share in the racial affiliation of the population living there today. However, that the present-day population are indirect descendants of the prehistoric population has been my firm belief for many years; it is true that our permeable heath sand has only allowed the preservation of skulls in very rare cases - so we cannot compare them. But from some of the above-mentioned barrow cemeteries, the transition from the Corded Ware culture to more recent cultural forms can be recognized with great clarity. We can clearly see how implements and weapons made of the new metal, bronze, are being introduced into the old grave forms, how very gradually the body decoration is taking the place of the body ornaments.

The burial of the corpse occurs as the longer and larger graves of the bodies are transformed into smaller and shorter urn graves, which appear as the main grave in the mound and still bear the old emblem of the mortuary house above them - in other words, they belong with absolute certainty to the culture described. Then we find urn graves in the Stone Age and Early Bronze Age mounds. Finally, there is a real urn cemetery on the ground between the mounds. The shape and type of the urns, graves and grave goods show that the same people were buried here, i.e . the descendants of the Corded Ware immigrants. In the urn cemeteries of the period from 600 to 400 BC we find the last remnants of the wooden buildings: seven stakes are driven into the urn.

But this is important for our homeland, because we see that from 2500 BC to The same people have always lived here since the time of the Urn cemeteries around 600-400 BC. Since this last period, however, we have only experienced one new immigration, that of the Saxons coming from Holstein, who immigrated as a master class around 240 AD.

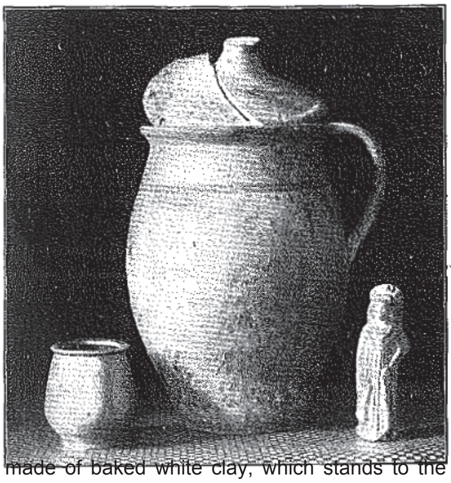
We can thus see that grave research gives us the certainty that we have been sitting in North Weft- deutschland in uninterrupted succession for many millennia - even the storms of the migration of peoples have passed our homeland by, and shifts have not taken place. Respected experts (Dr. Stieren-Münster, Dr. Sprockhosf-Hannover-Mainz, Dr. Gummel-Osnabrück and others) have excavated the same graves in the Osnabrück and Nienburg areas, in East Frisia and elsewhere that I have been excavating in my homeland for 25 years.

The years of observation and research into the wooden structures inside our old burial mounds have brought us unexpectedly important results. The years of observation of the wooden structures inside our ancient burial mounds have brought us unexpectedly significant results in shedding light on a large period of our prehistoric past and the path of our origins.

Schätze der Scholle

Burnt offering pots in Silesian towns: In many Silesian towns (Breslau and Liegnitz, Lauban and Görlitz, etc.), so-called burnt offering pots, some of which are shown in the picture, were found in ditches and cellars. They are made of raw clay on the outside and yellow or brownish glazed clay on the inside. However, their lids are always hinged. At least their base has an opening. These burnt offering pots were built into the building ground after the great medieval town fires as an "offering to the spirits of the house, to whom the welfare of the people was commended". In Liegnitz, one such A small pewter pot was found in a burnt offering pot, which was filled with chicken broth or flour-based food. From its master mark, it was possible to determine the year of its manufacture and thus also the year in which the burnt offering pots were placed in the building ground. This was in the last decades of the 15th century (probably between 1480 and 1490). It was believed that at night the house spirits and goblins guarding the house, in whose form a certain ancient superstition was revealed, sipped the liquid contained in the burnt offering pots. As thanks

In return, they protected the Hans from fire and other calamities. In Bautzen they have,
- This points back to very early times - a child's foot was found in the foundation of a house. Thousands of years ago, people may even have made human sacrifices to the house spirits. In their place, they were content with imitations of children's feet in the form of small fired clay shoes. In their peculiarity, the burnt offering pots shed a strange light on the cult customs of an earlier, long vanished time.



The small Madonna is a rare find made of baked white clay, which stands to the right of the burn pot. Is it a toy or - which seems more likely to me - an offering? Who knows? Plüsck-ke, Lauban.

The "Grabfelsen" at the Erternstemen

(Conclusion from issue 8)

Unfortunately, further excavation is not possible at this point at the moment. On the rising surface there are, at a certain distance from each other 6 steps, three of which protrude in particular. The first is 6 cm high, the second 9 cm and the third 12 cm. Here, then, a staircase has been carved into the rock, Staircase III, which, however, is exceptionally deep and, due to its shallow incline, leads in a completely puzzling way into the steeply rising hill behind it. The purpose of this staircase III, It is difficult to see where one cannot reach the rock level, but at any rate the entire north-eastern side wall (VS) seems to have been chiseled down to such a depth only so that one could comfortably climb up Staircase III.

A stucco 1 m long and approx. 40 cm deep has been cut away from the north-eastern corner (point L) of Born Felsendach itself.

Furthermore, in the middle of its north-eastern half, the rock roof bears a peculiar mark, the shape of which can be seen in the drawing. This mark has been carved into the rock, but not drilled according to the old technique Z. At the south-east corner of the rock roof (at point L) there are another four marks, apparently scratched into it.

The overall result is that the mighty rock, which slopes vertically on all sides, forms a block that merges into the massif of the external stones on the south-western side (?rO), while from the front (^B) and the north-eastern side (VS) the natural rock juts out sideways in a considerable tile and drops further into the ground. Stairs II and III, which run along the side walls, lead down to the depth of the front side, which, as the so-called rock coffin shows, was the focus of interest.

The coffin was approached from the quite uncomfortable base formed by the rock jutting out sideways at the foot of the front. The rock was used down to this depth, and the surrounding terrain must have sloped even further from here, so that the bystanders could see the rock from below.

It remains questionable 1. why staircase I was chiseled off on both sides, 2. why staircase II on the north-eastern side wall (point E) was also chiseled off and 3. where staircase III, which rises only slightly, may have led to?

The resolution of these three questions would undoubtedly greatly enhance the understanding of the further establishment of the rock and the nature of its use.

Dr. H. Reier.

H Cf. H. Wirth, Das Felsengrab an den Externsteinen, Germanien, 5th vol. p. 9-16, esp. fig. 6a.

Die Bücherwaage

Müller, Wilhelm, Amtsgerichtsrat in Weimar, **"Von Höxter bis Horn, ein strategischer Lösungsversuch zur Teutoburgfrage",** Weimar, Fritz Fink, **1933. 29 pp.** Gr. 8°. 1.59 RM.

The author of this excellently written study appears to be the first to approach the question of the location of the Teutoburg battle from its strategic side. If this has never been done before, it is probably due to the false assumption that the pagan Germanic tribes were incapable of strategic consideration - wild daredevils as they supposedly were - and that a significant general who imposes his will on the enemy and determines the place of the encounter himself could not have risen up among these barbarians. And yet what Caesar experienced with the Belgian and Rhenish germans should make us skeptical of this way of seeing things: I am thinking of the cunning of the Eburonian king Ambiorix, his planned command in an encounter that was disastrous for the Romans and which bears similarities to the Teutoburgian battle plan, and of the Sugambrians, who proved to be hard heads and in possession of a good organization of land troops through their immediate participation in the Roman enterprise against the defeated Eburones. M. has not been led to his fertile point of view by the study of sources. It is not without reason that he distrusts text-philological studies, which easily take on the character of pure theory, and which are particularly problematic when they turn to corrections of the old writers, and relies on the sayings of the old master Carl Schuchharvt on the one hand, and on the map on the other. To the latter he seems to owe the insight that Arminius, son of Siegmar the Hammer Prince, who had the fire of the spirit shining from his face and eyes (Vellejus), was a statesmanlike and military genius of the first rank, and that the severe defeat he inflicted on Germania in the fall of 15, the desperate situation of Caeciva, the The map of the battle of Jdisiaviso and the successful retreat battle at the Angrivarian Wall, finally his victory over Marbod, the outstanding commander, is revealed. On the map, with the help of historical sources, he determined that the Lippe road from Xanten to Paderhorn, which is recognized as the main gateway of the Romans into Lower Germany, had two continuations to the east, one via Horn through the European valley to Hamelin and one via Driburg to Höxter, the latter as a continuation of the ancient Helweg, and his conclusion is: Varus chose the shortest route, via Paderborn to the Nette gau near Höxter, and it was near his camp here - probably on the Sieburg near Carlshafen - that the conspirators set the time and place of the attack. The "distant ones" who were to start the revolt were the Chafuarier in the Osnabrück area and the forest mountain range to be crossed on the way there, the ridge of the Egge, which in the Middle Ages shared the common name of Osning and is still called the southern Teutoburg Forest by geographers today. At Driburg, on the second day of the march, Vaurus turned off the main road and moved northwards along the eastern slope of that mountain range, which is rich in ravines, in order to reach the focal point of the uprising by the shortest route - as Arminius had foreseen - here, at a place that promised the complete destruction of the enemy, the well-prepared Germanic attack on his elongated column took place, and the final catastrophe took place at Horn, the most important pass of the entire Osning. This view agrees better with the source statements than earlier ones, especially the Delbrück hypothesis, which is still popular today; it not only satisfies the accounts of the battle, but also what else we can learn or infer about Arminius, and therefore deserves our approval. Another good idea is the reference to the Jrminsäule, which stood on the Düwels nacken on the eastern side of the Egge and is to be judged like the one erected by the Saxons in 510; consequently as a

see my "Germanen und Kelten" (1929), p. 67

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Victory, and even the Germanist can be pleased with the concluding remarks on the Siegfried legend. Admittedly, the author does not succeed in making the old equation of Siegfried with Arminius more acceptable; the ingenious assumption that the dragon Fafnir is the Roman army serpent and his hoard the golden booty from the battle of Varus - apart from the fact that wonderfully large gold cups are not mentioned either in the Edda or elsewhere as components of the treasure won by Sigurd and that it is not eagles that prophesy to him, but tgäur (woodpecker tits) - has everything we know about the way the Germanic heroic poets and about legends of legends; but the objection to the doctrine that our heroic poetry is not older than the migration of peoples in the usual, narrower sense is fully justified, and the reference to what speaks for the Lower Saxon (Cheruscan) homeland of the Siegfried legend gives food for thought. Siegfried and Arminius are closely related types, not identical figures; but in this sense, too, the latter can serve as support for the conclusion that the Cheruscan prince, who fell äoto xroxwMONUQ and "is still sung about among the barbarians today", was sung about in heroic songs. Berlin-Charlottenburg. Gustav Neckel.

Zeitſchriftenſchau

From the spiritual culture of the Germanic tribes

W. Petzsch, **Are rock axes "with an unfinished borehole" unfinished** tools? Mannus, vol. 25. Hebt 2. 1933. In areas of rich Stone Age culture, rock axes with unfinished boreholes are frequently found. Up to now there has been dispute as to whether these were always unfinished pieces or whether they were used for ritual purposes. Now a small axe made of baked clay has been found near Nehringen, Grimmen district, which shows these unfinished holes. Since material difficulties are ruled out here, the intention seems proven. Presumably an amulet idea was the basis here. / E. Zin- ner, **Die astronomischen Kenntnisse des Stern-Odde.** Mannus. Otto Siegfried Reuter had in 1928 in the "Festgabe für den 7Oiährigen Gustav Kofsinna" (Manus 4. Ergänzungsband) in an essay about Odde Hetgison accused Stern-Odde, who had been a servant with Tord on Muli and a fisherman on Flatö, that his peculiar astronomical calculations about the solstices, the altitudes of the sun, etc., were based on a pre-Germanic astronomy. etc. are based on an ancient Germanic pre-Christian, and indeed highly significant, astronomy, which survived in Iceland until the 12th century. Pros. Zinner, the director of the Remeis observatory in Bamberg, on the other hand, believes that to take the view that Odde had obtained his knowledge from the clergy and that the peculiarity of his calculations was, so to speak, only the vernacular translation of the one-watch knowledge of Europe, adapted to the special circumstances of Iceland! Hermann Stoll, **Einige alamannische Schmuckstücke von Hailfingen (Württemberg).** Ibid. The important and carefully excavated cemetery of Hailfingen, which already provides valuable information about the social structure, the racial distribution within it, etc. for the period from the 5th to the 5th century B.C.

7. Among the rich contents of the find were three pieces of jewelry: Two finger rings with the depiction of a curved four-legged animal with a large maw, which could be identified as a Fenris wolf by comparison with similar depictions on early Romanesque churches in the same area, and a round brooch made of white metal with a strongly stylized, genuine Germanic depiction of three human figures on its plate. Their interpretation as the three main Germanic godheads is obvious. However, as this common representation is unusual and the attributes are only partially correct, Ver fasser would rather see it as a Germanic representation of the crucifixion group, although the Christian mission in these areas was only just beginning.

later. One thing, however, is certain in any case: that this is a Germanic work and not a one-man play.

The origin and development of the Dnogernmnen and Germanic tribes

G. Schwantes, **A new Upper Paleolithic civilization in Holstein.** According to richtenblatt für deutsche Vorzeit, 8. Jahrg. Heft 11. Recently, Upper Palaeolithic sites have been discovered in the vicinity of Hamburg Morden, whose culture undoubtedly predates the Ahrensburg stage and thus represents the first genuinely Upper Palaeolithic stage for northern Germany. It has a strong AnriHnacian character, although particular impacts are more indicative of contemporaneity with the Magdalenian. In the north, a cultural province extending as far as Holand with strong Aurignacian impacts is becoming increasingly apparent, which explains why no Magdalenian could be identified here. On the other hand, connections with Swideria are noticeable.

/Martin Richter, **The knee grotto at**
Döbritz. Mannus, vol. 25. issue 1. 1933. The excavation of the Kniegrotte near Döbritz revealed a rich Middle German Mag dalenia. Remarkable was a 46 square meter Platen pavement in front of the cave. Among the cultural artefacts was a domed bone chisel with a particularly beautiful incised drawing of a wild horse / W. Petzsch, **Zum Depotfund von Bhgholm.** Mannus, **vol. 25.** issue **2.** 1933. The essay is clearly in contrast to Paul Reinecke's attempt (Ein Kupferfund der Dolmenzeit aus Jüt-land. Mainzer Zeitschrift. vol. 24/25), to throw the entire North German chronology overboard on the basis of a single sherd, which was recognized as a fragment of a funnel beaker and was found together with a depot find of the Copper Age, and to push it down considerably in time in order to settle the uncomfortable precedence of the Northern Culture. In this way he comes to the strange conclusion that the shell heap pottery, which is the oldest pottery of all, originates from the late Michelsberg culture and so on. It is a pity, however, that the Re-Medello copper axes, for example, which are said to have had such a stimulating effect on the Northern Culture, were never found in a hanging grave! On the contrary, a new find from Nobbin a. Wittow (Rügen) has shown that a late form of funnel beaker survived until the end of the Neolithic period, as shown in the appendix by August Wilde's excavation report.

Culture and technology

Wolfgang La Baume, **The prehistoric plow - A prehistoric-ethnographic comparison.** Mannus. Verlag Kabitzsch-Leipzig 1933. vol. 25. issue 1. Following the comprehensive, mainly ethnological work by Paul Leser
"Origin and Distribution of the Plow", the author states that the division into "plows with cranks", "four-sided plows" and "older plow forms" also applies to prehistoric research. The wooden plow has been proven for the Nordic Neolithic period. The so-called stone plowshares, which have often been interpreted as plowshares. Shoe-bar wedges of the Linear Pottery culture, which have often been interpreted as plowshares, are rejected in this meaning, since neither a suitable plow construction can be imagined, nor have stone plowshares ever been found anywhere in the world. / K. H. Wels, **Eine bronzezeitliche Töpferei bei Altbuchhorst.** Mannus, vol. 25, issue 3, 1933. Near the village of Altbuchhorst, situated between Peetzsee and Möllensee, a complete pottery from the Bronze Age has been uncovered close to the hillfort there. In addition to a number of kilns, the foundations of which were made of shell-shaped stones and the upper part of which consisted of baked clay, the material pits and a whole series of pottery tools were also found.

CulturaL eConomy

Eduard Hollerbach, **The origin of Sakian culture.** The Sun. Armanenverlag-Leipzig 1933. 10. Jahrg. Heft 2-4. The importance of Sakentum, which has carried Aryan influence far into Asia, has been recognized by the liberalist
. shy, "presuppositionless" science has been misjudged even more than the value of Germanic culture. In addition to the same lack of "historical" sources, customs and folklore, to which we owe valuable insights into Germanic culture, also fail here. In contrast, we are able to gain important insights by methodically comparing the sacred art in their areas of influence, such as Assyria or Babylon, with the cultural legacy in their vast tribal area. The study of Sakism, which was able to keep itself free from the Greco-Roman "civilization roller" and only succumbed to the Mongol storms of the 13th and 14th centuries, is an urgent necessity with regard to the entire Jndo-Germanic question as well as to Germa nian culture.

Hertha Schemmel.

Vereinsnachrichten

Mannheim-Ludwigshafen. Following the lecture series "Ancient Germanic spiritual life" by Pros. I)r. Uebelan of the commercial college, whose good attendance reflects the increasing interest in the s interest in Germanic-German prehistory, at the end of July the aforementioned invited to a foundation meeting, which was attended by around 25 participants. Although there is an antiquities association and a local group of the Kampfbund für deutsche Kultur in Mannheim, the discussion, in which the special tasks of our "association", which wants to be more than just an "association", but a working group, resulted in the affirmation of the need for an independent local group. As almost all those present signed up as full members or participants, the local group was founded in accordance with the statutes. Address of the leader: Pros. Dr. Uebel, Mannheim, Schwarzwaldstr. 24, of the secretary: Th. Weber, Ludwigshafen am Rhein, Mundenheimer Straße 246.

OldenSurgische Arbeitsgemeinschaft für Ur- und Frühgeschichte was founded. Some time ago, thanks to the efforts of the Provinzial-Museum Hanover in Hanover, a working group for the prehistory of Lower Saxony was established. Prehistory of Lower Saxony was established some time ago, it was also expedient and necessary for Oldenburg, as the center of the Weser-Ems region, to follow Hanover's example. The Oldenburg State Association for local history and Heimatschutz succeeded in getting almost all the local history associations in the Oldenburg region interested in joining together in a working group, so that a conference could be held from July 27 to 29 in Oldenburg at the Staatliches Gymnasium, which was held under the motto "Lower Saxon Prehistory and School", because it wanted to familiarize Oldenburg teachers with the most elementary knowledge about the prehistory of their homeland, - since the representatives of prehistoric research have been urgent demand was made for the prehistory in the curriculum of the public and because the plan for a working group was to be realized. The Oldenburg State Association for the Protection of Local History succeeded in attracting the following speakers to this conference: Dr. Schroller and Or. Tackenberg from the Provincial Museum in Hanover, Dr. Michaelsen-Oldenburg (who stood in for the ill Professor von Büttel-Reepen), Ministerial Counselor Tantzen-Ol- denburg, Dr. b. L. Schütte-Oldenburg and secondary school teacher Bras Horn-Oldenburg.

The conference opened on July 27 with an illustrated lecture by Dr. Schroller-Hannover: "Introduction to the Iron Age". Student councillor. Dr. Michaelsen-Oldenburg then spoke about "The excavator finds from the world". In addition to guided tours of the Natural History Museum, which houses a rich collection of prehistoric finds, the first day also included a lecture by Dr. Tackenberg-Hannover, who spoke about the Bronze Age.

The focus of the second day was a very remarkable lecture by Rektor Dr. b. c. Schütte-Oldenburg, who presented the audience with "A brief overview of the geological development of the of the North Sea coast up to the Middle Ages". Schütte's lecture, whose theory of coastal subsidence has aroused the interest of the entire German scientific community, testified to his extraordinary expertise and also had a very convincing effect on the experts. On the same day, Dr. Schroller spoke about "The time from Christ's birth tolOOOn. Ch r." and in a second lecture on "The Culture of the Wurten". On the same day, the long-sought-after working group was founded. The leader was secondary school teacher Grashorn-Oldenburg was appointed as its leader. Under the name "Oldenburg Working Community f. Pre- and Early History", 9 urban and rural Oldenburg local history societies have come together to

The following associations have joined forces: 1. Landesverein Oldenburg f. Heimatkunde u. Heimatschutz; 2. Verein f. Altertumskunde u. Landesgeschichte in Oldenburg; 3. Heimatbund f. o. Oldenburger Münsterland; 4. Jeverscher Altertums- u. Heimatverein; 5. Rüstringer Heimatbund Nordenham; 6. Heimat, Natur- und Vogelschutzverein Wilhelmshaven - Rüftringen; 7. local history association Varel; 8. local history association Zwischenahn; 9. local history association Westerstede. The management is in the hands of the Oldenburg regional association. The working group aims to bring together all those interested in prehistory and early history to form an intellectual community, to educate the population about the value of prehistoric finds, to publish source books, etc. The first task to be tackled as soon as possible is the mapping of all stone monuments and archaeological finds in the Oldenburg region, which is several years behind schedule! Committees have already been set up for various fields of work.

The conference ended on July 29 with an excursion to the stone monuments of the Oldenburg region, where practical mapping exercises, some explanatory lectures, etc. took place. All in all, this conference should have brought prehistoric research in the Oldenburg region a "big" step forward.

h. fr. r.

Old German culture. Germany and Scandinavia in the early days
of history. Exhibition in Bad Homburg, . June - September 1933. The fact that this exhibition aims to convey a concept of the height of Germanic culture in a place where Roman antiquity has been particularly cultivated up to now - Saalburg - may be seen as a parable, vr. v. Holst, who compiled the show, refers in the foreword to the small guide to the admonishing words that K. Schumacher called out to his fellow experts only a few years ago:
"When will the time come that - borne by a more conscious national sentiment
- also dedicate the same love and care to our older German history as to Roman history?" This time has been fulfilled, and such exhibitions should be shown quite often elsewhere, a worthy task for the N. S. Kulturbund and the local groups of the VereinigungderFr. g . V., perhaps also in conjunction with the Dentschbunde, Just as in Homburg, the Frankfurt Deutschbund was actively supported by Steinert.

Neighboring museums will certainly be happy to help with the compilation, as was the case in Homburg. It is not at all necessary to expose precious genuine pieces to the risk of damage by lending them, as replicas are sufficient for such a show (the skill in the production of replicas is great, see Bremen, Bäterkunde-Museum) and good, large photographs can be added. However, one should not limit oneself to the presentation of objects; intellectual-historical deepening and connection is necessary, as is also skillfully and impressively carried out in Homburg. The Homburg exhibition is based on local conditions (the appearance of the historical Germanic tribes in the Middle Rhine region), which is why its first section only begins with 500 BC. The consideration of the local will be recommended for every such exhibition, but for the general Nordic-Germanic one will have to go much further back in time. A single proper viewing is more effective and gives a more vivid impression than reading half a dozen books - therefore everyone who can should visit the exhibition and let the stimuli he receives there continue to have an effect. S.

Harzburg Cultural Week. A series of folkloristic and prehistoric lectures are planned as part of the events taking place from September 4-10, 33 (Bad Harzburg). Among other things, Dr. Grimm from the State Institute for Prehistory in Halle will give a slide show on "The Harz Mountains in German Prehistory" on 9 September at 8 o'clock in the evening in the Kurhaus. There will also be excursions to more or less significant sites of German prehistory. Further details can be obtained from the spa administration.

"Astronomy of the old Germans" is the theme of a public lecture by Hans Wolfgang Behms in the large lecture hall of the Treptow Stern warte, Berlin, with an introductory address by Director vr. Archen hold. This is the 800th anniversary event of the famous Stern warte in the German capital. The event will take place on September 13 in the evening.
8 a.m. with popular admission prices (0.70 RM.).

9. 1933.

Germanien

Monatshefte für Vorgeſchichte zur Erkenntnis deutſchen Weſens

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The double

Eum "Male of sixes"

By Dr. Otto Huth

In " Germanien" 1933, issue 1, Wall Vesper wrote about his discovery of the "M ännchens von Oechsen" (Fig. 1) and expresses his opinion that this splay-legged figure with one raised and one lowered arm in the standing on a "primal" arch is a Germanic image. This assumption is confirmed by the fact that it is clearly a Germanic symbol. Thanks in particular to Herman Wirth's masterly and creative research into prehistoric cult-symbolic monuments, we are in a position to provide a reliable interpretation of the symbol.

Will Vesper would have seen this for himself if, as one must assume, the unobjective criticisms of Mr. Kutzleb in his journal "Neue Literatur" - which even turned Baeumler's essentially approving essay on Wirth ("Was bedeutet Herman Wirth für die Wissenschaft?" Leipzig, Koehler, 1932) into a negative assessment - had not prevented him from taking note of Wirth's monument collections and research results. The fact that today even ethnic Germans do not yet know that in matters of Germanic cult symbolism one has to turn to Wirth for information, who today is by far the most knowledgeable about the monumentology of primitive symbols, is the regrettable consequence of irresponsible "criticism" by unappointed writers,

By referring to Wirth for the justification, and in particular to his most recent work "Die Heilige Urschrift der Menschheit" (- H. U.), I am only giving here the interpretation of the Oechsen symbol and some references to "parallels". All more subordinate questions, such as the possible relationship to the Balde-Frehr cult, are left aside.

The oechsen male is the winter solstice god of the year in the primeval arch. The sacred arm position characterizes him as the "twofold": raised arm - rising arm

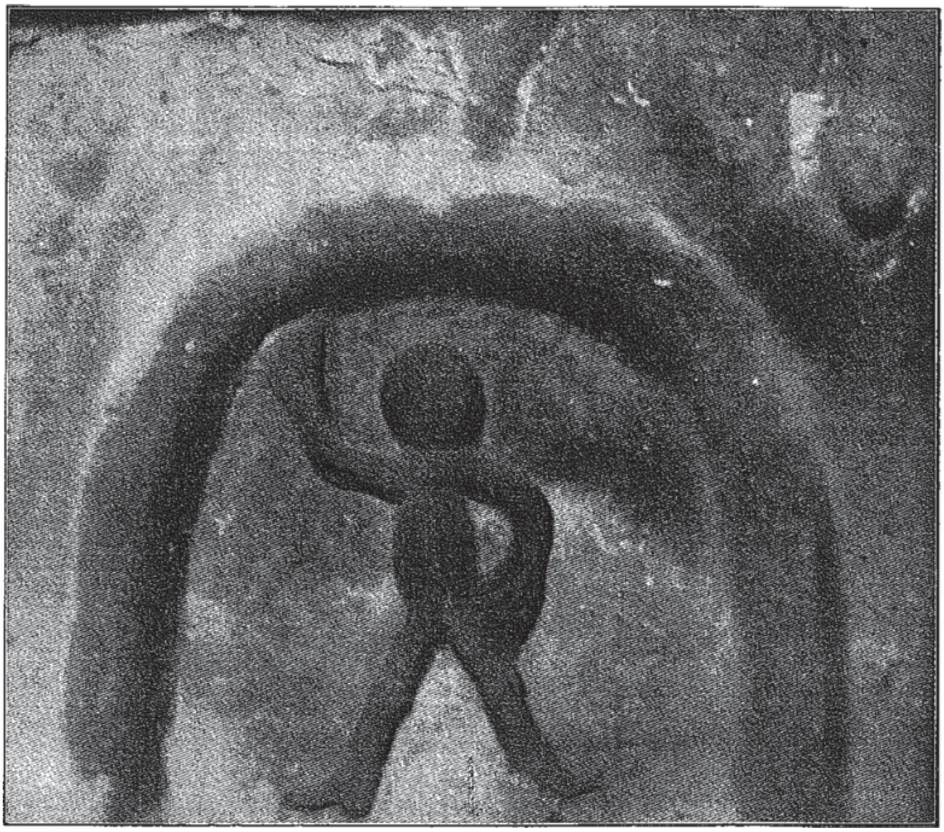
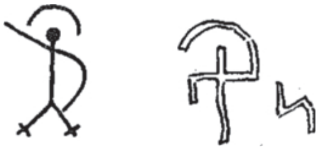
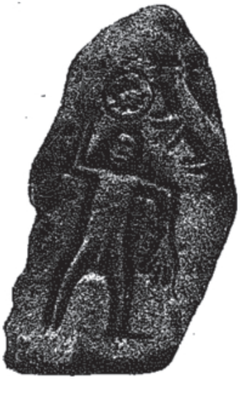


Fig. 1: The male of Oechsen.

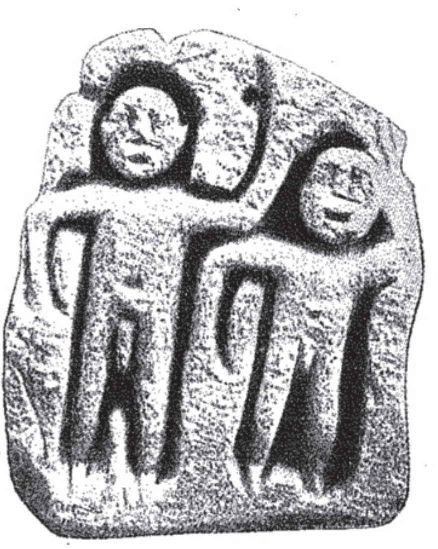


Figs. 2 and 3 corresponding pieces from -Santa-Barbara in California (left) and Genhoum in Portugal (right).



Figs. 4 and 5: Two stones from Panossas , Jsere, whose figures are based on the same symbolic motif. underlying motif. On the right from the picture atlas on the history of religion by W. Krause, on the left of the "Holy Urschri^ by H.

rth.



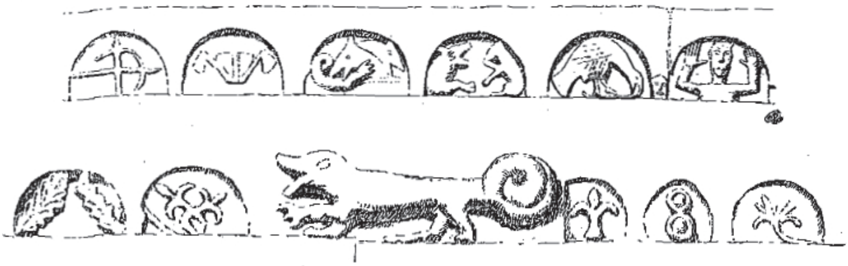


Fig. 6 Fillings of the arched frieze at the ZuSchwertsloch chapel near Tübingen. (After Jung, Germ. Götter und Helden in christl. Zeit.)

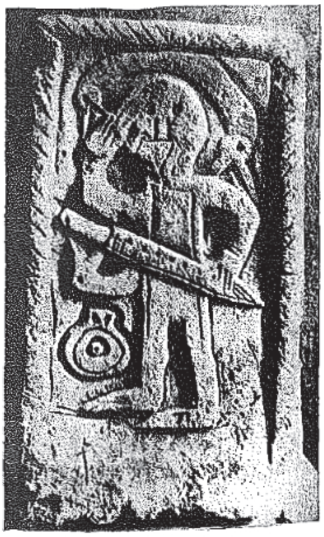


Fig. 7 Franconian gravestone from Nieder dollendorf.

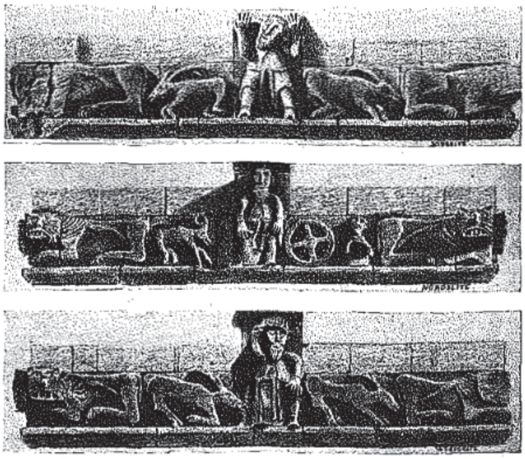


Fig. 8 Depictions on the Peter-Paulsturm inHir - see below. Above south side (midday height), in the center the North side, below the west side.

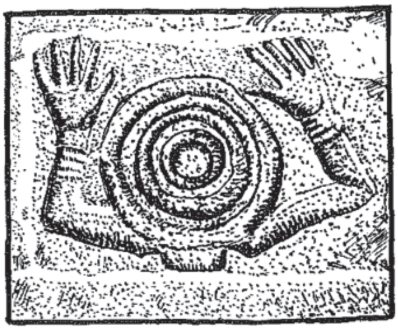


Fig. 9 Sign of high summer at the Spi talskirche in Tübingen. (After Jung.)

Light (spring - summer), lowered arm - sinking light (fall - winter). The year god is the one who brings death and life, the one who dies and is resurrected, and his hour of death and birth is the midwinter night. The arch says the same thing (,,Ur=

rune"); it is an ancient winter solstice sign, the meaning of which lies in the long familiar connection with the year god in this arm position (see Mb. 2, 3, 4, 5).
"translate": the primordial mother earth takes the son of the sun into herself in order to give birth to him again.

A few parallels to the Oechsen male may now be mentioned. The Frankish tombstone from Niederdollendorf (Provinzialmuseum Bonn; Fig. 7) shows the year god with his arm lowered and raised in the "Ur" (with snake mouths). The god in this
The "winter-fountain arm posture" also appears in sculptures from Romanesque churches in Germany, whose relationship to Germanic cult symbolism was pointed out above all by E. Jung ("Germanische Götter und Helden in christlicher Zeit", Munich 1922, Lehmann), namely on one of the Hirsau bell tower of St. Peter and Paul (Jung l.c. p. 165; see Mb. 8) and one of Quedlinburg Cathedral. The Hirsau tower also preserves the year god in the two other postures - the one with both arms raised and the one with the arms lowered - which are merged into one, so to speak, in the "winter fountain pose". One may look up the multiple alternating forms in Wirth (H U. Pl. 282 ff. and 338 ff.). Only the frequent connection of these runes of the lowering and the rising with the primal rune should be emphasized. This can also merge completely with the pair of arms, as is the case with the rune in the Externfteinen, whose parallels can now be found in H. U. Taf. 287 ff. The god with the raised arms is also preserved in Quedlinburg, as well as at the chapel at Schwertsloch (Jung
a. O. p. 31; see fig. 6 and the hospital church in Tübingen (Jung l.c. p. 219; see fig. 9). It is already known to appear among the Scandinavian rock paintings (H. U. pl. 299, no. 7).

Originally, the so-called "Rolande" also had the winter fountain arm position
i.e. the medieval symbols of urban freedom and jurisdiction, which are found mainly in Lower Germany. The Iahrgott is also the god of law, for the year, the eternal becoming and passing away, is the archetype of all order, the primal law (cf. alt- ind. rtä "year, order established by the gods, sacred custom, law"). We have reason to assume that the "Roland" posture was adopted when swearing. The Germanic salute, in which the right hand is raised but the left remains lowered, is ultimately also this posture. When the Roland figures are sometimes placed on the fountain, this is basically the same as the association of the god in the arm position used in winter fountains with the arch of the primeval arch; for the arch, gate and fountain are symbols of the same meaning. According to popular belief, the unfathomable, bottomless well from which children come and into which the dead go ("children's well" and "fountain of hell" are originally the same) is a symbol of Mother Earth, into which the sun god enters in order to rise anew (see Huth, "Janus, ein Beitrag zur altröm. Religionsgeschichte" lBonn 1932i, chap. IV: "Tor und Mundus") Z. The life of the god of the year is the archetype of all life, including human life. The year god was regarded as the ancestor of "men", because the Germanic word "man" i.e. mannisko means "descendant of Mannus" (older -Manus) and Manns is an Urindogerma- nic name of the year god. While the rune P man, which is the linear sign of the year-god who lifts the arm, merely identifies Manus as the bringer of life, this ancient Indo-European word must have originally designated the year-god as the dual, the bringer of death and life, since the Latin conversely only preserves "manus" in the meaning "bringer of death, dead".

We conclude with a passage from Werner Deubel's essay: "The German path to the
Tragödie" (Klages Festschrift, Leipzig 1932, Barth, p 61), in which Schiller is cited:

i) s. Discussion in "Germanien", 1933, p. 28, Schriftltg. 292

"The sun, which dies to renew itself in the western sea, is the most sacred image of ancient Roman symbolic knowledge of the rejuvenation of all life from great downfalls. It seems like a flash of memory from the depths of blood, . . . when Moor, lost in the sight of the sinking sun, bursts into the words: "So dies a hero! - Worthy of worship! - Since I was a boy, it was my favorite thought to live like them, to die like them!.... That I might return to my mother's womb! ..."

The tree of life

The granite block from Hundsdorf (Fig. 1), which we owe to the kindness of Mr. Jng. Messenböck - Linz a. D., is a new beautiful example of the occurrence of the tree of life motif, as already published by Herman Wirth in two similar transmissions on plate 159 of the "Heiligen Urschrift" (Mb. 2). Below we first give excerpts from the sender's notes.

"The mighty stone with the grooved markings was found last year by senior teacher Radier in Hagenberg, specifically in Hundsdorf in the lower Mühlviertel near house no. 9 at the foot of the Hundsberg. In the immediate vicinity of the stone is the forest parcel Kirnbichl (written German Kirchhügel, -bühel -bühl). A quarter of an hour to the northwest of it at the foot of the small Hundsberg is a

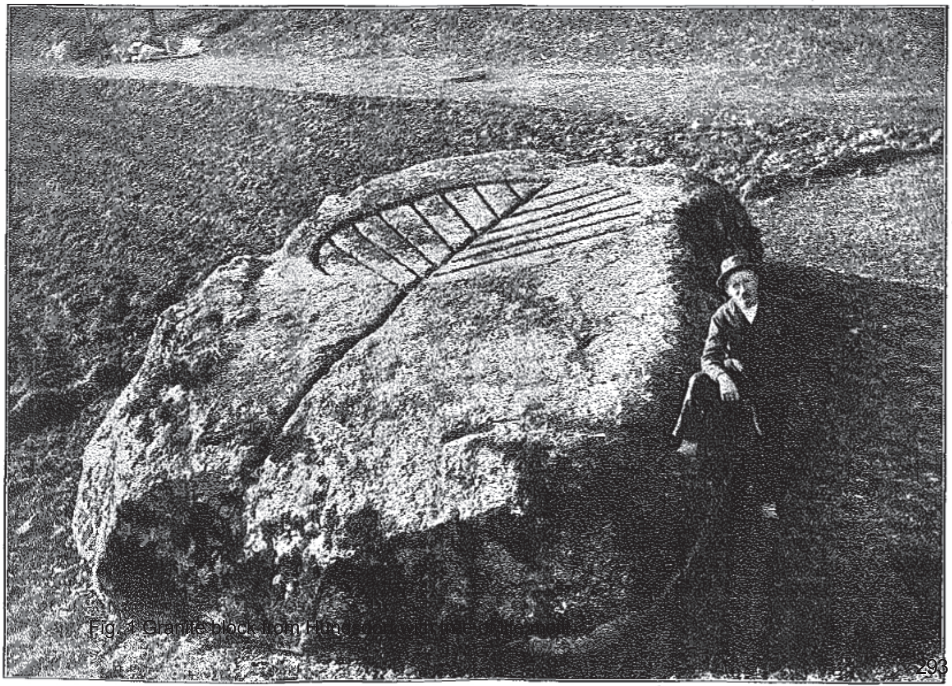


Fig. 1 Granite block from Hundsdorf with tree of life motif.

In the nearby Föhrenwald (called Gfernbühl) there is a smaller stone of this kind, whose grooves are less carefully carved. Nearby is the Brandmayrgut, which was once the Maierhof of the former Pranthof Castle in Gutau.

The farmer's wife at Wurmsbergergute told teacher Radler that these stones were used to burn pitch, the last time the smaller stone was used was eight years ago, and she also described the process. Accordingly, pitch oil (dialectally Pöchl) was obtained, which was primarily used for medicinal purposes; mixed with pig fat, it produced wagon grease. Head teacher Radler wrote to me that he knew of nine such stones.

Incidentally, folk legend has it that in Hundsdorf in the lower Mühlviertel region, our dear Lady (St. Mary instead of Frouwa!) leads the innocent (deceased) children on a pilgrimage to Maria Schnee (a place of pilgrimage in southern Bohemia just north of the eastern border). The altar is located above a holy cleft in the rock, a Pfenning or Femsstein.

When I looked at the picture sent to me, it was immediately clear to me that it was the symbol of the tree of life, the symbol that is still frequently found in our folk art today (see the column of the cross at Prandegg, etc.). Incidentally, I also found this symbol in Italy on monuments from a period that may still have been under the influence of Lombard art. I mention the choir screens of S. Sabina, those in the museum of Castel Sant'Angelo, and those of S. Maria Trastevere in Rome, etc. In the meantime, the prehistorian of the Linz State Museum had sent a picture of the stone shown to Pros. Dr. Herman Wirth, who expressly stated that it was the tree of life. If this symbol was placed on wayside shrines as late as the 19th century, probably on the basis of older wayside shrines in the same place (see Prandegg), why should it not be used in an old sacred place to produce healing oil? ...

Do such stones still exist in Germany? A corner there could hardly be more remote than the lower Mühlviertel."

H. Wirth deals with the origin and original meaning of this main motif in the history of religion, cult and symbol in the 15th main section of the "Holy Original Scripture" (the mythological, religious and cult-historical presentation will only take place later in the "Irrglau ben"). In order to understand this symbol, we have compiled a few sentences from the above-mentioned section.

"The monuments show unmistakably that the symbol of the year, world or tree of life originated from the linear connection of the main points of the solar year." (Urschrift p. 403.) The solar year appears to us in three different forms, corresponding to the geographical latitude; each of these forms is characterized by a special division (see text fig. 10 p. 85, Urschrift). The basic linear form of the annual tree is created by connecting the mirror-image points on the circumference of the circle horizontally; the north-south axis of the annual circle then forms the "tree trunk". The circle is omitted and the horizontal lines are drawn with the same length. However, since the resulting linear forms do not explain the richness of the surviving monuments, Wirth assumes that the scheme of the solar arc year may also have played a part in their creation.

In addition to the main forms of the linear sign, splitting forms have developed in such a way that the " trunk" is divided lengthwise from top to bottom. In addition to this, cursive forms are formed which show the "branches" growing out of the "trunk" at an oblique angle. These cursive forms can also appear split (see text fig. 72

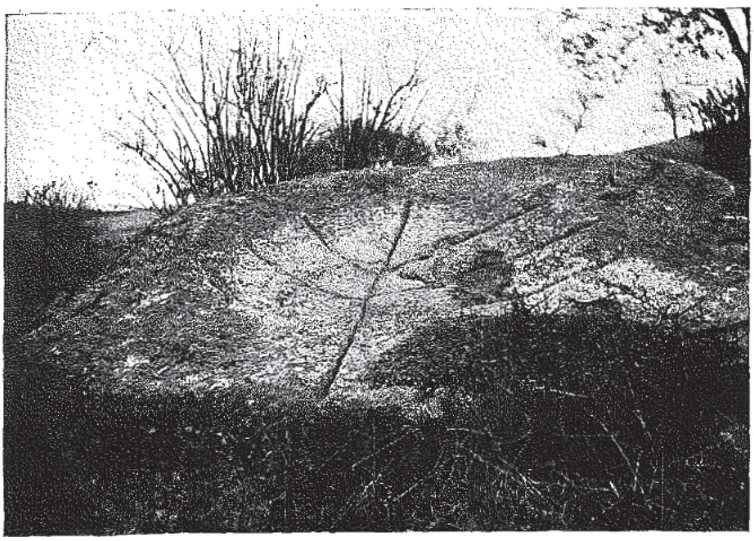


Fig. 2 Prehistoric monument with tree of life motif from Upper Austria (Hagenberg near Hagen).

p. 404, original). Later, the linear forms develop into more or less naturalistic tree images, in which the cosmic-symbolic relationship is indicated by the signs of the seasons.

The oldest Atlantic-European evidence for the linear representation of the world tree comes from the cultural stages of La Madeleine (carved pieces of reindeer horn, around 20,000 BC) and Mas d'Azil (painted pebbles, around 10,000 B C). The permanent tradition can be traced back to the middle of the 19th century, and because of the importance of the motif, it is naturally very numerous and documented in a variety of formulas.

In its original sense, the cosmic world tree represents the year of God, which is the revelation of God in time and space as eternal cosmic change. Just as the year rises, reaches its height and falls again, so the divine Son is born, stands at the height of life and dies - in the eternal return of the constant cycle. But "man's life is also like a year - a year of God. Man also lives through the spring of his childhood, the summer midday height of adulthood, his maturity and his late year, the winter of his aging, in order to then enter again into the winter solstice of his life, in the midnight, the mother's night, from which he, like all life, will be resurrected by God's breath and light, will rise again in his offspring, his descendants". (Original p. 16.)

The leitmotif of almost all Atlantean symbolism is somehow the "die and become": birth and grave, an eternal sea, a changing weaving, a glowing life ... all just the living garment of the deity. And the same leitmotif returns just as vividly and changefully "in the greatest variety and richest interrelationship of the sensual pictorial signs".

So it is that world tree, of which the Edda in Havamal says that men do not know from what roots it grew, which has three roots, Which deep in the

ᛦ

In the old Norwegian runic song, it is called the most wintergreen of the trees (original p. 407).

Ancient records show us the year, world and life tree with the six or eight points, or or as a sign of destiny. This custom can be traced back to the early Germanic Iron Age right up to the middle of the 19th century. A particularly beautiful piece of this formal, permanent tradition of ancient cult symbols in popular custom is the coloured pen and ink drawing from around 1780 from Nordhausen, the significance of which was recognized by H. Wirth in 1924 (currently on display at the exhibition "Der Heilbringer"). The drawing depicts the May procession of the shoemakers' guild to the Merichslinde, an old cult tree that used to be

. stood near Nordhausen. In the explanatory signature, the draughtsman adds the Hc sign! "Zug der Schumacher zum Merichslinde Feste >jc". The tree has a ring of nine (mistaken for eight) sun spheres around a center in its crown.

"The Vor Leufer" (the May Count), who walks at the head of the procession, wears a wreath on his staff (p, symbol of the year (p. 410 original). The Swedish midsummer pole (fig. "Germania", 1933, p. 167) and the Queste (fig.

"Germania", 1933, p. 168 and 169). The height of Questenberg near Bennungen in the southern Harz Mountains is the only place in Germany where the ancient tree of God still stands today (original p. 430).

It is completely impossible to even hint at the wealth of other evidence and traditions that can be found (and will undoubtedly increase) in all areas that have some kind of Atlantic-Nordic influence. We shall confine ourselves to reproducing the impressive words with which Wirth concludes his treatise on the Tree of Life (original p. 431):

"The Saxons once worshipped - as Rudolf von Fulda reported around 860 - a

"Tree trunk" (trunonrn of no small size, erected upright under the open sky, which they called Jrminsul in their native language, which means " world pillar" in Latin urüvsisalis oolumua, because in a sense it carries everything (quasi 8U8tin6n8 omuia). And so it still stands today as a landmark at the turning point in the history of the life of the German people and the peoples of the Nordland race, in the coming together of a completed age, which has separated itself from this "tree of life" and "of knowledge" about the eternal divine! world laws, the rba. As I wrote in my quest song for my youth:

"High up in the forest
rises from the slag
heap
looking towards the tree of life.
He waits above in the
twilight,
far away in the space of time.

Blessing light's highest gain,
Guardian of the right of
free sex,
Consecrated image of the eternal greenery of
the wickerwork of sacred earth, refuge and
meaning."

Zodiac and solar observation

From Pros. Dr. D. Lrem

Various oral and written discussions with our friends show that the equation zodiac, i.e. the broad belt of the twelve images of the zodiac, and ecliptic, i.e. the apparent path of the sun, is taken for ~~granted as something that can be determined without difficulty by observing the sky.~~

Nevertheless, this is by no means the case, and a primitive astronomy - that is one that works without halfway usable clocks and angle-measuring instruments - will only be able to make this equation with difficulty and after very long periods of observation. It is true that the cohesion of the orbit of the moon, which only has a superior brightness on the days of the full moon, with the orbits of the planets within a strip only a few degrees wide had to be established very soon. And that is why we first have the division of this strip into the 27 or 28 lunar houses, which are present in many peoples. These very unevenly distributed lunar houses were later combined to form the twelve images of the well-known zodiac.

If we now consider that astronomy working with water clocks and measuring instruments only appeared in the heyday of the Alexandrians, but that the relationship of the sun to the zodiac was already known to the Babylonians many centuries earlier, we ask ourselves how this could have been established. We have the moon as a means. First of all, it had to be recognized that the full moon is always opposite the sun. Then it could be determined that the full moon always moves one constellation further and after one year is again in the same constellation. years it is in the same constellation again. A further realization was that the full moon is always in the zodiacal constellation in which the sun was six months earlier.

Of course, this requires quite a lot, i.e. a reasonably usable calendar, the ability to record such observations and a very long period of observation. But the time from one full moon to the next, namely around 29.53 days, a synodic month, does not add up to one year. Twelve diefer months are 354.36 days, so that one day is missing in a year. If one now considers that during this time the moon passes through half a zodiacal constellation, and that the time of the full moon is very difficult to determine with the naked eye, it is easy to see that a great deal is required before one can say with certainty that the sun is in a particular constellation at the time of the summer solstice. It is also questionable whether a primitive people could be interested in this statement, for the stars are not visible during the day, and the daytime sky and the nighttime sky are two different things.

But where attention was paid to this and the course of the sun was observed for reasons of mythology or the order of the calendar, it had to be found with sufficient accuracy that a certain point, such as the vernal equinox, seemed to shift its position in the course of time. Looking back today, we can say that this point moved from Gemini into Taurus around 4000 BC, into Aries around 2000 BC and into Pisces around 0 BC, but before the Babylonians could establish that this change was really complete, it had certainly already been over for several centuries. We are standing at the end of such a so-called world age.

The vernal equinox will move into Aquarius in the foreseeable future. But it is impossible to say when this will be the case. Take a look at Re's star chart in this area. Where is the boundary between Pisces and Aquarius? It has been drawn quite arbitrarily by us for quite different purposes. For the ancients and for the primitives, a constellation is a group of brighter stars that are paired together. But the sometimes wide space in between, without bright stars, where does it belong? So there will always have to be a great deal of uncertainty about when the boundary will be crossed. In 70 years the vernal equinox will move forward by one degree, how little is that from the star chart! So we only need to change the borders by a few degrees, and thus shift the time by several centuries.

These explanations thus show that it is not so easy to indicate the position of the sun in the sky without instruments, that it is also quite difficult to determine the equator in relation to the ecliptic, and that finally the delimitation of the world ages in relation to each other can only be done very roughly. However, if Herman Wirth in " The Rise of Mankind" (text plate IX) traces the world ages back to around 16,000 BC and, according to an oral communication, is convinced that he can prove this statement to be correct, then this would be proof of the incomprehensibly high level of knowledge and skill of our Nordic ancestors.

Medieval lime kilns in Sstthüringen

By Rudolf Nundt

It is rare to find information about medieval lime kiln constructions in old cultural histories and histories of technical science. This became particularly apparent when the oldest lime kilns in Central Germany were excavated near Caaschwitz i). It is thanks to the kindness of W. Anacker that a contribution to the history of lime extraction can be made here through the proper excavation of the old lime kilns.

In May 1932, a loading ramp was built in Caaschwitz on the road from Gera to Zeitz-Leipzig or Gera-Eisenberg in the grounds of the old lime kiln family Fr. W. Anacker (lime and brick works). This uncovered red-burnt clay that could be traced in a circular pattern. They investigated this phenomenon, which appeared under a ground cover that had been used for agricultural purposes for centuries, and came across the remains of set lime (lining), which indicated an old lime kiln (Figs. 1 and 2). On the tongue of fire, which the set limestones were recognized as, lay a "spindle whorl", the raw material for which came from the Eisenberg area and which shows gla sur. The fire tongue is a dividing wall between two hearths, which protrudes halfway into the kiln.

After this lime kiln (Fig. 3) had been excavated, Hans Anacker discovered a still primitive field kiln behind the brickworks on the hillside, but it did not provide as clear an insight into the type of lime firing as the first one. It only had one furnace and was only noticeable because of the red-burnt clay.

The strange thing was that no cadastral map - the oldest dates back to 1842 - revealed anything about the former presence of the lime kilns. The oldest inhabitants of Caaschwitz could not remember any stories from their ancestors in which these lime kilns were mentioned. The manor of Caaschwitz, first mentioned in 1195, has no records in which these lime kilns are mentioned. And yet the one kiln shows that the old lime kiln must not have been insignificant.

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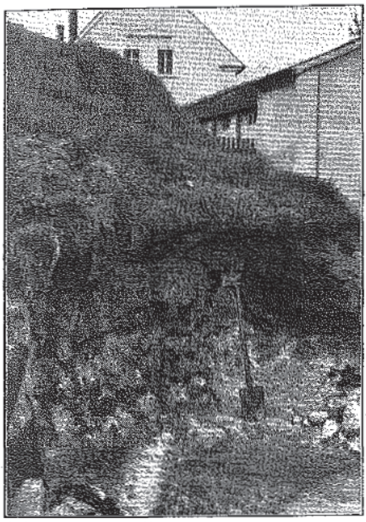
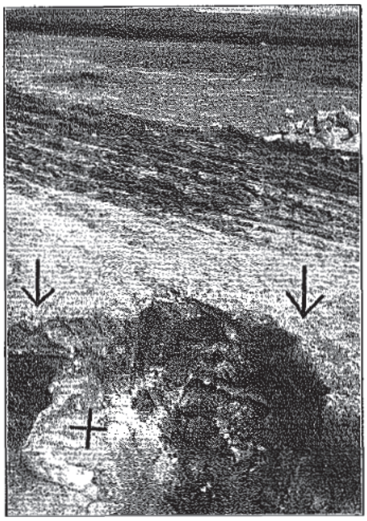
0 The "Kalkftage" has already been touched upon on various occasions in "Germanien" (see also the keyword "Kalkmörtel" in the subject index in Teudt, German. Heiligtümer). We therefore believe that this report on the uncovering of a medieval lime kiln will find the participation of numerous readers. Editor.

"The Nordic soil and the Nordic man under the calmer sky will be the scene where the Asian spider's work will be torn apart. Here, a different and better mind will be born and a higher level of trust will be established than was ever possible under the noses of the palm trees, which have afflicted us with their religious spawn and exchanged us for our own better nature for so long." Eugen Dühring



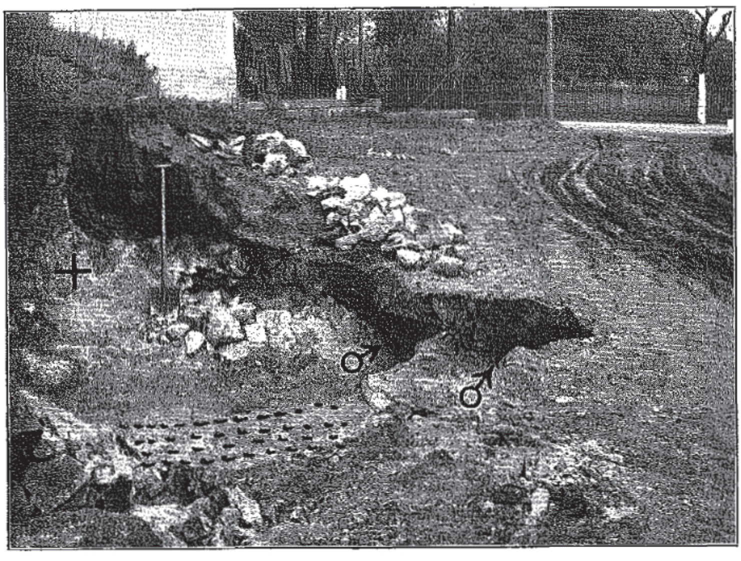
Phon: Hans Anacker.

Fig. 1: Lining of the old lime kiln near
Caaschwitz.



Photograph: Hans Anacker.

Mb. 2 -I- - Tongue of fire of the lime kiln.
↓ - Furnaces.



Photograph: Hans Anacker.

Fig. 3. F the two furnaces of the lime kiln.
7.7/ Tongue of fire.
-P - Stove tile on the downhill side of the stove.

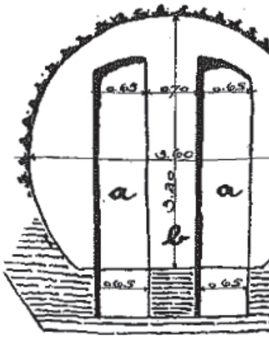


Fig. 4 Cross-section through the substructure of the lime kiln, a - firing, b - tongue of fire.

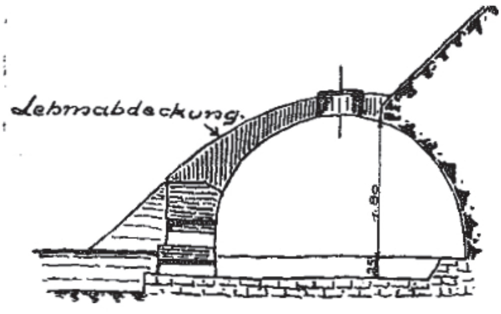


Fig. 5 Longitudinal section through the reconstructed lime kiln.

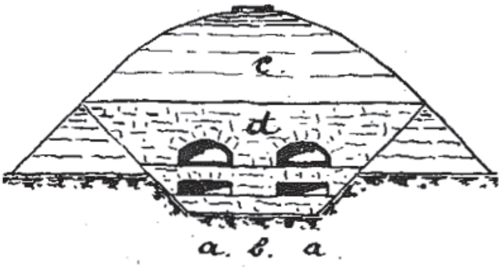


Fig. 6 Lime kiln restored, u - firing b fire tongue, e part of the kiln that was renewed after each fire; 6 solid substructure.
(Drawings by Dir. Hänse)

The diameter of the diameter of the more stable kiln is 4 meters. There are two hearths on the east side, which are marked by limestone and closed with clay. After uncovering the southern fire hole, an interesting phenomenon was discovered. phenomenon came to light.

The firehole is 1.50 meters long and 65 centimeters wide (see Fig. 4-6). On this 1.50 meter length there is a bridge made of baked clay, under which there is a 25 centimeter high channel, which must be understood as a beam. On the clay vault, a 15-centimetre-thick fire hole was found near the oven. stone setting of sandstones of the lower red sandstone, which is found in the Nahe and has proven to be excellent insofar as the chalky siliceous cement between the quartz grains of which the red sandstone is composed, supplied the material for the sestane-adhering glaze rinds, which cover the heavily fire-stressed stone in places. The quartz grains have been preserved - and the holes in the rock represent the nests of the burnt-out cement. Further forward, there was another 20-centimetre-thick limestone setting, the purpose of which could not be determined. At the exit of the hearth, an alternating layer of clay was clearly visible, with dark-colored fire layers on top and 0.50 meters of heaped soil on top.

After this cross-section of the exposed

The method of firing can be reconstructed as follows: The firewood was poured into the hollows in the kiln, which were separated by the fire tongue. Heating took place above the tunnel vault of the furnace, which received fresh air through the channel under the clay vault. The raw lime was built in over the wood and between the wood, which reached up to the surface of the superstructure that was renewed with each firing process.

The tongue of fire, which is made of limestone, runs exactly to the west between the two fireboxes. The tongue of fire is 70 centimetres wide between the hearths, sets back after 1.10 meters and continues as a tongue of fire 20 centimetres wide and about 20 centimetres high. It may have been even higher in the past, but the glazed capstones of the fire tongue became detached during excavation. From the fire tongue, the oven, which one must imagine as a kind of baking oven, must have been 1.80 meters high. The heating tongue is reconstructed on the drawing to be the same width and height.

The lining of the dome and the recesses on both sides of the tongue of fire is extremely interesting. This lining is made up of two different layers, a clay lining on the outside and a pebble lining on the inside.

In order to bring out the roundness of the dome-shaped oven every time it was used, willow rods were bent to create a surface for the outer lining, for the clay, in addition to the shape. Today, this red-baked lining with a thickness of 8 centimeters is still present everywhere. You can still clearly see the impressions of the parallel willow rods on the outside of this clay lining. In order to give this clay lining increased internal strength, the clay was mixed with grasses, of which clear impressions have been preserved.

Sand and fine-grained gravel were glued to the clay lining, which makes up the inside of the lining to a thickness of 8 centimeters. This pebble lining is melted everywhere and forms a crumbly mass. The pebble lining forms the inside of the base plate and is completely melted between the wall and the fire tongue as a base plate.

Remains of fuel were found during excavation. The fire was lit with wood or charcoal, which was placed in the hollows in the ground from the fire holes and probably raised vertically from there. The limestones to be burned were probably built around these wooden pillars. There were several openings in the dome to provide the fire with a draught.

The dimensions show that this kiln could hold around 100 quintals of limestone, from which around 50 quintals of burnt lime could be obtained.

Samples of white lump lime and slaked powdered lime were found. Charcoal was also found. One has to imagine that the heat was generated by charring, as is still the case today in the pile. If the wood had burned with open flames, ashes would have remained. Although the burnt lime, which had been extinguished over time, had been in the kiln for centuries, binding tests on bricks proved that it had not yet lost its binding power.

We are now interested in finding out what raw material the medieval lime burners in Caaschwitz used.

White lime from the Upper Zechstein was burned, and according to the samples found, only white lime. This is surprising because the lime works in operation today in eastern Thuringia, which take their raw material from the Zechstein, with the exception of a lime works in Königssee, take their stones from the dolomite and burn gray lime from them. Only in the Caaschwitz and Wetterzeuben profiles of the Upper Zechstein are there individual white limestone beds. The author's work deals with the geological conditions of the Caaschwitz profile exploited by the ancients:
"Fazielle Entwicklung des Oberen Zechsteins Ostthüringens" (Zeitschrift für Naturwis senschaften; 90. Jahrg. Halle, 1933), The Caaschwitzer Kalkbrenner of the Middle Ages knew these benches and obtained his raw material from them.

If you consider the size of the kiln and the quantity of burnt lime produced in it, and imagine that the demand in the 14th, 15th and 16th centuries was probably not so great for a community, then you can understand that white lime was burnt because it could be sumped and stored in this form for a very long time. It must have been sought after as mortar in the wider area. The mortar lime used for the construction of the old "Kaiserpfalz Kempe" near Breitenbach and for the Berg fried von Haynsburg of Grossen Castle on the Elster probably also came from Caaschwitz field kilns.

According to the primitive construction, the beginning of the Caaschwitz lime kiln must be dated to the 13th century. The glazed spindle whorl found from the tongue of fire dates from the middle of the 16th century, as the Gera prehistorian Bruno Brause kindly informed me. According to the Spinttwirtel, the kiln was still in operation around 1550; according to P. E. Kretfchmer ("Bei Kaschwitz in der unteren Elster-aue", Gera 1924), around 1640, i.e. during the Thirty Years' War, only the name "Kolchosen" still referred to the former lime industry.

Presumably, therefore, this industry met its demise during the Thirty Years' War.

According to legend, a highly developed ceramics industry was located very close to this lime kiln. Robert Eisel writes in his "Sagenbuch des Voigtlandes" (Gera 1871): "Gleina near Köstritz used to be much more important than it is today. For example, a house there is still called Bicareh, and fields nearby are still called Spitteläcker and Töpferäcker. In the latter, shards from the market that was held there and where potters in particular traded were sometimes found. The castle, however, stood on the nearby limestone hill." It should be noted that in the vicinity of Gleina and Caaschwitz, Neolithic sherds have often been excavated from graves and residential pits.

An old field kiln, in which lime was burnt, was excavated in 1925 in Wünschendorf from the grounds of the lime works of the Verkaufs-Berein Sächs.-Thür. Thuringia lime works. It was built of brick and had a lining of slabs taken from the main guartzite of the Hüttchenberge umersilur near Wünschendorf. This lime kiln dates from the 18th century and is therefore younger than the Caaschwitz kiln. Unfortunately, it fell victim to the mining of the dolomite without being recorded in the picture.

P. E. Kretfchmer states in his "Kulturhistorische Wanderungen im alten Reußen- lande und seinen Nachbargebieten" that the first stone construction began in the Elsteraue in the 10th and 11th centuries, and that the peculiar jointing technique, as seen in the Crossener and Haynsburger towers, was practiced here until about the middle of the 12th century. Mortar lime must therefore have already been extracted in the Elsteraue at that time. Kretfchmer also states that limestone was already being quarried near Wetterzeube by citizens of Pegau and Zeitz in the early Middle Ages. It is not clear from the records whether lime was burnt or the stones were used as building stones. According to Kretfchmer, in 1525 the "Wohlweise Rath zu Zeitz" acquired a lime deposit in Wetterzehl from Bastian Reichardt. In 1563, the lord of Drohßig Castle von Bünau concluded a contract with the Zeitz council, according to which 9 old shocks of lime were to be paid for a cubic rudiment of limestone.
5 Gr. had to be paid, in 1579 and 1603 mau came into conflict with the Amt Weißenfels because of the stone quarrying at Wetterzehl and Podebols. The walls of the old stone castle, now Kempe, were built around 1100 as an imperial hunting lodge.

Although the Zechstein profile of Wetterzeube was by and large similar to that of Eaasch- Witz - white limestone boulders can also be found here - it seems that at Wetterzeube it was preferably quarried ashlars, and at Caaschwitz lime was browned.

It is highly likely that the shape of the Caaschwitz lime kiln was adopted from the pottery kiln, making it one of the most primitive lime kilns in central Germany.

Only the substructure was stable, while the dome was most probably renewed again and again before each new firing process using bent willow rods.

A third lime kiln was excavated near the more stable lime kiln described above. It lies directly on the slope, which is made of clay. A cavity was dug into the clay wall, which was 2.5 meters in diameter at the base.

and is the height of a man. This circular cavity showed neither lining nor stone setting. Nothing more could be studied of the furnace, as buildings prevent it from being fully exposed. It seems that the limestones to be burned were built into the cavity in the clay and the clay wall was used as a lining. Until
40 centimetres thick, the clay has been burnt brick-red by the fire. Pieces of burnt lime still cling to the inside of this lining. This shape of ox seems to be the most primitive that was common in the Caaschwitz kilns.

In terms of age, the Caaschwitz medieval lime kilns are arranged as follows: The oldest is the kiln built into the clay of the slope. This is followed by the field firing kiln, which was uncovered on the terrace behind the brickworks and already shows lining. The youngest is the field kiln with the stable substructure - which has been described in detail.

Unfortunately, the two oldest ones could not be preserved due to the buildings that were erected. The floor of the youngest kiln with the more stable construction has been handed down to posterity by the Fr. W. Anackersche Kalk- und Ziegelwerke insofar as the substructure was filled in without destroying it because a mine railroad had to be laid over the site.

I would like to thank Mr. Hans Anacker, owner of the lime works, Mr. Kurt Rätze, owner of the manor, and Mr. Walter Hänse, director, for their kind support with photos and reconstruction drawings.

The discovery of the Caaschwitz medieval lime kilns has made a noteworthy contribution to the history of lime kilns in the north.

The "/MgerMhle" at the Vodenstein cliffs in thePainberg

From Dr. Warmsen

In the Hainberg, whose three ridges stretching from north to south rise up between the villages of Sillium in the north and Bodenstein in the south, there is a rock in the area known as the Bodenstein Cliffs (which belong to the Sehlde district). Bodensteiner Klippen (which are part of the Sehlde district) is a rock that is popularly known as the "Sofaklippe". At its western foot there is a small place which is popularly known as "Paradise" or the
"lägerstühle" (Fig. 1 s- sketch) and Fig. 2).

There is a grown 4 m high, 2'/2 narrow cliff L. On its eastern narrow side there is a small, ea. 2 w. wide, approx. 60 em deep and approx. 30 E high earth mound o. This is bordered by two flat stones embedded in the earth at the front 6. In addition to individual boulders, there are two pieces of rock ck^ undckZ on the north side of the site which have been worked in the form of fiefdoms. It is difficult to determine the nature of the carving. In the seat of armchair 6? (Figs. 1 and 3) has various carved marks. One is in the form of a horizontal U. Another one above it is difficult to determine today.

If you walk a few steps (6 w) eastwards from the rock along its extended central axis, you will see a semicircle (6* in Fig. 1) of 2 rn diameter in the ground, open towards the rock, which is set into the ground by about 20 oin and braced by vertically placed stones. To the north of this semicircle, at a distance of of approx. 4.5 m and also 6 m from the rock, a semicircle (6 2 in Fig. 1) of the same design is embedded in the ground.

If one compares this complex with the one illustrated in "Germanien", vol. 1933, p. 186

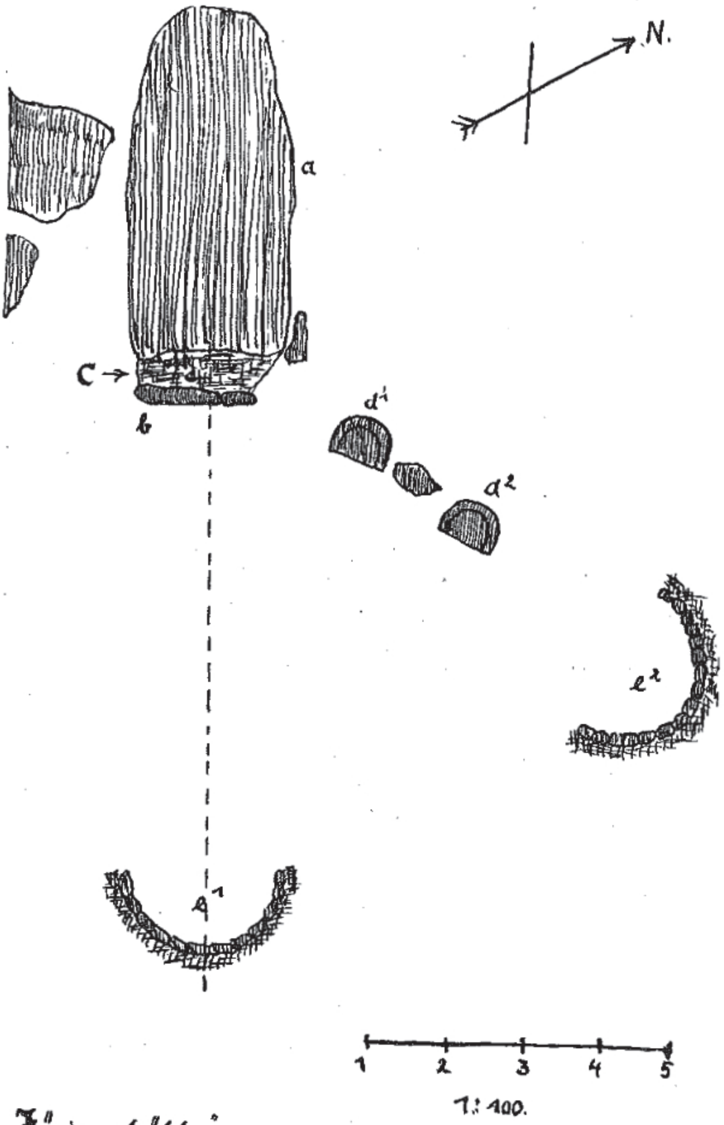


Abb. 1. „Jägerstühle." a/d. Bodensteinerklippen.

Dr Harmgen.

Herford court session, one is struck by the two barriers in the foreground when looking at this picture. These form a half hexagon open towards the judge. The disputing parties appear to be standing in them with their disputes.

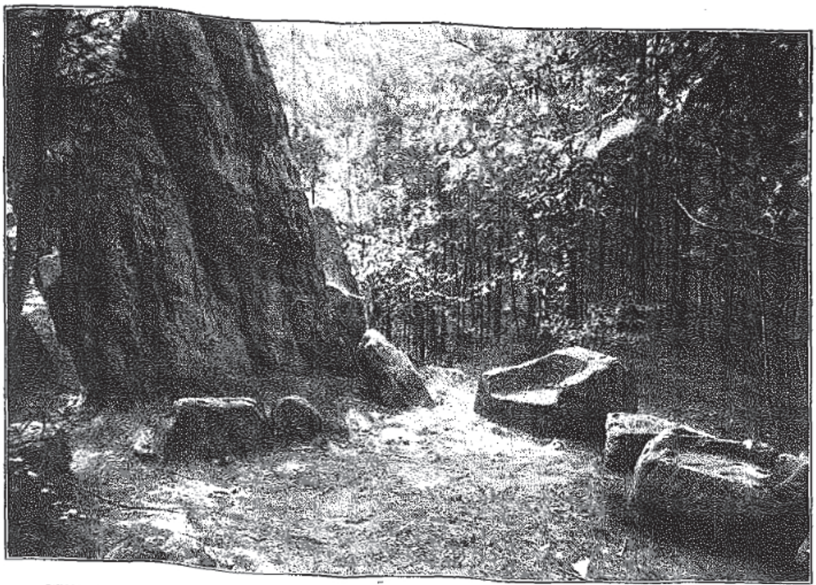


Abb. 2. Die "xjägerstühle" at the western foot of the "Sosaklippe" near Hainberc;.

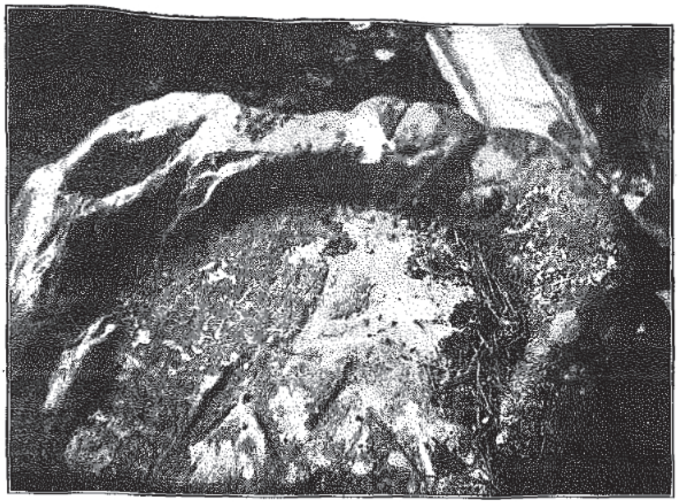


Fig. 3. armchair seat (ä^ of Fig. 1) with engraved signs.

helpers. It cannot be ruled out that this entire complex of hunters' chairs with the semi-circular stone settings, the mound at the foot of the rock and the stone seats also served judicial purposes. For this arrangement of the so-called. This layout of the so-called hunter's chairs almost forces one to transfer the layout of the Herford aldermen's chairs to this layout. One could therefore assume that the "hunter's chairs" were a
have been an ancient site.

Folklore from the Rresen Mountains
(Tallsackmarfft LValenzeichen and atonement crosses)

From Dr. Max Göbel, Hirfchberg

Every year on Palm Sunday, the squares and streets of Bad Warmbrunn in the Krkonoše Mountains are filled with colorful fairground activity. All the delights of a folk festival are on offer to the visitors who flock there from all over the Hirschberg valley. The undisputed main attraction, however, is the "Tallsack", which gave the festival its name Tallsackmarkt. In every baker's store, in every stall that sells food, he stands proudly, instead of being formed beautifully from cake dough, his arms resting on his hips in a semi-circle, his legs spread sturdily and defiantly in the parade position of Old Fritz's grenadiers, looking out at the world with cunning nosy eyes, which always remains the same, and waiting until his destiny is fulfilled and the farmer's boy hands him over to his girl as a visible sign of a tender relationship.

The origin and meaning of the Tallsack figure are much disputed. In addition to the name "Tallsack", there is also the term "Dallsack", dialectally "Dollsack". The Gothic dulths, which refers to a sacrificial celebration, has been used as an explanation; it is still preserved today in the dialect word "Dult", which means fair in Bavarian. Of course, this interpretation does not do justice to the second syllable of the word Tallsack, quite apart from the fact that the linguistic relationship between the Silesian dialect and the Bavarian dialect, as far as the vocabulary in the narrower sense is concerned, is more distant. The custom of burning a straw man, the "Döll", on Shrove Tuesday as a symbol of the end of winter, which prevailed in the Eichstätt diocese in Middle Franconia until around 1800, has been used as an explanation. It is not impossible that it is related to the Silesian Tallsack, if one thinks of the immigration of Frankish colonists to Silesia in the 13th century. Unfortunately, however, history is completely lacking in more precise information: no document, no book of bailiffs provides proof of the existence of the word "Dult" in the Silesian language, and the Döll is also a completely unknown phenomenon in Silesia, which is not documented anywhere. All we know from history is that in 1403 the knight Gotsche II. Schaff of Kynast appointed the "White Monks", the Cistercians, to the provostry in Warmbrunn and that they celebrated the Palm Sunday festival, which was associated with a fair. The mountain farmers would then take the consecrated palms home with them as protection against illness of people and livestock, against all kinds of misfortune and disaster.

Thus the historical sources do not help in the attempts at interpretation, and even philological authorities such as Grimm and Weinhold basically know nothing about the word. Only an examination of the Tallsack figure itself can bring clarity. The semi-circular curved arms alone are striking. They are reminiscent of the year mark, the occurrence of which Herman Wirth has documented in so many ways. ("Heilige Urschrift", plates 2; 6; 7, nos. 1-3; 299, nos. 5, 8, 9, 10). But far more striking are the decorations on the body of the Tallsack. They are all Wirth's cult symbols. There is the cleft form of the P sign, i.e. is, the sign cz, the hooked cross, the painted cross, the horn, the snake, the tree of life reinterpreted as a cord. And if this does not yet prove the character of the Tallsack as an ancient sacrificial pastry, you should take a look at the Tallsack figure, which is astonishingly reminiscent of the posture of the little man from Oechsen described by Will Vesper

(Germania 1933,1. p. 16 and 7. p. 214: the left arm is supported semicircularly in the hip, the right one likewise raised to the head (cf. Wirth, Urschrift, plate 284). In the raised hand the figure carries a small ball sack horizontally above his head, a position that is also reminiscent of Wirth's cult symbolism - it is the "old god" with the young god emerging from him, the human being (Wirth, Urschrift, plate 343).

But what does the name Tallsack mean? Rejecting the previous attempts at explanation, I would like to think of the Middle High German word dult or dolt, which denotes the bearing of suffering, patience. If one remembers that the people burned stuffed dolls symbolizing winter on the Sunday of Lätare as an expression of joy over the end of winter's reign, the word becomes clear without further ado. Before the death by fire, these dolls still had to endure terrible things: they were beaten with clubs to the beat, accompanied by songs of mockery and derision. Only then was the sufferer, the stuffed sack, the "toleration sack" or
"Doltsack", the death by fire. The "Doltsack", "Dollsack" or "Tallsack" is therefore nothing more than a seasonal symbol.

There are also many other traces of ancient folklore in the Krkonoše Mountains. The so-called whale signs carved into the rocks are not always due to the whales, the Venetians, the mysterious Welsh invaders. The remark in one of the old whale books testifies to this: "On the stones are carved various shapes, in one form a man, there a dog, there a shield, here a cross and other signs. You must not turn to them." So they were already there before the whales. The sentence in the same book is also remarkable: "Bon der hohen Leithe durch einen Grund nach der kleinen Leithe ... da findet man ein Wallerstein, darin ist gehauen ein Bischof und diele andere Zeichen." Hands, feet, crosses, crescents, spears, hatchets, pilgrim's staffs are also mentioned in the Whale Books: all signs that are well known from Herman Wirth's cult mythology. It would not be difficult to compile a considerable collection of such signs that still exist today. Particularly noteworthy are the hammer crosses on two rocks on the saddle between Goldloch and Höllengrund at the foot of the Khnast, in an area where local legends of the Wild Hunter point to cultic relationships, the triple-crossed staff with the two annual fountains near the Adlerfelsen in Schreiberhau, and finally the hand and the cross on the Mannstein in Hain. But these are just a few examples from a longer series of related signs that can be found in the mountainsH.

The so-called expiatory crosses with their strange depictions of axes, hatchets, crossbows, wheels and swords undoubtedly belong in this context. They were recently mentioned in this journal (1933, issue 4, p. 120 f.). The Krkonoše Mountains and its foothills also provide material for this. Particularly striking is the atonement cross on the cemetery wall in Arnsdorf, which shows two feet in addition to the sword, thus making a connection to medieval administration of justice impossible from the outset.

A closer examination of the whale signs and atonement crosses will certainly bring to light some more evidence for Herman Wirth's cult-symbolic theories.

u Illustrations of so-called whale signs are published by Robert Cogho (Volkssagen aus dem Riesen-- und Jsergebirae. Warmbrunn 1903), but above all by W. Lär mig (in the journal "Schlesien" 3, 1909/10, pp. 464-466 and in the Illustrierte Bei lage zur Schlesischen Zeitung of June 12, 19 and 26, 1926). There the signs are attributed to whales.

Rufer im Streit

First Nordic Thing, Publications oer "Väterkunde". Vol. 1. Bremen: Angelsachsen-Verlag. 1933. 99 S. 8". 1.25 RM.ch. By the time this review goes to press, the 1st edition of this anthology, which contains the lectures given in Bremen, will already be sold out. This is a gratifying sign of the strong resonance that the First Nordic Thing (see issue 8, p. 241), convened by Dr. h. c. Ludwig Roselius, has found everywhere. His welcoming address proclaimed the meaning and teaching of the Thing: "Adversity means victory" for the sons of Nordland. From adversity comes self-reflection: let us finally put an end to the old wives' tale that we were still barbarians 2000 years ago and owe our culture to the southerners." Roselius gave visitors to Bremen the opportunity to see for themselves: he had H. Müller-Brauel put together the " Bäterkunde" collection. "The aim is to prove that Nordic art is not only not inferior to that of other peoples, but that it was creative and has given rise to art products in foreign countries which posterity has mistakenly regarded as the independent creation of the peoples concerned."

Müller-Brauel reports in a special article on how the collection came about. His aim is to show the origin and development of the people of our Nordic homeland, to demonstrate through evidence that the Germanic culture that emerged in northern Europe is the highest of all cultures. At first M.-Br. had to rely on replicas, and in Bremen one heard with great joy how much he was met with in the Scandinavian countries, and with displeasure that Copenhagen refused any replica. But M.-Br. then also succeeded in acquiring genuine pieces (now around 25,000). Starting from the correct premise that our origins go back to the Palaeolithic Age, M.-Br. was particularly concerned to show the Palaeolithic cultures clearly in their development. This part of the collection is very rich and well organized. It is particularly welcome that not only the so-called Leitth ven are exhibited, but also numerous unthpif pieces, so often and unjustly pushed aside, which are urgently needed to show the overall picture of a past culture. We cannot describe here what splendid genuine pieces and masterful replicas from more recent times up to the Viking Age still exist or are still in prospect, and what questions are linked to all these things - but the sentence with which M.-B. concludes should be noted here: "The image of our past has been and remained something sacred to me all my life."

The first, highly topical lecture was given by Pros. Dr. O. Reche-Leipzig: The Prehistoric Population of Northwest Germany. We know that this area was settled in the last interglacial period, but it is only in the post-glacial period that we can think of establishing a racial ancestry. The northern European population must have originated from central German and western European populations, as these areas were also climatically favored during the last ice age. The now submerged North Sea area is also important for the northward migration of people from the west. In terms of caste, the immigrants belong to the Mixed Raste (Cro-Magnon), for which light skin, blond hair and blue eyes can be considered fairly well established today, and the Nordic breed. Other breeds are out of the question, short heads only appear much later. R. considers - and this is particularly significant compared to the sharp distinction made by Paudler at the time - the Faelic and the Nordic Raffe to be closely related, only for variants "of which the Faelic perhaps shows a somewhat more ancient expression, especially in the construction of the face, which is a shade harder and simpler". In our opinion, however, there are clear differences in the mental attitude. The finds made so far in Old Low Germany confirm the correctness of the conclusion drawn on the basis of

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0 We are placing these comments under "R. i. Str.", especially as the space in the "Bücher waage" is too limited. Editorial office.

of the conditions in the neighboring western and southern regions.

The racial study was followed by an examination of the oldest tool remains by Pros. Dr. I. Andree - Münster ü. W.: Die Besiedlung NW.-Deutschlands an der Wende des Eiszeitalters. We will return to this lecture in a broader context. We would just like to point out here the enormous progress in knowledge that the quietly and tenaciously working research into the ancient world has brought us: today we are already working on tracing the cultural groups that existed before about 25,000 years ago in Lower Germany, according to their diversity, and 6 years ago the possibility that these areas could have been properly populated was not yet thought of!

An extremely informative lecture was given by Pros. Dr. G. Schwantes - Kiel: Germanische Völkerwanderungen vor Christi Geburt. His introduction, which is well worth reading, concludes with the words: "Only the Germanic peoples claimed their original homeland in the most undisturbed way and so the . . . conclusion that no people its ancestral line further back" atieren can than the Germanic one." Schwankes summarized the results of his investigation, which involved the work of a lifetime in detail, as follows: "Around 550 B C . Immigration of the Elbe Germanic tribes from the Nordic region. At the same time, the Bastarnes - Skyrians advanced into Silesia and largely displaced the Jllyrians on the entire Germanic front. - Around 300 v. BC Migration of the Bastarnen Styrians to southern Russia. Advances of the Elbe Gauls to the east and south-east (probably also into the Alpine region) and to the west. - Around 100 BC Immigration of the first East Germanic tribes to Germany and resettlement in the Elbe region, first appearance of the Lombards in eastern Hanover. - Around the birth of Christ, immigration of the Goths into eastern Germany."

In his lecture "The Religion of the Megalithic Culture and the Origin of Western Writing", Pros. Dr. H. Wirth outlined the main lines of his work, which are always based on the assumption that writing, as serving the purpose of daily use, is quite young, that the written signs are originally symbols for the sections of the course of the year and that this in turn was regarded as a revelation of God in the Nordic primeval times. The short contribution in the collective publication gives only the briefest outline of the lecture, which in its clarity, tautness and emotion made an extraordinary impression on the listeners.

Pros. Dr. G. Neckel - Berlin, dealt in part with the same area in his lecture "The Origin of Runic Writing".

N. first gives an excellent, concise overview of the various theories of elimination. He concludes: "The borrowing of the Futhark (i.e. the sequence of Germanic runes) is a very untrue assertion. Its contact with a series of southern alphabets calls for clarification by other means." To him, the borrowing is a dogma "which is basically the outgrowth of the prejudice according to which everything that looked significant among the heathen Germanic tribes in terms of art, science, morals, progress or anything else must necessarily have been borrowed from the south, which was favored in terms of abilities, since Nordic mankind lacked the prerequisites for spontaneous culture." We are very pleased that our leading scholar decisively rejects this dogma and this prejudice (see also his fundamental statement on the catchword ex oriente lux at the end of his essay "Old Norse Himmelskunde", Völkische Schule, 1933, H. 5). - N. then deals with a second dogma, which he also finds untenable, that the age of the runic stones is only around 250 AD. Here, the carving of Karstadt on the Nordfjord, which was only discovered a few years ago, is essential, for which N. claims at least the middle of the last millennium BC, but also considers an even earlier date to be possible. - From the correspondence of Germanic, Celtic, Italic and ancient Greek "Ru nen", N. concludes an Indo-European-Rynnian primordial alphabet. "The Indo-Germanic-Roman alphabet can therefore be regarded as a fact, just like the unity of the Indo-European peoples and, within them, that of the Cen- tnic peoples themselves." Assuming this, however, we are forced to place the age of the common "original alphabet" very high, because it must have already existed before the Kentish peoples appear in their later historical areas! And with all due caution,[1] but with determination

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Z The Kentum- peoples form the group within the Indo-European language family that has preserved certain old K lants (Germanic, Latin, Celtic, Greek); they are precisely those peoples who also have agreement in the oldest written languages. To briefly characterize the sound process, we use the example word Kentum - lat. hundred.

N. finally answers the question of the homeland of this primordial alphabet: "One will prefer to assume the homeland of the script where the precipitates of its most ancient form are most densely sown and best preserved: in the area of the runic finds, including the Futhark finds." -

We are connected to this north. We have overcome those forces that demanded intellectual exchange with France as an essential task of German schools, for example, and to a certain extent enforced their demand by giving priority to French. However, we should not leave it at that, but really cultivate the ties with the North that are appropriate to us. It has happened in Bremen. Pros. Lberg - Stockholm spoke about the "Relations between Scandinavia and Germany in the " Migration Tent. He dealt with that period of the 6th century in which Nordic art found its way across Europe, setting the tone, to the Anglo-Saxons and Franks, to the Alemanni and southwards to Lombard Italy - all the more remarkable as Germanic peoples, some of whom were already Christianized, were influenced in their artistic development by "barbarian" Scandinavia, which at that time still retained a fine sense of its own (the "Heioen- tum") and its own nature. The Nordic peoples came to this superiority through a "misfortune" - from a classical point of view, because political developments in the 5th century deprived them of the opportunity to continue their education in classical culture. But it was precisely this that gave them the opportunity to transform the stimuli they had previously received from abroad to suit their own nature, and they were now able to achieve feats that were denied to their tribal relatives in the south at the same time. And precisely because the ornamental style they developed was not classical, it was eagerly adopted by their relatives. We can only regret "that its own development on the mainland was interrupted again, that the old Germanic style gave way to the classical, that it was displaced to a last free place in Scandinavia, which had been cut off again, while the art of the mainland Germanic peoples moved towards the "Carolingian Renaissance".

The intention was to have a Dutch and English scholar speak alongside the Swedish representative in order to show that we must achieve a unity of the Nordic peoples. Unfortunately, Prof. van Gissen-Gro ningen was unable to attend; his lecture was to deal with a particularly topical area:
"Megalithic tombs and the Germanic question". Pros. Harald C. Dunning - London spoke on "Anglo-Saxon art and culture of the early period". He first dealt with the situation of the Celtic craftsman in Roman times and then his situation naively during the Anglo-Saxon conquest from the 6th to the 9th century. In the first period after the Roman conquest, Celtic craftsmanship flourished, but was soon crushed by the cheap goods imported by Roman traders. After the Romans leave, there is great insecurity in the country
- a situation that was not very favorable for the development of arts and crafts. Then came the conquest by the Anglo-Saxons. D. emphasizes that the Saxon peasants were by and large a peaceful people; this Anglo-Saxon peace is usually not given the necessary attention when considering the effects of Anglo-Saxon conquests. In other words, the same peculiar position that is often taken when considering the Italian situation in the 5th and 5th centuries is not taken into account.
6th century: Odwakar and Die trich brought decades of peace to a country that no longer knew any order itself - but they remained barbarians. D. assesses the situation in England after the Anglo-Saxon immigration as follows: "Thus, for the first time in 300 years, the Celtic manual laborer found himself free from insecurity and without serious competition under Anglo-Saxon rule." D. also reports on Anglo-Saxon settlements, which, significantly, were not known at all 10 years ago, and concludes with remarks on the earthenware of the late Anglo-Saxon period, using particularly instructive examples to show some of the recent progress in the knowledge of the Ages. period.

The booklet, as small as it is, provides rich stimulation, as each time the current state of research in a particular field is clearly outlined .

"The physical and spiritual characteristics of human arias are passed down through the millennia, "
Ludwig Wilser

Aus der Landſchaft

Dowsing for divining rods

Only the value of the divining rod (see also "Germanien", issue 3, 1933) for pre---historical research, one must first clarify the question: Are the ruins by the Eraban lays caused, or have the ancestors there their graves and shrines laid out, where peculiarities of the geological conditions are by the rod deflection?

Apart from rare exceptions In my opinion, only the second possibility can be considered. When attempting to clarify these questions, it will also be impossible to avoid addressing the physical problem of explaining the causes of the rupture. In the journal "Die deutsche Woche" in 1929 developed the view that the rod walker to changes of the field. These changes can be caused by radiation, e . g. from radioactive waters, but changes in the conductivity of the soil caused by ore deposits, water veins, etc. are also sufficient to cause differences in the ever-present electric field between the ground and the atmosphere. This view was recently taken up again in a publication by Dr. in§. G. Lehmann in the newspaper "Elektrizitätswirtschaft" of 15.8.32 and thankfully corroborated by precise measurements with physical instruments. The author, who incidentally does not know my publication, - compared field strength measurements over water veins and over dry ground and confirmed the dowser's statements in all cases. The conductivity measurements showed higher values over water veins, which the author explains plausibly by assuming the content of radium emanation in the water. A large part of the dowser's measurements and information were also confirmed by drillings and in this case were practically used to improve the earthing of the pylons of a high-voltage power line.

This view does not explain everything that is connected with the rod, but it does allow useful conclusions to be drawn about its use in prehistoric research. It can be reconciled with the observation that radiations of a still unknown nature can cause rashes, which an experienced dowser can distinguish from those caused by water veins. It must be noted, however, that this ability to distinguish is still somewhat uncertain, and that not every dowser has it to such an extent that he can draw reliable conclusions from it. I myself have been able to determine from the geological conditions that are reasonably well known here that I respond relatively more strongly to veins of brine than to those of fresh water, and therefore under certain circumstances confuse a very deep or weak brine vein with a strong fresh water vein at a shallow depth. I would therefore never trust myself to make practical use of my intrinsically good sensitivity for the exploration of usable water resources. In my opinion, this requires not only the absolutely necessary practice but also a thorough knowledge of geology.

' It therefore does not seem impossible that the rod could also be used to find grave goods or metal hoards. However, this should only be possible in relatively large deposits of objects of this kind, i.e. hardly in individual graves. If the rod strikes the latter, it must have done so before the grave was excavated. grave there laid was laid there. In addition to the information provided by Mr. Winkelmann in "Germania" issue 2, 1932, I am informing you here that the location of the urn graves on the Haiberg near Kalldorf above the crossing of water veins was determined independently of Mr. Winkelmann and myself. Unfortunately, my investigations in the Leistrup Forest did not lead to definite results <, as I was too tired from a long motorcycle ride. However, I believe I can say that the large sacrificial stone, which is marked as such on the survey sheet, is also there, lies above the intersection of two water veins.

If one considers the religious ideas as developed by Herman Wirth, then this peculiar arrangement of the graves etc. seems quite plausible to me: in such places on earth, the dead or the practitioner of a consecration act must have been thought to be particularly close to the holy mother water in the bosom of the earth. It can almost be said that Wirth's ideas were confirmed by the rod investigations and will hopefully continue to be confirmed if these investigations are carried out more systematically and extensively.

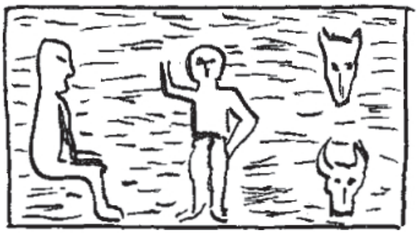
Dr. F. König, Soest

Postscript: In the meantime, the author was able to determine the location of three stone-age graves and two presumed Germanic cult sites via crossings of so-called water veins, partly confirmed by other dowsers. The findings were recorded in sketch maps at 1:1000 or 1:500. At the welcome evening in Pyrmont on June 6, the author showed light images of these maps and suggested that interested dowsers in all parts of the empire record their observations in this form. The maps should be collected in an archive so that a report on this question can be made later on the basis of comprehensive material. Negative findings would also have to be communicated to the archive, which Mr. Winkelmann, Bad Oehnhausen, has been asked to create, e.g. the stone cist on the "Huinenbrink" near Schmerlecke in the district of Lippstadt lay over only one vein, as a second one could not be found in this area with little water. The present findings should at least be sufficient to rule out the question of coincidence. The strangely strong rod deflections on the cultic mounds near Oesterholz and on the Schellenburg still require further investigation and explanation.

The sacrificial stone at the church in Ober-röblingen. Mr. Erwin Baumann, veterinary surgeon, Oberröblingen am See, drew my attention to the fact that the position of the male from Oechsen (Heft 1, 7,10,1933) is very similar to the position of a female from the so-called sacrificial stone at the church of Oberröblingen. M Qberröblingen on the lake.

This "sacrificial stone" is walled into the south wall of the church in Qberröblingen at quite a height. It is surrounded by smooth The stone is hewn from ordinary limestone, which has no sculptures, so that it appears to the observer to have "come in by chance". It is not much larger than the surrounding building blocks. The peculiarity of his sculpture gives the thinking observer the opportunity to make all kinds of assumptions. And I ask that the following remarks also be regarded as conjecture.

To the left of the viewer sits a sculpted human figure. In the center stands a man in a similar posture as the " Männchen von Oechsen", only the feet are in the ground position. It is possible that this is a significant difference between the Oberroblin picture and the "Oechsen male". The position of the arms, however, is very similar to that of the male. - Two animal heads are recognizable on the right, which can easily be described as a horse's head and a cow's head.



The stone appears very old. Pros. Größter writes in the "Bau- und Kunstdenkmäler": "Above this door (the walled south door of the church) a strange stone sculpture is walled into the south wall, which goes back to pagan times. The center is occupied by a human figure standing on the right, raising his right arm so that his hand reaches the height of his head, while his left arm is placed on his hip, which is encircled by a belt. To the right of this figure, two ox heads are carved on top of each other, although the upper one may also represent a horse's head. On the left, a second human figure sits with his hands on his knees; the meaning of this sculpture is probably that the figure sitting on the left represents a deity; the one standing in the middle, raising his hand in prayer and worship, represents a priest or sacrificer; the two animal heads represent the sacrifices to be offered by the latter."

The Röblingen region is also interesting for prehistorians in many other respects. In Unterrö'b-

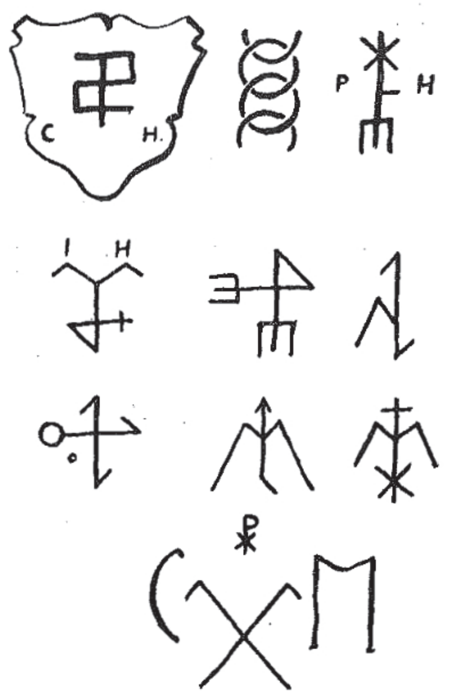
lingen there is a "Wallberg", an Ostertal, a Neumarkt; the Wallberg is also called Osterberg and is said to have carried the "Wallburg". In the immediate vicinity of the village! finds from the time of the Thuringian Empire. The seal of the municipality of Unterröblin- gen bears a leaping horse, which is sometimes also interpreted as a black horse. The name Röblingen is traced back by Professor Größler to "Hrabaningun", i.e. the descendants of "Hraban" (raven); in the area west of Oberröb- lingen there is a "Rapp" or "Rabtal"; the ministerial family of the "von Röblingen" had the ring-bearing hub in their coat of arms. ("Rabe" and "Rappe" go back to the same Germanic root ').
- These are all connections that
but are not yet scientifically clear!

I have made these last remarks mainly in order to place the significance of the sacrificial stone in an overall context.

Kurt Wunderlich, Rector, Unterröblingen am See.

House marks in Wippersürth and Marienheide. I recently received sketches of nine house marks from Konrad Schubert, a junior at the Realgymnasium in Essen-Bredeney. well in Wippersürth. The well was built in 1331. It can be assumed that the house marks were also made at the same time. They are probably intended to identify the families who donated the well. The connoisseur will find many an ancient symbol in the parts of the marks (see illustration). Particularly noteworthy is the seventh mark, a swastika, on one (western) side of which the probably older circle can still be found in place of the hook.

In Marienheide, about 12 üin from Wippersürth, a stone donated on the occasion of a wedding bears the signs shown below. Herman Wirth reported on the meaning of the binding rune in the center in issue 1 of this volume. The illustration of a Neolithic vessel from Groß-Garta'ch (Württemberg) belonging to the fine essay shows the Binderune in the same form. The Binderune on the rock surface of the rock tomb at the Externsteine bears a cross on the lower right corner and corresponds exactly with a court mark that I found a few years ago in the old cemetery of Hohensyburg on a grave cross from 1597. (Illustration in Wefelscheid, "Ruhrland. Grave stones from four centuries", p. 16)? The constancy with which these signs were preserved through the millennia until the end of the



It is always astonishing to see how many of these ancient cult symbols have been preserved by the people since the 17th century.

Öi>. H. Wefelscheid, Essen-Bredeney

Cultic riding from the Eichsselde. Near the village of Steinbach in the district of Worbis lies the pilgrimage chapel of Eßelsbach (formerly Atzelsbach). On "Maria Schnee" (August 5), the farmers from almost the entire Eichsselde region ride around this pilgrimage chapel three times, and it is believed that in the following year the horses are immune to all kinds of misfortune. Attempts have been made to explain this custom with the help of Christian legends, but without satisfactory success. Perhaps Mary has taken the place of a goddess from the time of the people's own beliefs. We should also remember the Leonhard Ride on November 6 in Leonhards- pfunzen am Jnn. H. Senft- ~~Heiligenstadt.~~

U Essen-Bredeney, Jnteressengem. f. Heimatschutz. 1929, 120 P., 1.- RM.

Die Bücherwaage

Beyer, Paul Gerhardt, **"The Germania of Taeitus".** A German translation according to new points of view. The German source: Schömngh's edition of the text. Paderborn and Würzburg, no year (1933). Stiffly stapled, -.40 RM.

This attractive edition of the oldest writing about our ancestors will find many friends. It will find many friends, as it successfully endeavors to replace the usual philological Latin-German with a correct German that is intended to be German. One therefore reads the small work of the great Roman like a well-written ethnological report of our day. However, this also has its downside: with the "superior" attitude of the , Roman, which he has despite all benevolence, many things cannot be regarded as objective in our sense; and so the fresh and lively German expression easily becomes somewhat disparaging, which does not correspond to the intention. For example, when describing the Barditus, it says: "In particular, they attach great importance to shouting violently and intermittently making a muffled murmur." This does not quite correspond to what Ed. Norden's description of the Barditus as a well-regulated, not a "shouted out" battle cry. Or: "One drinks a brew of barley and wheat"; this expression usually denotes something inferior, which is not what is meant here. Among the revealing remarks, I would like to criticize the fact that the Tuifto is still referred to here as the "double-sexed man". Herman Wirth in particular, who is fortunately quoted here, has made it clear that it is not the "two-sexed one", as it is interpreted in a lower oriental world of ideas, but the two-sexed one, the one who is not the same. "tvimackr" of the later Nordic tradition. Erotically bound thinking, as expressed in the idea of the "double-sexed", was and is completely remote from the Germanic people; even in their poetry, and even more so in their religious ideas, as Neckel has urgently explained. But that's just in passing! It is precisely the open-mindedness with which the editor, who is otherwise open to the new The booklet is also worthwhile reading for those who, by virtue of their profession, are constantly dealing with ger mania. . O. P.

Jung-Diefenbach, Joseph, **The Conversion of the Frisians I.** Mödling bei Wien 1931, (-Missionswissenschaftliche Studien, Neue Reihe I), 118 p., 8", 4.- RM.

The present work is the first detailed special presentation of the history of the Frisians. The 1st ^reil reaches up to the death of Boniface; a Part 2 "up to the conversion of the North Frisians" is to follow. The Catholic author confines himself to a description of the external course of events and it is certainly of interest to learn more about some details. However, what the Chapter 1 under the significant title "The missionary object: Frisians and Frisia in those days" in just five pages is hardly worth mentioning. From the ancient culture of the The author neither suspects nor knows anything about the "noble free Frisians". There is no problematic history of conversion for him. In our opinion, a treatise of the scope of the present volume would be necessary, first of all, to present the Frisians' own religion, culture and history. The author's complete lack of national insight and a rigidly dogmatic ecclesiastical point of view prevent him from even considering this task. This makes an in-depth discussion impossible.

Some details. - On page 113 we read: "Since the resolutions of the synods became at the same time the laws of the nobility, the canons, which emphasized ecclesiastical marriage law, also became important for the Frisian regions. Where the state intervened against illicit marriages, the ground was prepared for Christian family formation." This legend of the Church as the moral teacher of the barbaric Germanic tribes has been thoroughly dispelled by scholars today (see Bern hard Kummer, Herd und Altar, Leipzig 1933). On page 89 it says: "As Beda (bist. ecei. V, 10) reports, the

Pippin, the statesman, had a peculiar way of paving the way for the Gospel into the families of the Frisian nobles. He opened up the imperial estate to the service of the mission. Royal land was lent to the catechumens. It is in the nature of things that the noble, wealthy families of the country were the first to be considered for such benefits." "In a peculiar way"... How was Christianity introduced to Iceland? Through "Bribery in all its forms" (Ä. Heusler).

- The remarks on the collaboration of the Anglo-Saxon missionaries with the Frankish state, the Carolingians, are significant (cf. p. 116: "Missionary work and state service coincided here."). It is clear that the mission would never have achieved anything in Friesland by peaceful means. The destruction of the shrines by Willibrord and Wynfrith-Boniface took place under armed protection (pp. 105 and 117). The Frisian mission was therefore no different from the Saxon mission. It was a forced "occupation", a so-called "state mission".

Dr. Otto Huth.

The deposit find from Pluckow (Rügen) and other Bronze Age finds from Western Pomerania. Mitteilungen a. d. Sammlung vorgeschichtlicher Altertümer der Universiät Greisswald. Ed. Priv.-Doz. Dr. Wilh. Petzsch. Issue VI, 1933. Greifswald: Univerf. Verlag, Ratsbuchhandlung L. Bamberg. 32 pp. w. 8 plates. 8°. 3 NM. The editor and his students publish 4 find reports, carefully edited and illustrated by very good plates. There sino: a deposit find of the VI period of the Bronze Age from Pluckow (Jasmund) by Dr. W. Petzsch; a Bronze Age clay vessel from Bliefchow a. Rügen by W. D. Äsmus; a Middle Bronze Age grave find from Gustebin (Greifswald district) by R. Gutjahr; an early Bronze Age hilt-tongue sword from WietzoW b. Treptow a. d. Toll, by K. A. Wilde.

Some of the Bronze Age finds are not only in Pomerania, but only there. This is particularly true of the Pluckow find. The massive cast bronze tassels have no equivalent in Germany; such double trenches, intended for a pair, are not known from the Bronze Age in Northern Europe. The hollow beads are particularly significant because of their enormous size, which can be compared with certain previously The find is not compatible with the views on the use of the beads. The find yielded a total of three beads and the fragment of a fourth. The one bead has the following dimensions: height 16 centimeters, circumference 84 centimeters outside, 27.5 centimeters inside, diameter 24 centimeters (inside 9-10 centimeters). Weight 3 kilograms! The second one is almost as big. "Hollow bulges no. 1 and 2," says Petzsch, "are probably the largest specimens found to date. Their use as body ornaments (arm or foot rings) appears to be ruled out. However, the occasionally observed attachment of an eyelet on the outside, as is the case with the hollow bead from Gnewin (Kr. Lauenburg), suggests the possibility of its use as a sound instrument (gong)" (no blocking in the original). However, this brings us back to the view expressed by Goethe more than 100 years ago, when the first hollow beads were found in the Vogt region.

Susfert.

Wirth, Herman, **Die Heilige Urschrift der Menschheit.** Vol. **11,** text pp. 513-576, plate 396^27. gr. 4°. Published by Koehler u. Amelang, Leipzig 1933.

The 2tt. The second main section (beginning in vol. **10**) draws the conclusion from the basic idea developed so far, which can be summarized in the formula: "Language and writing as a cosmic experience". The copying of pictorial writing, which is bound to the pictorial writing of southern, dark races is contrasted with the discovery of the symbolic mode of expression, the abstract linear script, as a revolutionary, unique intellectual act of the ancient North Atlanticists. The series of formulas, which reveal an organic tradition of the corresponding symbols from the Aurignacian to the pre-dynastic Egyptian linear script and directly to the series of runes of the Germanic North, are derivatives and derivatives of this first, unique cosmic experience in the far north: this is the realization that has a revolutionary effect on all scientific developmental theory once it has been recognized in its revolutionary origins.

The sparseness of the Nordic transmission reveals the tragedy that lies in the fact that mankind, which first grasped the eternal spirit in its most enduring symbolic form, had to work with the most common material and writing material, wood. Originally, however

The ancient elements are still preserved in the buffalo hide chronicles of the Dakota tribes, which develop spirally from the primordial arc: the annual events follow the path of the course of the year of the sun itself. Here, too, the calendar symbolism can be traced in its wide, ancient connections: from Dakota to Crete, from Crete to Sweden, from Sweden to the Yenisei, and from Si biria to Portugal. Writing on birch bark, an ancient North Atlantic custom, can still be recognized as a primeval novelty in the design of the Devanagari script of India (p. 508). The sacred tree, only later the stone, bore the symbol, the cosmic plea for new life, for reunion, just as lovers still carve their names into the bark of the tree today, and just as in old German mysticism the name of the "Minuenden" and his god is still inscribed on the leaves of the cosmic tree. The six-pointed star -x-, the hagal sign, which is the outline of the cosmic grove of six trees around the central one, is also the sign of the goddess Seshat (p. 509); I suspect that in the medieval mystical conception of the

"The common origin is the "White Woman" of the megalithic culture, the priestess at the dolmen, whose direct descendants are those seers of the mystically oriented North Land. And as middle links we may well interpret those Alioruns or Albruns of the ancient Germanic tribes, the keepers of the sacred runes, the ancient cosmic knowledge of prehistoric times, the most famous of which was the Veleda of the Bructerians, who lived on a high tower and influenced the destinies of entire tribal associations.

The last, one might say the most extreme conclusion that Herman Wirth draws from this insight is the derivation of the Indo-European language laws from the Cosmic Iahreserlebnis of the North (p, 510 f.): the ablaut through the vowel series a-e-i-o-u-, as it corresponds to the knowledge of the CHZndogya (Upanishad 11.23, 3): "all vowels are embodiments of Jndra"; furthermore the sound shift through the change of the closing sounds rrieML-tsnMs asxiiÄM; and finally the root reversal of the annual terms k-r, k-l and r-k, l-k, which would correspond to the reversal of the "annual tree", as it is mythically described as the "tree of the year".
the Rigveden appears, which has "the roots upwards and the crown downwards". Wirth thus finds the ablaut of the strong time-

,,açvattha“

words in the three directions, of the year: finde, fand, gefunden, which would correspond to i-a-u as the three "times" of the year. This is where the critical contact with previous linguistic-historical approaches is most clearly visible. But if we consider how much the recognition of the Dogermanic laws of language has changed the way we look at culture (much more than we would like to admit today), we will not get any further here either with merely dismissive criticism
- unless you still use the
"primitiveness" (a highly ambiguous term !) as the father of all things.

Under no circumstances can one translate the myth- and Wirth (p. 511) brings to these ideas; for example, the ancient Indian custom of the newborn's "mouth offering" by the father, who gives him the milk-butter-honey offering with a gold spoon after saying the formula "language-language" three times into his right ear. Still in the VttZ,
It is reported that among the Frisians the adoption into the clan association took place when the father instilled honey into the newborn. Noteworthy is the development of the Germanic word root t-l, which continues to have an effect in the numerous til and tal roots, and which in the Wests. Ms". synonymous with " stge" for the 20 sheaves, which are erected on the harvested field - originally the rye wolves or the rye pig were brought home from this "staircase". One can see from this how the "fertility spell", which is usually placed at the center of these contexts, is only a lowered expression of an originally symbolic view of the world.

With regard to the meaning of the root k-l for the terms borrowed from the mythical conception of the winter sun, as explained in more detail by Wirth in the notes to the 18th main section, a few things should be added: if -lrs-lnu means the burial mound, then this is related to the nd. - " hole in the ground" on the one hand and the terms "cool" and "cold" on the other. "Kühl" (Urgerm. *L6ll?) would be a higher stage of 'kaly', which originally meant the "bare" winter tree, as in Walther von der Vogelweide's winter song:

> The winter has harmed us over all - Heide
> und velt diu sink beide nüval...

,kûle‘ —

if i saw you throwing the ball at the beach, we would get the bird's scarf.

We have already referred to the ball game alluded to here as a cultural spring custom; cf. also Wirth, note 17 to the 18th main section.

The Anglo-Saxon runic song still retains the old myth when it calls God ioss) "the beginning of every language"; likewise, the "Exalted One" in the Indian Bhagavad-Gita says: "Among the sounds, I am the A. I am the time that never passes", and God in the Apocalypse: "I am the A and the O, the First and the Last". Today, there is no longer any doubt about the truth of this knowledge of the oldest connections.

The **21st main section** deals with a widespread sign, the traces of which to a certain extent reflect a history of the signs of meaning, as they emerged from the fragmentary tradition of prehistoric times into the largely accidental preservation of the ancient world. thanks to runic manuscripts, in order to wonderfully preserve form and meaning in folk art through many thousands of years. It is the older form of the runeZ , originally a representation of the high sun of the summer solstice and the low sun of the winter solstice, connected by the old north-fifth axis of the Arctic latitudes. It appears as upper and lower from the sword sheath of Hallstatt, between them the eight-part wheel of the year (p. 617); it should be pointed out that the motif of the brooch brooches with the upper and lower spirals very probably goes back to this basic motif, just as the original forms of jewelry only become symbolically interpretable from here, so that the broad space given to the alleged "primitive form instinct" becomes more and more narrowed. The origin from the oldest rune "year", D, is clarified by the American traditions. It is particularly revealing that the myth of the "Symplegades", the colliding mountains, can already be found in Native American tradition; here, too, the two "brothers" have to pass between the rocks, the stone steles of the old year stone circle; a motif that we have already pursued further above. As a "burial sign", i.e. as an expression for the "new life" (which means ääü in the Germanic languages), it can also be found in the bowl stones. I recall that in the Hallstatt and La Tene periods there is the curious custom of burying the warrior or king on the ground, lying under his chariot. Here, too, technology seems to have taken over the old meaning: the circles, the two wheels connected by the axle, represent the sign of the "new life", so to speak. This is easily connected to the old sign of the lowered arms, which is perhaps also the original form of the animal circle image of the "scales". The older rune Odil 8 itself appears twice as an ornament on a Swedish bridal chair from 1777 after thousands of years of folk tradition: a wonderful example of the permanence of the old meaning in relation to the commonplace nature of the material, which was already the main material of the northern peoples in the Stone Age. If a manuscript had not preserved this rune with its name, we would still be in doubt about this piece of evidence of the spiritual richness that still lives on in later times in the " primitive" folklore of the North as an ancient ideological tradition!

In the **22nd main section,** the younger sign ' odill finds its far-reaching interpretation: it is the "snare" or snake - N, which already appears on the Neolithic sign of Fossum as the rune of the post-winter solstice new year. In terms of its origins, this rune is a symbolic "Paraphrase" of the rune "Ur" sj, which represents the smallest arc of the sun's course in the winter solstice, the "origin" of the year. The idea that this "Ur" is the snare or snake in which the sun is caught in winter and from which it is therefore reborn is still widespread in folklore. The legendary motif of the sun being caught in the snare is also very old. It extends from the Algonquin tradition, which is still alive today, to the Grimm fairy tales, where the youngest of the three brothers always succeeds in catching the sun (3 brothers " 3 aettir " three thirds of a year). What is astonishing, however, is the constant transmission from the Northern Stone Age to Mexico: on the calendar disk in Fossum, the stone axe, which "splits the year", stands next to the odil snare; and the type of stone still appears in the Mexican book drawing in the Codex Va- ticanus.

(Conclusion follows in issue 11.)

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Zeitſchriftenſchau

Germanic Siammeskutturen and hiking trails

Georg Kraft, **Alemannic early history history in the light of Upper Baden soil science.** My homeland. Published on behalf of the regional association "Badische Heimat" by Hermann Eris Busse, Freivurg i. Br. The essay provides a comprehensive overview of early Ladish history from the conquest of the land by the Alemanni to the loss of independence by the Ostrogoths and Franks. In a captivating manner, not only the finds themselves and their relationships are presented to the reader, but also their occurrence in the region, the methods of recovery and the special tasks of prehistoric and early history research in Baden, a method of presentation that is undoubtedly ideally suited to arouse active interest in the widest circles of the population. / Vsevolod Arendt, **The Sword of the Viking Age in Russia.** Mannus, vol. 25, issue 2, 1933. The number of Viking Age swords found in Russia is not large, but they include all known stages since the Carolingian period. Although the sword was already known there before the Vikings, as the linguistic study shows, it was never used to any significant extent. significant extent Instead, it was imported from the well-known Central and Western European blade centers, especially along the well-known Danube route. The importance of this trade is underlined by the export bans that the Frankish kings temporarily imposed on the arms trade to the Slavic regions due to the threat of war. Apart from individual types of a foreign character, it is above all the swords, which clearly show links to the north, that are captivating. These are the swords of the Viking dynasty, who had conquered the major trade routes and made themselves masters of the land /AloisF. Schnei der, **Langobards in Bohemia.** Mannus, vol. 25, issue 3, 1933, a discussion of the work by Helmut Preidel published under the same title in Vienna in 1928. The author, supported by Walther Schulz-Halle, argues on the basis of the ground The Lombards migrated from the Lower Elbe to Bohemia as early as the beginning of the 5th century and settled there for some time before they moved to Pannonia. Preidel

Wilhelm Petzsch, **Aus der Urzeit der Insel Hiddensee.** Our Pomerania. Published by Fischer L Schmidt-Stettin. 18. Jahrg., Heft 4/5, 1933. A clear, concise description of the prehistory of the well-known island, which despite its small size has remarkable things to show. In the Neolithic period, two cultural and settlement streams are clearly visible: from Denmark and from the mainland. In post-Christian times, the island, like its large neighboring island of Rügen, belonged to the Rugians. The most significant finds are an extremely rich female grave from the 3rd century AD and the well-known gold jewelry from the 10th century.

Windward Settlement Research

Joseph Steinhausen, **The Flur namen im Dienst der Bodensorschung.** Rheinische Vierteljahrsblätter. Verlag Lud wig Röhrscheidt-Bonn, 3rd year, issue 3, 1933. The essay provides a detailed examination of the connection between field names and soil finds for the Trier area. Here, too, it is confirmed that during the Roman period the culture was probably largely Romanized, but that the indigenous Celts, partly already mixed with Germanic tribes, remained in place and are to be regarded as the main carriers of this culture. The Germanic immigrants thus avoided the old Roman settlements and chose their homes purely on the basis of economic considerations. / H.' A. Prietze, **Die deutschen Gaue vor Karl dem Großen.** Mannus, vol. 25, issue 3, 1933. Charlemagne consciously divided up the subjugated Saxon lands with political intent, and thus the old district and tribal boundaries were blurred beyond recognition. Until now, research has only adhered to the new, Frankish division. Now the author on a map of the area between the Elbe near Stade and the Wtehengebirge near Bramsche, showing the boundaries of the district according to official cadastral data

-While in the case of irregular parishes three parishes usually tended to collide, it could be observed five times in this small strip that five to seven parishes collided at one point, which is known and characterized by name and special circumstances as a meeting place. The main traffic routes also radiated towards this point. The parcels of land each comprised about I OO hooves of 30 acres each, from which the name Hundert schaft may derive. The main parcel with the sacred grove was considerably larger and apparently contained the common land for special purposes, w, the names of these parcels suggest that the military training ground of the Gau was also located there. One particularly small area, which is still a manor today in contrast to the other conditions of the land there, arouses the suspicion that it was the allotment of the leading family. The author concludes with the call to pursue such observations to the best of our ability in all parts of our fatherland, as this may open up a way of recognizing the old Germanic Gau constitution.

Culture and customs

Kurt Langenheim, **A A passage grave find from Schleswig-Holstein in the Berlin Museum.** Prehistorische Zeitschrift **Vol.** 23, No. 3/4, 4932. The excavation report of this find, which has long been in the Berlin museum, has now also been found in Kiel and published here. In addition to the already known custom of clearing out these hereditary burials from time to time for the purpose of new burials and reinterring the remains in a different place on the mound, the custom observed several times in Schleswig-Holstein of covering the chamber after the last burial with a layer of stone slabs or a thick mantle of flint chips and clay or silt, some of which were still hard-burned by fire, thus forming a secure protection against water, animals and uninvited people, is noteworthy. / Franz Krüger, **The pottery of the Late Bronze Age in the Bardengau.** Ibid. In contrast to the Jung- I werben. The Bardengau region (the districts of Bleckede, Lünebnrg, Winfen, ülzen and parts of Dannenberg and Äüchow) only produced a very modest amount of pottery in the Early Bronze Age. The later Bronze Age, on the other hand, yielded a rich supply of material of high quality in terms of both technique and form. The reason for this is the transition to cremation. If the ashes were initially placed in a proper grave, perhaps even in a tree coffin, the inhumation grave soon appeared. Just as the cremation of corpses came from the south, there are also noticeable influences from the Lusatian culture in the pottery, and we even find the genuine Bükkel urn in its range of forms. However, there can be no question of immigration under any circumstances; rather, these are exclusively cultural influences.

Hertzha Schemmel.

Old Norse celestial science. The folk school. 11th year, issue 5, Breslau 1933.

- In issue 9 "Germania" a work by the Bamberg astronomer Zinner is mentioned, in which Z. endeavors to prove that the Icelandic "Sternen-Otto", in his celestial activities, had only popularly implemented southern European import knowledge. It is curious that this poor fisherman then - as can be proven - determined the diameter of the sun, its relationship to the celestial arc and the inclination of the sun much more correctly than Macrobius and the entire Middle Ages k Zinner dogmatically sticks to a point of view as characterized by the sentence with which the article "Astronomy" (by F. Voll) in the "Reallerikon der germa nischen Altertumskunde" (1913) begins: "The astronomical knowledge of the Gaulish peoples up to the advent of Arabian influence can, since the cultivation of scientific astronomy requires continued and processed observations over long periods of time, be regarded merely as an inheritance from Greco-Roman antiquity." From such a point of view, it is of course incomprehensible "that with the simplest of is achieved, which can only be developed long-distance tube technology and arithmetic appears" (Nek- kel). There is only one exception for these dogmatists: the Egyptians; they wanted to acquire astronomical knowledge with the simplest of aids (hand plumb bob and a staff).

S.

Vereinsnachrichten

Ossnabrück. Thanks to their sacrificial advertising activities, the working group of the Freunde germanischer Vorgeschichte (Friends of German Prehistory) had a great success with this year's Sommervertunities were a great success. The rush for the 'l. The number of participants was so great that ticket sales had to be closed: 170 participants (about twice as many as the average in 1932) were admitted

Teacher Rohlmann (Hambüren) took the working group to Tecklenburgerland on the May 20, 2013 trip. The Grafentafel, the millennia-old boundary stone on the border between Hanover and Westphalia, offered a panoramic view of the area; the prehistoric significance of the place, faithfully preserved in the memory of old legends, has been scientifically proven by finds of Ice Age settlement traces and by finds from Germanic times. Legend has it that the Hüggel holds the golden coffin of a heathen king, a tomb of our ancestors who rested here on the open heights.

In the church at Gellenbeck, Franz Hecker's altarpiece (1910) shows blond German peasant figures looking out confidently towards the Mother of God in a free posture. Teacher Rohlmann emphasized that one should begin to study race with the old peasant faces and not with the mixture of peoples in the industrial area.

At the rest stop in Leeden Abbey, lawyer Finkenstaedt welcomed the participants and referred to the Whitsun conference of the Friends of Germanic Prehistory in Bad Pyrmont and the Nordic Thing in Bremen. Teacher Schwarze (Osnabrück) gave a lecture on the Germanic thickening, a key to understanding the reverent, controlled, proud soul of the lower forefathers; he showed its intimate connections with the movement of the present and demanded that ancient Germanic poetry should become a concept of our present. The speaker was warmly applauded. - In the windows of the old Leeden church, visitors could still see the house marks of the surrounding farms.

The route then led over the Herkensteine to the Roman camp in the Habichtswald forest and to the old HofLoose, the Curialosa royal estate dating back to 1058. Rector Schallenberg (Lengerich) found the remains of a "pot bakery" from the early Middle Ages here.

At the end of the tour, the Osterberg monastery from 1410 was chosen, which was once built by clever monks on the best soil in the Tecklenburg region and is now a venerable farm. Teacher Rohlmann reminded us that our peasantry must retain its own strong pride.

Attorney Finkenstaedt thanked Mr. Rohlmann on behalf of all friends for the excellent and knowledgeable guidance of the May trip.

Despite the travel costs, 30 friends of Germanic prehistory from Osnabrück took part in the 2nd summer event (June 18). They visited the first prehistoric show "Der Heilbringer" in Bremen, which Pros. Herman Wirth organized with the support of Rofelius. Pros. Wirth selflessly made himself available to the group for guided tours. The overwhelming abundance of evidence from all cultures and the simple and emphatic oral explanations of the researcher made the truth of Wirth's basic ideas clear.

The Rofelius house also made careful arrangements for the Osnabrück guests' visit. Miss Rofelius showed the beautiful, rich collection of "Väterkunde" in the "Haus Atlantis", and the "Roseliushaus" delighted the guests with selected treasures of North German art from the Gothic to the Baroque.

Guide through the Osninghain. Our member Fr. Fricke, Schwalenberg i.L., has compiled a short guide: **Ir-**minsul und aridere germanische Heiligtümer in the Osninghain. The booklet, decorated with eight very clearly printed illustrations, contains a concise summary of all the essentials. The guide is self-published by the author and costs 25 Pf.

Germanien

Monatshefte für Vorgeſchichte
zur Erkenntnis deutſchen Weſens

1933 November / Nebelung Heft 11

My Lettgloffe

From Hans Feie-eich Vlunck

Our English cousins are not nasty neighbors, are even quite tidy over a good drink and we have actually had four and a half centuries of peace with them since the Battle of Kent, in which the Hamburgers so badly battered the English fleet. So let us also be tactful and smilingly overlook the small idiosyncrasies of a neighbor with whom we, without regarding its politics and economy as exemplary, otherwise wish to be on good terms and who is so closely related to us. Indeed, when we talk about that supposedly English phenomenon that was once described with the unpleasant word "spleen" and which is merely the weakness of isolated individuals, it is our duty to protect our cousin from worse neighbors.

It must be admitted that some of our neighbors' idiosyncrasies sometimes seem a little grotesque.
become. But are we any better? Were we not trying to move paradise to Mecklenburg at the very time when an English book proved that Christ could only be reborn as an Englishman, if at all? And if three decades ago we smiled at the vanity of our cousins who wanted to descend from the Phoenicians or even from the vanished twelfth tribe of the Jews, there were also scholars among us who wanted to prove every conceivable mixture of our poor people and who were embarrassed by our real origins. So if, in our opinion, the preponderance of peculiarity lies beyond the North Sea, let us not forget the mote in our own eye.

But what in the name of three devils has recently made us take this peculiarity of the Bettern seriously? In continuation of that English mentality that somehow and somewhere searches for long chains of descent, a book has been published about which I have already found a number of reports in the German press, a book that without further ado traces the buildings of Stonehenge back to Egyptian origins. Near Salesbury in southern England, there are huge stone structures of our common ancestors,

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zur Erkenntnis deutſchen Weſens

lyNNovember /
NebelungPest 11

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But what in the name of three devils has recently made us take this peculiarity of cousins seriously? In continuation of that English mentality that somehow and somewhere searches for long chains of descent, a book has been published about which I have already found a number of reports in the German press, a book that without further ado traces the buildings of Stonehenge back to Egyptian origins. Near Salesburh in southern England, there are huge stone structures of our common ancestors, Stonehenge, which Montelius dates back to 2000 BC, but which today, after researching similar building remains in Northern France, Lower Germany and Northern England, has been determined to be Stone Age works from around 3500 BC. And now an English "scholar of international renown" comes along and suggests that the ancient Egyptians must have built these structures. Our ancestors would never have completed anything like it. He also concludes, always according to the correspondence, that the name of the brave Rodin Hood is identical with the Egyptian Raa-Bennu, that King Arthur is Osiris and the like. Just as we know it from the time of Para this in Mecklenburg.

It is certainly very droll to draw this comparison and to frown a little at the hypotheses of the English scholar whose name is withheld. Let us even admit that we do not yet know exactly which generations of our ancestors erected those gigantic prehistoric stone buildings, of which a kind fate has preserved us some remains on both sides. It is probable that they served ritual purposes at the time of the formation of our race, and it is certain that there are many buildings of a similar kind which are being prepared or are being repeated in a similar form in our barrows and in the enormous stone settlements of Lower Germany. So if the Egyptians had built Stonehenge, if they had also built our barrows, the whole of northern Europe would have been densely populated by them. How else would they have erected the many thousands of funerary monuments in our country? But the language and appearance of their descendants is not very Egyptian, and apart from the very dubious derivation of their name from Robin Hood, there is probably not much evidence to cite. Apart from the already known English ancestors.

I said at the beginning, 'we' want to overlook the small weakness of our cousins. The reason for this gloss is a different one. How is it possible, one wonders, that over northern European prehistoric research is so little known that we reprint the nonsense about our Egyptian ancestry from English correspondence and even explain the significance of the English discovery to the German reader in small articles. The articles used to appear not only in the papers of the left, but also in the columns of the right-wing press, which should be trusted to have some knowledge of history and prehistory, which should know that the science of the spade, at least from that Stone Age onwards, is today able to give a complete picture of our prehistory. It should have been impossible for the imagination of the English, who every decade give birth to new conjectures about their ancestry, to burden our serious time and the serious work of our scientific community.

I hear excuses: Prehistory of Northern Europe was banned from schools before the World War, in schools after the war it slowly advanced, but was considered nationalistic, and the means and men for carrying out the necessary excavations and teaching about prehistoric finds in our schools are still lacking today or are meagre compared to what should happen. But then, by all good spirits, let a promising and improving government provide good textbooks (which is already being thoroughly prepared! Editor's note) and prevent the English parallel of that paradise in Mecklenburg from flowing into German newspapers. Would it not be better to keep the space free for serious treatment of the prehistoric contexts in Northern Europe?

"What we see before us today in terms of human culture is almost exclusively the creative product of the Aryan, " **Adolf Hitler**

The Nrs Linda chronicle

By Dr. O. D. Plaßmann

In October 1872, Dr. I. G. Ottema, dean of the grammar school in Leeu- warden, published the text of an Old Frisian manuscript that was claimed to be an ancient treasure of the Frisian family Oder de Linden, anciently Ura-Linda. This publication was preceded by the changing fortunes of the manuscript in question; several scholars had studied the language and content - unfortunately rather superficially - until Ottema made the work accessible to the public through a thorough scholarly edition. "The content is extremely strange, partly mythological, partly historical; some of the language is old, but there are also expressions in it that seem to be very recent" - this is how one scholar had judged the manuscript two years earlier. So it was a scientific problem; initially, of course, the question of material authenticity was at the forefront. But unfortunately this question was never resolved. Only now has Herman Wirth taken up the old, seemingly long-buried controversial issue again and reopened the problem with a German translation. But at the same time he provides the key to the solution through an examination of the content, and this is: the Ura-Linda Chronicle, regarded as a forgery for more than half a century, must go back to genuine originals; for it contains things that can only today be understood in their context and recognized in their almost sensational significance for Germanic science.

It is probably precisely this previously almost unimaginable significance that has so far led to an almost unanimous rejection of the manuscript as an alleged forgery. But beyond that, a certain tendency was sensed in the "forgery", which was then rejected all the more resolutely by the conscious or unconscious counter-tendency. A bourgeois skipper, Cornelis Over de Linden, had received the manuscript from the estate of his grandfather through an aunt in 1848 and unfortunately resisted its scholarly publication for quite a long time. This scion of an old Frisian family, who was not at all scholarly, was supposed to have forged the manuscript: "An early link in the chain of a Masonic-Pangermanist movement, a Frisian Freemason's Bible", is how the Ura Linda manuscript has been described in recent decades; "Cornelis Over de Linden was the pioneer and pathfinder for Lagarde, Chamberlain, Delitzsch and other anti-Femites", as one Dutch scholar put it, apparently unaware of the contradictions therein.

However, many things seemed to confirm or at least suggest the assumption of a forgery: the most important external finding was the nature of the paper of the manuscript owned by Cornelis Over de Linden. A detailed examination of the paper revealed that it did not, as the language of the manuscript might suggest, originate from the 13th century: 13th century, as the language of the manuscript might suggest, but that it was actually machine-made paper from the first half of the last century. This finding was confirmed once again in 1925 at the instigation of Herman Wirth with the help of the publisher Eugen Diederichs.

Herman Wirth has certainly approached a renewed investigation of the whole matter without illusions. If he nevertheless now advocates in his German edition Z that the Ura Linda question be reopened, he can support this with such a wealth of weighty reasons that the previous "evidence" for the forgery

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i The Ura Linda Chronicle, translated and published with an introductory historical study by Pros. Herman Wirth. Gr. 8°, approx. 300 pp. with 300 illustrations. 9.60 RM. Koehler L Amelang, Leipzig 1933.

fade before that. In fact, no proof has ever been provided. The examination of the paper only shows that the old manuscript must have been copied again in the first half of the last century - which, by the way, is also confirmed by the numerous copies.
"Hollaudicisms" that the Old Greek text contains. It has been left completely unexplained in all certain judgments about the "forgery" how a simple skipper is supposed to have acquired the knowledge of Old Greek and numerous rich Germanic details that were necessary for a forgery of the manuscript. He must have had highly educated scientific assistants, but no trace of them has ever been found.

Wirth rightly notes that a source-critical examination of the manuscript's content was never carried out. One cannot hide the fact that a number of features in the description can easily give rise to the suspicion that they could be influences from the Germanic romanticism of the first half of the 19th century. For example, the mention of "Twiskland", by which the authors of the manuscript understood the land between Fnesland and the Danube countries, i.e. present-day Germany - which, however, was commonly referred to as "Tuiskoland" with the wrong derivation of the word "German" - whereby the Tuisko mentioned by Tacitus was also misinterpreted. The countries mentioned in the manuscript must also have been renamed over the centuries, as they themselves have changed their names over the centuries and millennia. When the manuscript speaks of the southern and eastern neighbors of the Friezes ("Frhas") as the "Saxons", this designation cannot be older than about the third century AD, because only from then on do the inhabitants of this land bear the name "Saxons". The situation is similar with the "near and distant Crecaldes", which are frequently mentioned; this refers to Lower Italy ("Greater Greece") and eastern Greece proper, but the name "Graeci" is originally only a partial name that came into general use relatively late.

But these difficulties are solved if one assumes, as Wirth does, that the old text has been edited several times, the first time being around 800 AD, the second in the 13th century and the third in the time of the religious struggles of the 16th century, when a native tradition of a spiritual-soul nature was in a particularly fierce struggle with the southern one. The names were then adapted to the changed reality, which was easily possible. Particularly in the last redaction, Codex C, which Wirth touched upon and which had a humanistically educated author, all sorts of things may have been added from the perspective of the scribe familiar with the ancient tradition; things that Wirth knows with a fair degree of certainty how to separate from the old text. For example, the mention of the "ship goddess" Nehallennia, who is known from ancient monuments in Batavia and who appears as a tradition in the Ura Linda Chronicle, should be viewed with some suspicion. The situation is similar with the Burgmaid Festa, which undoubtedly has something to do with the Roman Vesta, but which cannot simply be regarded as an invention. The humanistically educated may have combined some of what he knew from ancient literature with what he actually found in version B, which dates from the 13th century.

One passage can be proven with certainty to be an addition by the last copyist: when the name Jesus is mentioned in the "Writings of Helennia", and when the copyist combines this with the Fo, the Kris and the Büda of oriental traditions. This compilation can be found in a book by C. F. Volney, „Les Ruines, ou Méditations sur les révolutions des Empires", von dem eine French and Dutch editions were in the possession of Cornelis Oder de Linden. This serious point has now been generalized to the effect that Cornelis forged the entire manuscript according to the sparse literature in his possession. Wirth demonstrates in his detailed explanations of the Ura Linda Chronicle that this is not possible for factual reasons alone - no scholar of the time would have possessed the knowledge to simply forge such a work. However, it can be assumed that Cornelis received the manuscript from the same hand as his books, including the work by Volney (published in 1791); and that this unknown hand produced the last redaction of the manuscript with the borrowing from Volney.

These questions must be dealt with if we want to form an unclouded picture of the significance of the Ura Linda Chronicle for our prehistory. If we assume that the sources are authentic, even to a certain extent, then a hitherto unheard-of fact emerges: a written Nordic tradition dating back to the Bronze Age! And this corresponds to what can be gleaned from the manuscript if one has the ability to separate the two fellos core texts from the numerous antique and modernizing ingredients. We find fragments of an ancient tradition of the cultic life, or rather of the religious imagination of the old North Sea region, the Jngväonen-land, whose actual center was the old Friesland. But it is precisely the fragmentary nature of the work that repeatedly reinforces the impression of authenticity in the face of suspicions of mystical and antique invention. The most important thing in this context is probably the cosmogony, the doctrine of Wralda (wer-alda, world), the creator of the world; he, "who alone is good and eternal, made the beginning, then came time; time created all things, including the earth (Jrtha)". Frya appears as the mythical progenitor of the Nordic race, especially the "Fryas" or Frisians. Some things may be added to this and interpreted in a humanistic way, but the teachings, which are "Frya's Council" are woven into the text, undoubtedly making a genuine impression. The same applies to what Frya's successor Festa says, especially the laws "that belong to the castles"; there is much in them that is reminiscent of the Rüstringer Rechtsfatzungen, which also reflect very old Frisian and Germanic intellectual material.

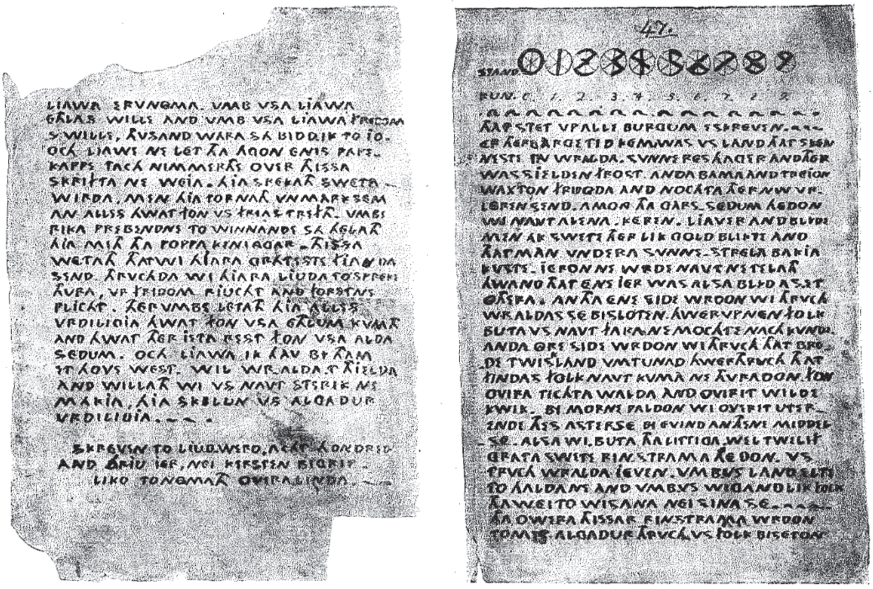
But even more important than all this appear to be the directly symbolic passages preserved in the manuscript, and it is here that Herman Wirth can begin to provide evidence from his own rich field of research for the authenticity of at least large parts of the Ura Linda Chronicle. The "Buch der Adela-Folger" ("Book of the Adela-Followers") introduces three six-spoked wheels with the inscription "Wralda der Anfang" ("Wralda the Beginning"); these wheels, however, are said to have been carved on the walls of the Waraburg: they are "signs of the Juls, that is the oldest symbol of Wralda, also of the beginning or the beginning from which time came: this is the Kroder, who must circulate eternally with the Jul". Perhaps even more important is the statement that the honorary mother Festa made the runic script from this wheel; however, the meaning of this script was obscured among the eastern peoples (Finns, Crecals and Tyrians). They no longer knew that this writing was "made by Jul, and that it therefore had to be written with the sun around it at all times".

This is a clear confirmation of what Herman Wirth has discovered by means of epigraphic monument research as the origin of runic writing and the way it spread to the south and east. The statement that the wheel was the "sign of July" is of the greatest importance > - because it establishes a close connection with previous German studies and folklore. It confirms an assumption, which Jakob Grimm had already anticipated, namely that the much-disputed word Jul means nothing other than "wheel"; that the festival of Jul is originally a celebration of the wheel of the year, "des jLres umbihring", as it was called in Old German, and whose symbolic figure Wirth found in the six-spoked wheel as a representation of the solar year. Here this six-spoked wheel itself appears to us under the name Jul; connected with the mythical figure of Kroder, whom we only know from a obscure Saxon tradition of the Harz region; but he also appears in the late depiction with the six-spoked wheel, which is already overgrown with all kinds of accessories. That the Yule festival is thus the festival of the wheel of the year standing still at the winter solstice, as Wirth has always maintained, and as I have been able to confirm repeatedly from the transmission in folk custom and mysticism, is clear from the manuscript. The manuscript must here reproduce the model of its predecessor, for it is absolutely impossible that a forger could have invented such a thing at that time - even Grimm had hardly dared to connect the words Jul and Wiel (wheel), and the relationship to the six-spoked wheel would not even have been possible at that time.

In the light of these facts, other details in the manuscript take on a whole new weight. One of the most remarkable is that of the great castle of the "people's mothers" on Texel, the layout of which is described in detail: In the center a high tower, on which the castle maiden, the people's mother, lives; from this tower radiating foxes

"houses" according to the six cardinal points. It is therefore a representation of the six-pointed star, the six-pointed wheel of Wralda or Juls, transferred to the landscape; a system, incidentally, whose basic features Wirth finds again in the Sardinian and Apulian Mediterranean culture of the Bronze Age. The traces of the journeys of the "Fryas" to the "near and distant cretaceous lands" are clearly visible here - things of which a "forger", even if he belonged to the most learned circles, could not possibly have had any idea at the time. This also explains the name Apulia as the land of the "Apulu", the Pole or Phol "in the water", in the "pool", as which Wirth already interpreted the Apollo of the Greeks in the "Rise of Mankind". That is the great thing about Herman Wirth's historical view - even if one may always have individual reservations - that he recognizes and makes recognizable precisely the idea of continuity, of the eternal return of the great mission of the Northland race in these thousands of details that he first saw together. For this Nordic overlapping has repeated itself over the millennia. Let us think of the bronze-age round castles of the Nordic Pulasata, let us think of the square castles of the Normans and Staufen, which were also built by seafaring northern peoples, the descendants of those ancient "Fryas" in the same countries - this is precisely a > historical view that makes eternal basic forces visible, while the critics unfortunately rarely look beyond the atoms of their so-called exact material.

The account of the founding of the state of "Minno" in distant Crete also deserves special attention; a figure in whom one initially believes to see the creation of an imaginative humanist. But just like the preceding, this figure could not have been invented by a forger around 1840 - he lacked all the prerequisites for this. I can add exact details here from my own Dutch field of research: the "Minne", that figure of the seeress known in Dutch mysticism, is apparently nothing other than the archetype of that old folk mother on Texel who lives on on her native soil and whose name is probably not coincidentally reminiscent of "Minerva" and Minno. Of course, it will only be possible to say more on the basis of very precise research - but this will not be lacking. I have completed a detailed study of the "Virgin on the Tower" as a legend and fairy tale.



Text samples from the Ura Linda Chronicle, one of the oldest written Norse traditions from the Bronze Age

I hope to prove that legends and fairy tales have preserved an ancient cult-historical reality much more faithfully than the Norse sources of the time of decay. Wirth himself refers to the Veleda of the Bructerians, who lived on a high tower and apparently went through times of cultic seclusion here. There is no doubt that this Veleda is the rightful heir of the old Ingväonian mother of the people on Texel; a fact which agrees with the statement in the Ura-Linda Chronicle that in the time of cultural decline the old faith was preserved more purely among the "Saxons" than among the Frisians themselves. Charlemagne's Saxon wars have provided us with shattering historical proof of this.

One would like to believe that an excavation on the Jnfel Texel could perhaps still bring to light traces of that old Jul castle - archaeological evidence would undoubtedly and definitively confirm the authenticity of the source of the Ura Linda Chronicle. It is worth noting that the castle Managardaforda, located in the Saxon lands, is mentioned twice; undoubtedly Mimigardeford, today's Münster, which as an ancient place of worship was designated by Charles as a bishop's see. If the "forger" had invented this name or inserted it from historical knowledge, he would undoubtedly have chosen a more correct form (incidentally, the name Mimigerneford is more common). This Mimigardeford was already brought together in the Middle Ages with the "Maenosgada" mentioned by Ptolemy - should the Ura Linda Chronicle really form an intermediate link here?

What again arouses suspicion at first glance is the frequent reference to the downfall of "Atland" or "Altland", as that legendary Atlantean land of origin is called; the chronicle even knows an exact date here, because it places the years before the downfall of Atland next to the Christian calendar, according to which Atland perished exactly 2193 years before the birth of Christ. The certainty of this information is perplexing - but with so much that is undoubtedly true, we need not allow doubt to prevail without further ado.

We can only pick out the most important points here from the incredible wealth of details and questions offered to us by the Ura-Linda Chronicle. Of particular importance are the details about the rule of the "Magy", an eastern great ruler in the style of Genghis Khan, who in prehistoric times must have extended his empire far to the west, as far as the "Denemars" and Schorlen. Here, too, Wirth shows us through a meaningful interpretation of the monuments that this information can count on a high degree of probability - and again we are dealing with things of which a forger could not have had any idea almost a hundred years ago. Wirth characterizes the significance of the manuscript with the following words: "The Ura Linda Chronicle unrolls before our astonished eyes the image of an ancient, consolidated cultic organization of the Jng- vaeons, which culminates in the person of the "Mother of Honour" as the mother of the people. State and church form a unity here: religion is the basis of public life as well as the state order. The cult is therefore a public, state-regulated matter: it rests in the hands of women. And the one who is called to preside over the cultic order in the highest place as the bearer and guardian of the morality of the people also bears the highest responsibility for the leadership of the state."

Was this all a pipe dream of Germanic Romanticism 80 years ago? Were the reports of worldwide journeys to the Krekalandeu, to Egypt or Phoenicia inventions that were supposed to replace the previously prevailing "light from the east" with an invented "light from the north"? It is hard to believe that anyone could have had such a bold idea back then. And if he had invented all this, he would have been able to see with supernatural powers of vision.

because he could not have gained his knowledge by way of normal knowledge at that time.

The question of the authenticity of this unique work of prehistoric times is therefore of raised anew. Their solution will perhaps shed unimagined light on our past - especially on the past that still lives with us as a living tradition of our oldest people. In this time, as the Ura Linda Chronicle proclaims, the old spiritual heritage shall awaken again. We stand ready: critically and scientifically, but there is no longer any room for doubt at any price.

Germanic places of worship

The fact that a layman, or rather an autodidact, introduces fundamentally new points of view into ~~scientific research is nothing new in the study of antiquity. And yet one will always find that~~ science, which walks on systematic paths, so to speak official science, resists such findings. This is understandable in itself. After all, self-researchers (autodictators) often arrive at their findings via paths that are scientific detours or that cannot be scientifically maintained. And then one believes that what has supposedly been gained unsystematically cannot claim any validity for assessment by systematic science.

Such conclusions are fallacies; but they have been drawn often enough, even if they have often been refuted by reality. One only has to think of the prehistory of the excavations of ancient Troy - all that was missing was the "exact proof" that a city called Troy could never have existed to give the final finishing touch to its rejection by antiquity scholars. On the other hand, however, there is no lack of examples of how amateurish fantasies, which were ultimately based on an optional and boundless ability to associate, have wreaked great havoc, especially among interested laymen, whereby the devastation caused by the rubble was worse than could be made up for by the few grains of gold that may also be contained in such research. So the question of the value of lay research cannot simply be decided one way or the other. It is a question of legitimacy, but this legitimacy is not automatically synonymous with an official examination or appointment. Knowledge, and that is the goal of all science, is often a very personal matter; it is, so to speak, a matter of the particular organ that the individual brings to a matter. This can be more strongly developed in a particular direction in the layman or self-taught researcher than in the specialist scientist; one also finds that the successes of lay research usually lie in a very specific, often one-sidedly selected field. As absurd as it may sound, the lay researcher is often a "specialist" to a much greater extent than the specialist, because he throws himself with one-sided fanaticism into a very special sub-area in which he has usually intuitively made the brilliant discovery. The flip side of this is the urge to see the entire field of science, which he has not overlooked, in terms of his individual discovery and possibly to reshape it from this point of view.

I am making these observations in advance, because when a specialist scientist in a particular field comments on the work of an autodidact, one must, if not justify this opinion, at least justify it objectively. Especially when, as in this case, the result of years of persistent and sacrificial amateur research is available, which is capable of significantly expanding and deepening our knowledge of the nature and life of our prehistoric past. The book "Germanische Gotteshäuser" by the architect Hermann Wille *) from Oldenburg is the result of such research, which was begun by a "layman", finally completed with determined perseverance by an autodidact and developed into a significant contribution to the knowledge of our prehistoric past.

It is no mistake that the ways in which will to power are still visible in the book.

his research results. He walked, emotionally one could say, in the heath of southern Oldenburg; an area that is untouched like hardly any other in Germany and filled with the most magnificent monuments of our prehistory. The country is - fortunately, one might say - very sparsely populated, and this is probably the reason why the prehistoric monuments have not yet been fully explored. Thus, Wille had the opportunity to discover a number of urn graves with the eye of someone who has a natural eye for such things and to excavate them with all the care that would have been available to an experienced expert (see Fig. 1). It is an urn cemetery near the Moorbek estate, which was mainly used during the Iron Age (around 600 BC); the urns, some of which are unusually well preserved and beautifully decorated, are among the best that the soil has preserved of this kind in north-western Germany. We are also particularly grateful that the individual phases of the excavation have been preserved in excellent photographs and included in the book; we have few photographs of this kind, which illustrate the position of the burial urns and the type of burial particularly well.

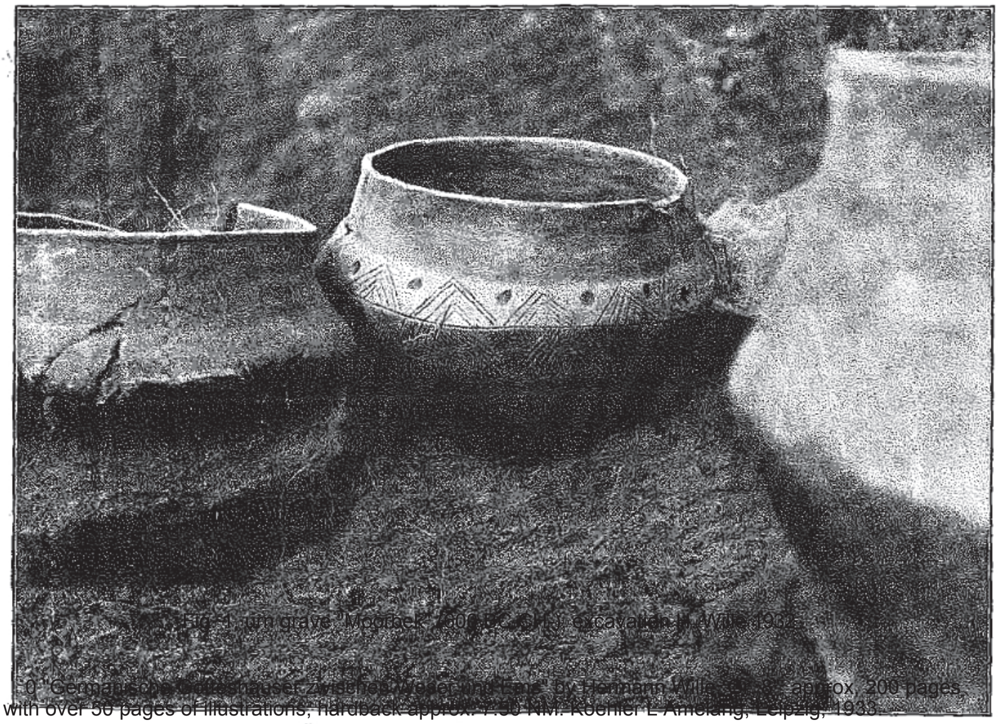


Fig. 1 urn grave "Moorbek" (600 BC. CH.) excavation H. Wille 1932

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0 "Germanische Gotteshäuser zwischen Weser und Ems" by Hermann Wille, Gr. 8°, approx. 200 pages, with over 50 pages of illustrations, hardback approx. 7.50 NM. Koehler L Amelang, Leipzig, 1933.

If the autodidact is initially inclined to overlook the entirety of the local tradition, even if only in its external context, this is certainly not a disadvantage. He is thus more impartial than the specialist researcher, who easily rushes too much at the individual things, and who can hardly detach himself from an interpretation of individual monuments once it has been established. Scientific scrutiny can then always separate the true from the false. In Wille's book this separation has already been accomplished; one notices that he has limited many things on the basis of personal consultation with individual researchers, but has also considerably expanded and supplemented many things. But the fact that such additions were possible proves that his intuitive insight was the right one in many cases. For example, when he came to the conclusion that the name of the cemetery "Helle" must have something to do with its fine character as an ancient cemetery: in fact, the "hellia" means a burial ground and then, in mythical interpretation, the realm of the dead, and finally, in Christianized terms, "hell". Or that the name "Kummerkamp" in the same context means a field with grave markers (angs. oumvoe) - interpretations which occurred to the author without him actually having specialized knowledge in this field. But it was precisely the sure feeling for the ancient rootedness of race and folklore in its prehistoric past that led Wille to such traces, such as the farmer's name "Reyners tor Helle", in which the connection with the ancestral earth has remained alive to a certain extent until the Bronze Age.

This immediate sensation of an essential, permanent tradition, an unbroken, permanent essence from the most distant ancestors to the most recent generations, may have been the driving force that intuitively put an autodidact on the right track. First recording and then feeling his way backwards: from the urn grave back to the megalithic tomb. Wille's observations and remarks about the life of the ancestors are so pleasing because they are drawn from direct and unbiased observation, which knows how to recognize in living reality what has been gleaned from books. The fact that this closeness to reality relates above all to a correct assessment of one's own nationality is particularly evident from the section entitled "Reckoning", in which the author gives a florid selection of the disparaging judgments that have been made up to recent times about the ability and moral height, or rather depth, of our ancestors, many of which were uttered by civil servants who were therefore particularly committed to the German nation. If one takes in this - by the way, diligently compiled - selection of flowers, one is no longer surprised that a real, rooted national consciousness could grow so little among us; not from below, but rather from above, it has been repeatedly deprived of its foundation. The foundation has been withdrawn again and again. For if the Frenchman or Italian bases his national consciousness on his legitimate inheritance of ancient culture, he is at least theoretically basing his ego-consciousness on a three-thousand-year-old past. But the German? He is supposed to be grateful that the heirs of that ancient culture have destroyed his own barbaric past and ceded something of his own culture to him - but in what way is this supposed to give rise to a consciousness of an inalienable intrinsic value? If the lay researcher had only made these connections, it would already be a merit. However, the belief in the ability, intrinsic value and spiritual height of our ancestors, gained from living observation, is the prerequisite for the correct assessment of the monuments they have left us. Without this belief, which is what truly brings them to life, the megalithic tombs are nothing more than clumsy feats of strength by clumsy "giants" whose decisive prerequisite was enormous physical strength.

Only a sense of meaning points the way to the correct interpretation; indeed, even - and that is the important thing about this book - the correct technical interpretation

And it is from here that the lmen researcher enters the field of official prehistoric research with significant findings. The megalithic tombs we are familiar with, the so-called stone chamber tombs, are houses of the dead, probably hereditary burials of powerful clans; they presuppose a spiritual height that can hardly be matched by the driving force behind our modern technology. For the construction of these burial chambers, conceived for thousands of years and reverently guarded for thousands of years, meant for those who conceived them an elevation above the idea of transience, which is basically alien to our thinking, which is geared towards rapid mass supply. There is far more to it than just the desire to protect the remains of the deceased from wild animals: they express a thought, the thought of
"Duration in change". If we want to see in this, for example, evidence of a belief in the real survival of the dead after death, then this would again lead us astray from the kind of thinking that only considers everything that is far removed in time to be "primitive" because it lies a few thousand years behind us. Wille rightly points out what consequences for the "higher thinking" of our time will be drawn from our tombstones and burial customs in three thousand years' time, when all written tradition has been torn down!

The stone chamber tombs now represent a completely different type (cf. figs. 2 and 3) than the so-called hunebeds, which obviously express a completely different idea, as Wille, with his architecturally trained eye, particularly noticed. You can see: where concepts are missing, a word comes in at the right time; for these
"Giant beds" are now labeled with the scientific label that is associated with

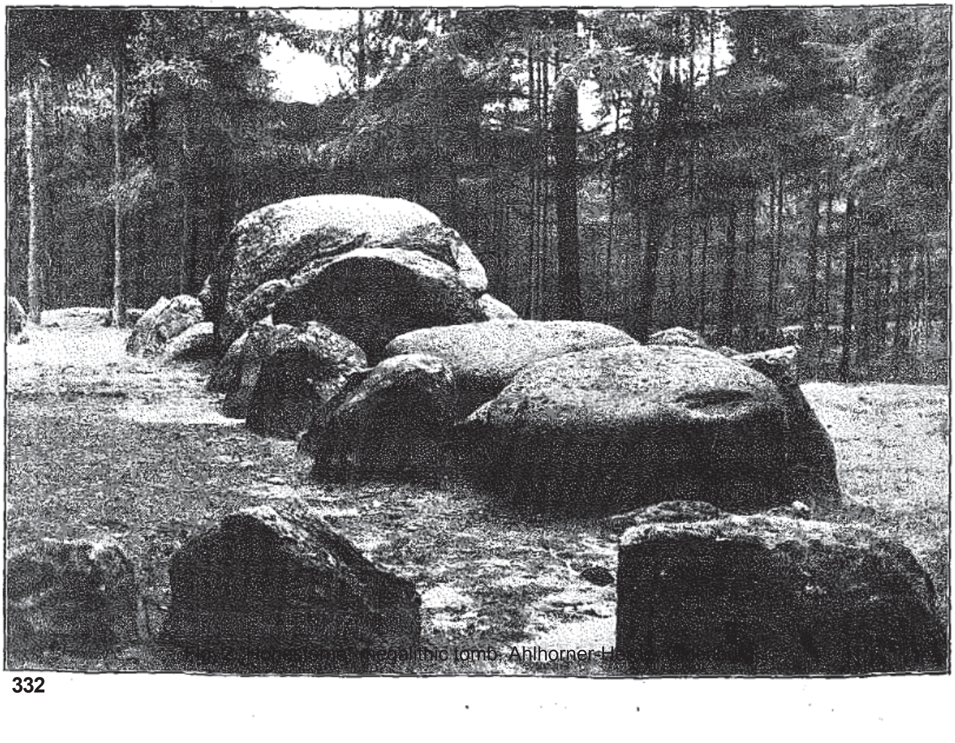


Fig. 2 "Hohensteine" megalithic tomb, Ahlhorner-He[illegible]

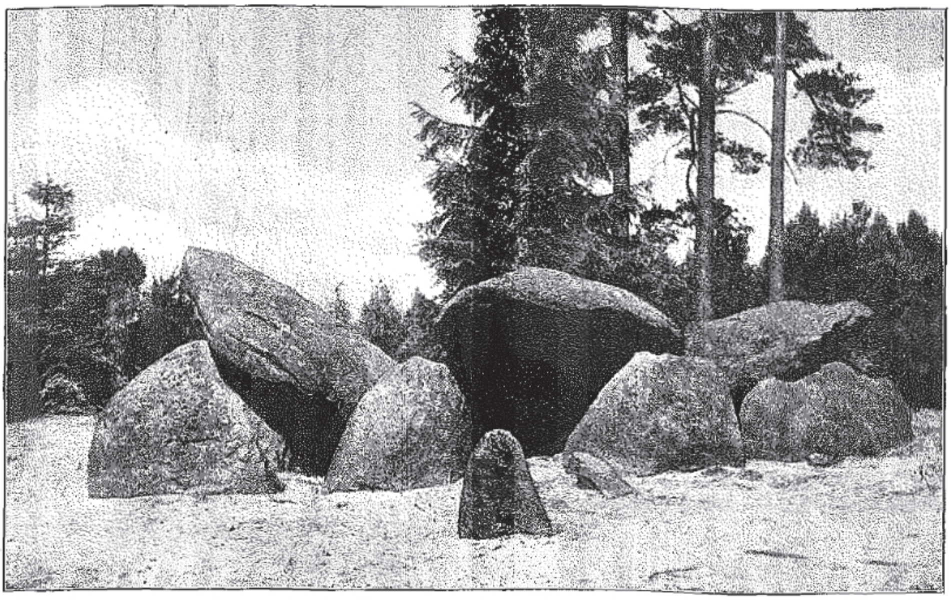


Fig. 3 Large burial ground near Fallingbostel, Lüneburg Heath (7 stone houses)

was attached to the quite arbitrarily chosen name. These are long, narrow rows of stones, built in the form of an elongated rectangle of foundlings; in the upper part of the complex is a deep grave, built in the manner of the regular megalithic graves. It has generally been assumed that these complexes were collective burials of great leaders with their entire entourage (hence "megalithic beds"); the entire complex is said to have originally been covered with a mound of earth, which would then have disappeared without a trace in all cases. The most beautiful examples of such megalithic beds that we know of are the "Visbeker Braut" (Fig. 4), the "Visbeker Bräutigam" and two corresponding, albeit not quite as extensive, sites near Glane; all in the vicinity of Wildeshausen.

What struck Wille as unlikely about this interpretation was first of all the missing mound that was originally supposed to have vaulted over these stone settings (see also Fig. 5). At least he could no longer find any traces of such a mound in the stone settings he examined. Even more striking was the very peculiar overall arrangement of stone enclosure, deep grave and surrounding graves; in addition, the "back" behind the deep grave was rounded off in the form of an apse in some enclosures. This was followed by the thankful restoration of the actual purpose of these stone settings: Wille believed that only the solid, almost indestructible skeleton of a complex that originally comprised much more was preserved here. In particular, the unusually elongated shape of the complex added to the similarity with the layout of temple complexes, which Wille finds again in these stone settings. And his surprising interpretation is this: the stone settings known as "hunebeds" are the remaining base walls of temple buildings, cult halls or whatever else they may be called. The "houses of worship" were once erected to provide protection and shelter from the cold of winter during the annual winter festivals of our ancestors, especially the winter solstice. So

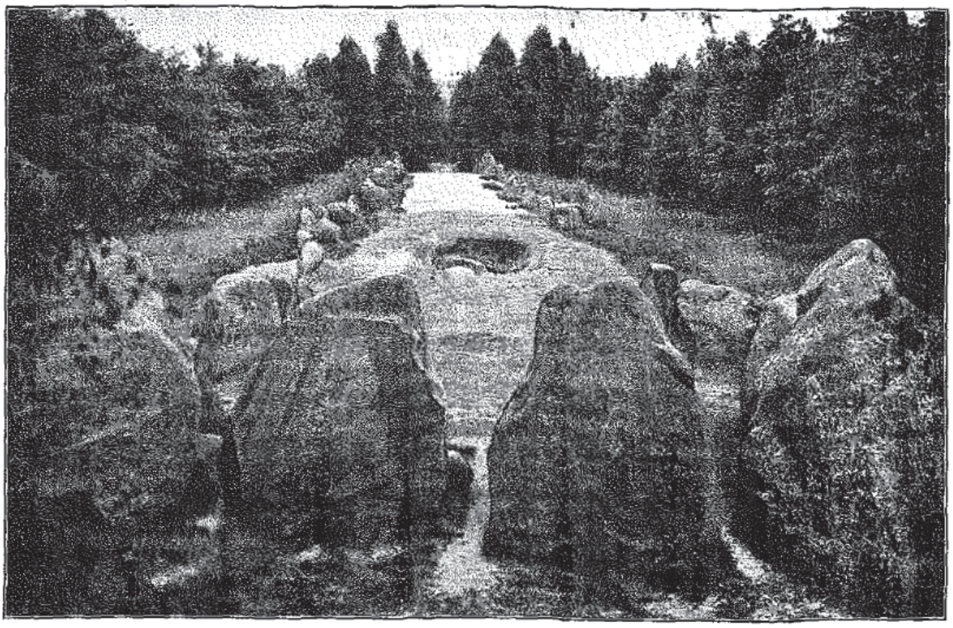


Fig. 4. stone setting "Msbeker Braut", Älhlhorner-Heide. Interior 5VgX82 in

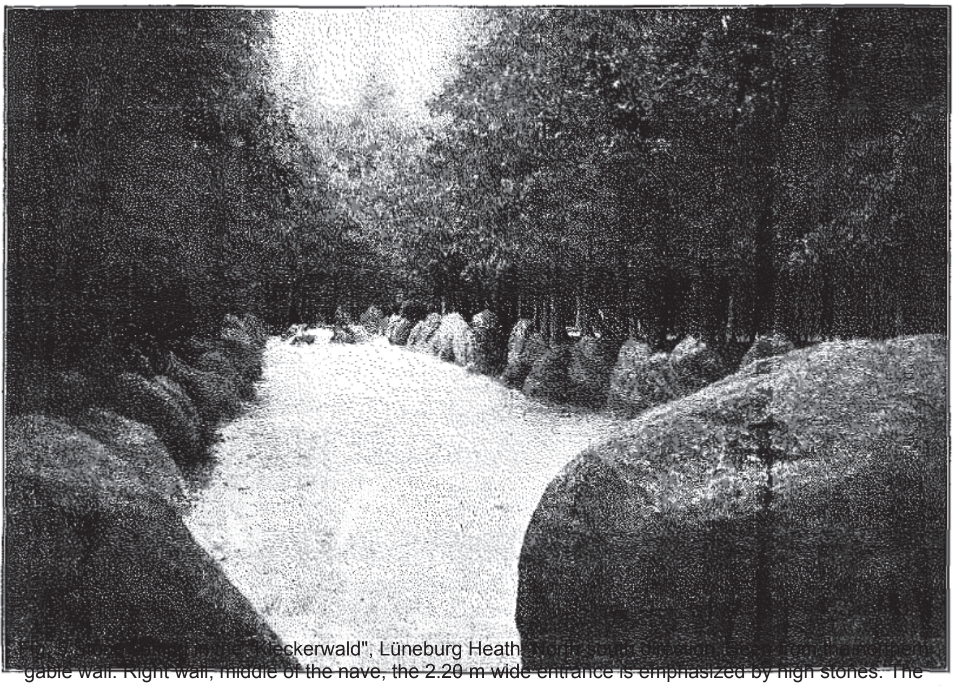
the ground plan of the later Christian church can be clearly recognized: the upper part corresponds to the apse, the deep tomb, also used as an altar, corresponds to the crypt and the nave to the nave in the later churches. The unusual lengths of these places of worship are easily explained by the fact that they were only expandable in length; the width of the room was inevitably determined by the length of the logs used as rafters. This interpretation is supported by a Greek parallel, the Temple of the Bulls at Delos, which has almost exactly the same layout and length as the "Visbek Bride".

This interpretation of our "megalithic beds", derived from an architectural view, has something extremely captivating about it. Wille also provides a whole range of evidence, some of it provided by experts, from which much can be cited in support of his theory. Even if one considers the grave goods from the deep graves to be almost exclusively Bronze Age, one cannot conclude from this that there is a gap between the Bronze Age site and its later use. We know that burial sites from the Bronze Age through the Iron Age and into historical times were not only used continuously, but were also venerated accordingly; here, too, the parallel with Christian places of worship is strikingly obvious. It has long been known that some burial sites in the Mediterranean region can be traced back directly to Bronze Age Nordic influences; the Temple of the Bulls at Delos may also be a direct offshoot of those Nordic houses of worship that Witte has explored. Even the expressions that Heliand uses for the different parts of the temple in Jerusalem can easily be traced back to corresponding ideas. The fact that the Germanic tribes had closed sanctuaries can already be seen from the practice of the converts, who sometimes converted the pagan places of worship directly into Christian ones. This is not contradicted by the

Tacitus' statement that the Germanic tribes "did not enclose the celestials in rooms". What we are dealing with here is something quite different from the southern Germanic temple: it is a space for religious festivals, which, according to Herman Wirth, we may now regard entirely as religiously conditioned annual festivals. But it is precisely in these festivals that the symbolic content of the oldest religious experience of all is revealed: the idea that new life emerges from death; an idea that originally underlies the Christmas festival, the "festival of the reborn sun".

In addition to the external reasons, there is therefore an internal one: if the festival of the winter solstice was really celebrated in these halls, whose mighty roof rested on the stone base walls of the "megalithic beds", we may get an idea of how this festival was once celebrated. The ancestral tomb, the crypt, which was perhaps prepared as a masonry altar, perhaps already contained the bones of the ancestors from the distant past; but the child, the "odil", the new life of the clan, was laid on this altar as a symbol of life constantly renewing itself in the course of the year and the course of life. It is a striking idea that this may be our oldest Christmas celebration! But there is no lack of evidence for this in popular custom either: in Brittany, mothers still lay their childrenon the dolmens, which elsewherecalled"Kindlisteine", "Lwrrss and similar. Yes
In Brittany, they are alsocalled "crib stones" äsorssüsts), and the Virgin Mary with the Child herself is made to rest at the dolmen! l'Enfants“

We can only imagine ourselves back in those ancient (Pierres times, the deep spiritual content that Christmas possesses for us like no other festival allows us to recognize its age-old



[illegible] "Kleckerwald", Lüneburg Heath. North-south direction. Seen from the northern gable wall. Right wall, middle of the nave, the 2.20 m wide entrance is emphasized by high stones. The spatial concept is clearly evident here spiritual connection with our highest annual festival. But only from the overall view will such a picture unfold before our mind's eye; and in the context of this overall view, Wille's interpretation of the megalithic beds deserves the full attention of both the prehistoric experts and those Germanists who have recognized the ancient and ineradicable roots of our folklore lying in our distant past. I therefore consider this study of "mound beds" reinterpreted as places of worship, which rightly gave the whole book its name, to be an essential contribution to prehistory, which the expert will also examine with an open mind in accordance with its subtle significance.

But the other sections of the book will also be absorbed with the greatest benefit; after all, it is particularly appealing to read the things we already know materially in an account that goes back to a direct experience of what has been worked out. I also include the last section, "The end of the gods - the end of freedom", in which the religious situation of the Germanic peoples around the time of the violent conversion of the Saxons is grasped with the right perspective - a process which four hundred years later experienced something like a historical sequel in the destruction of the Stedinger dynasty.

The huge boulders of the old churches still stand in the lonely Oldenburg Heath. Was it not worth converting them into Christian places of worship in this depopulated country? We don't know; but here and there a lonely little heath church still shows the ground plan and the stone construction of those old, holy halls of God. Has the gaze of the

"laymen" have correctly recognized something essential - and I do not doubt it - this is not a reproach to science; it is only new proof of the intimate connectionscience and life. . O. P.

Rufer im Streit

The discoverer of thesentum

On the 60th anniversary of the death of Knut J. Elements. By Dr, Gtto Wuth

October 9th marked the 60th anniversary of the death of Knut Jungbohn Element, one of the most important Germanists, who is virtually unknown precisely because of his importance - or so it must unfortunately be said. During his lifetime he was hushed up and written off. Although his fine philological works may be well known to scholars, Elements' work has never been appreciated in its full significance to this day. Just as the knowledge of Germanic culture was systematically wiped out, so too was Element, one of the first heralds of Germanic culture.

Germanic cultural heights, has so far been deprived of the shining glory it deserves.

Elements' work is intended (as Ludwig Wilser already pointed out in Ied. Zeiter. Schriftl.) to close a significant gap in Germanic research to some extent: namely the study of Frisian tribal culture and tribal history. Elements' entire work revolves around a central theme, Frisianism. A native Frisian himself, endowed with the clear-sighted and far-sighted, unblinking eye of the seafarer, his entire love and effort is devoted to researching the "North Germanic world"
i.e. the Proto-Germanic North Sea culture. The works of Elements are essentially fragments

a history of the Frisian people, fragments of the shattering tragedy that is the history of this noble Germanic tribe. Again and again, his books echo the inconsolable lamentation over the destruction of the indigenous Frisian culture, the inevitable demise of this primitive race. Element is the mortal twin brother of the poet who has not yet appeared, in whose songs the fate of this people - the most unheard-of tragedy we know - will become sound. -

Element was denied the great summary of his studies; he only developed the ingenious plan for this in the explanatory preface "On the History of the North Germanic World", with which he "to the Germanic-minded youth". It was published a year after his book "Die Nordgermanische Welt oder unsere geschichtlichen Anfänge" (1840), which was not enough for him and in fact only contains part of his research. The most important still contain his "Lebens- undLidensgeschichten derFriesen" (1845)), his book on "Schleswig, das urheimische Land des nicht dänischen Volkes der Angeln und Friesen und Englands Mutterland, wie es war und ward" (1862) and finally his first work on the "Ursprung der Theudisken" (1836).

It would be completely wrong to see only a quaint tribal arrogance in Element's preference for Frisianism. Rather, Element was a profound researcher, filled with noble passion, genuine Eros, to whom alone real knowledge falls. He is certainly one-sided, but his genius lies in his one-sidedness. At a time when our Judo-Germanists were so fond of India, he turned away from the study of Sanskrit because there were more important things to do. He wanted to explore Northern Europe, the most unknown part of the world.

Element says that whoever wants to write the history of a country must have traveled through that country. Only in this way, he says, is it possible to preserve the most ancient through the image of the present, to gain the right standard for the overestimated written sources, especially the medieval literature written by monks. And so he himself has surveyed all the countries around the North Sea and has collected the most important observations. (Above all in his travel books: "Travels in Ireland" 1845 and "Travels through Friesland, Holland, Germany" 1847.) His racial observations alone, which have never before been evaluated and which demonstrate his great talent for recording racial characteristics, make his works a treasure trove today. In addition to many valuable individual studies, Element's works seem to me to offer the following 4 main insights:

1. The Germanic tribes are not barbarians, but a noble cultural people. (This is finally self-evident today, but at the beginning of the last century it was a heresy that no one at the time was as clear about as Element).

2. The Germanic tribes are a purely indigenous race and are long-established in Europe (i.e. not immigrants from the Orient, as the fashionable theory of the time would have it. Today this is also a matter of course, back then it was a bold discovery).

3. The homeland of the Germanic tribes is the sunken "Doggerland" (as it is called today, at that time geology knew nothing of a sunken land between Denmark and England). The Germans have been seafarers since ancient times.

4. The Frisians are the core tribe of the Germanic tribes. The Frisian language is an original language.

To point 3 it should be noted: Although the assumption of the great age of Germanic seafaring is hardly disputed today, the highly important question of the significance of Doggerland for the history of the Nordic race has been considered by very few. This must be all the more astonishing as even the Englishman Latham, as we are informed by de Lapouge - Latham himself only expressed his opinion verbally in a circle of friends - considers Doggerland to be significant in Indo-European history. According to him, it is not the homeland of Germanity, as in Element, but the place where the racial characteristics of the North developed, while he considers the original Dogger culture to have originated in Central Europe. In any case, long before La Tham, Element accepted both the European homeland and the significance of the Doggerland for Nordic history

"The thorn of Germsnenkunde pokes inexhaustibly into the German monuments."

Lo stimm.

and it is only out of ignorance of Clement's work that de Lapouge proposes to call what is now known as Doggerland, which at that time had no name, "Latham Plain". Today, finally, Doggerland plays a major role in the research of Her- mcm Wirth as the center of the Germanic North Sea culture. For this reason alone, it is necessary that Element's explanations are finally taken into account.

Point 4: Closely related to the definition of Doggerland as the Germanic homeland is Elements' further view that the Frisians are the core tribe of Germanic culture. They are the tribe closest to this ancient cultural center. Perhaps further research will confirm Elements' conviction that the Frisian folk history and folk transmission the key to the Germanic and Indo-Germanic culture offers. Now finally one begins to understand that the Greek and Roman antiquity called "antiquity" by the humanists with theologian exuberance must be viewed from the north, and indeed - as Element first correctly recognized - from the pre-Germanic North Sea culture; for this is where its roots lie. Today, therefore, the time seems ripe for Element's work. In the following we reproduce significant passages from his works:

"Therefore, let no one who considers himself a descendant of the noble tribe of the northern Romans call his ancestors barbarians, because he reads about them in Roman and Greek books, least of all a Protestant in Protestant countries, and least of all one who prides himself on having been educated at high schools . . We need only know freely: The spiritual writers of the Middle Ages have misled us with their monasticism and falsified our history; we must adopt a different faith in order to conquer for our ancestors the place they deserve in the annals of the world. . . . The people with the rough bearskin have been finer than many scholars without . .

"We lament that our prehistory is as dark as midnight, but we also lament that it has been even darker in the minds of the historians of our history. ... The beauty of the North Germanic spirit, which was much more beautiful in our forefathers than in their much-mixed children, is already proven by the beautiful North Germanic body form.

"Germania's roots lie on the stormy sea, Germania's greatness came from the sea. From this sea the longing of the plain without a goal drove the peoples away to noon, and the freedom that dwells in the sons of the sea, and the horror of the floods, when the surf stands high and white, and the Almighty in heavy stormy nights through terrible waters. Tearing up islands and coasts. Then the Cimbri, who four times destroyed great Roman armies, had to wander from their old seats, out of the land now covered by the wild sea. For from Tessel across the Dogger Sand to far beyond the Jutish reef, now a vain surf in the storm, where the waves roll over Kleigrund, there was once a beautiful mainland, and where in ancient times there were magnificent islets and villages in great numbers, there the seals now rest after storms. Witness the sailor, when he casts his perpendicular, witness the storm tides, whose destruction always returns as if by a rule of nature, and in history they are recorded by Tacitus, Gre- gorius of Tours, Helmold, Lambcrt and Outhof, witness finally the sad loss of land little by little on the western shores of the islands in the Frisian Sea, and the unheard of long oak trunks, which have been found in the mud of the North Frisian tidal flats during great ebbs. Even in their decay, they remind us of Friesland's former greatness. The sea was far away from where they stood, because the salty sea air does not tolerate such heights. But the omnipotence of the sea is eternally one. When a thousand years have passed, or hardly that many, you are no more, islands of my homeland! The year 1825 with its terrible night proclaimed this fate over Friesland. .

"Most of our scholars have little idea of what the North Sea may have looked like around the time of Christ's birth and around the time of the Germanic migrations. I say it here first, and I am fully convinced that once the whole of Britain was not an island, but connected with the Cimbrian peninsula. For the Dogger Bank, which is the widest under England, stretches from England to the dangerous Horn Reefs. The depths that lie within the wide stretch between Tessel, Doggcrssand and the North Frisian breakers have been torn partly by the rivers coming from the south, whose ancient bed covers the sea, and partly by the raging tidal currents of the Channel and the Funnel. . . . In ancient times, a large part of the North Sea was dry land, which became islands that have been transformed into sandbanks and surf over the centuries. . . From these vast stretches of land, which were swallowed up by the salty tide, came the migration of the western Germanic tribes." -

"We called ourselves 'the free, noble Frisians'. Our principle: Rüm Hart, clear Kimmang (heart wide, eyes bright). And our motto: Lewer duad üs Slaw . . . The Frisians did not run for life, they elected their princes or leaders, some in war, some in peace, but only for a short time, they elected their judges and councillors and all those who were otherwise in the service of the people down to the peasant bailiff, also for a short time . . . No republic in the world has ever been so pithy, so simple, so enduring as the peaceful ones . . ."

"The destruction came from outside... For sten and clergy had to be hand in hand to subjugate the Frisians . . . While sea and storm, the eternal companions of Frisian misery, threatened from the front, princes, Ade! and clergy lurked behind the Geest and built castles along the edge of the marsh . . The history of the Frisians is preferably the great game of sorrow in the life of the German people, for it is the simultaneous double struggle with the sea . . and with the superiority and the quest of foreign princes, with the sea for the native soil, the condition of life, with the power of foreign "princes for homeland freedom, the condition of nationhood and humanity . . . The Frisian people: "Germany's full of honor".

"The Frisian language is not a dialect of Low German, but has always been an independent, original language . . . Who knows how much of our language has gone with the thousands and hundreds of thousands into the watery graves over the centuries and millennia ... O if I could tell you how much you have suffered, people of the Frisians! But you do not understand me and your enemies do not want to . . . The words come trembling to my lips: They have extinguished our lives! The development of our own great history has been completely halted. And who can still read the great desolate page? What was beautiful about it is all dead and dull."

"Who knows how ancient the origins of our peoples' seafaring are . . . The" seagoing vessel is a North Germanic invention, the greatest and ' most successful of all the Norse inventions."

"The idea of Allfather: a genuinely Germanic one; Wotan: more of a hero than a god . . . The temples of the pagans of England were . . . real buildings in sacred ring form, representing or the old Christian churchyards had the same shape. The churches are grafted onto the temples. St. Paul's in London stands from the: the foundations of a Germanic temple from the first days of England ... At the dead mounds and burial places of pagan times, the Frisian communities gathered for matters and justice, for council and court, each man armed, standing in a circle, and so they spoke, so they stood, so the judges, the wise men, spoke justice." -

"The form of the Greek face is closest to the Germanic face, and from this I conclude with a healthy critical feeling that these two peoples are mutually related. There is a Germanic element in the ancient Greek language, and from this I infer a Germanic migration into Greece . . . This Germanic element in the Roman language certainly suggests Proto-Germanic immigrations into Italy. Also, the names of those Uritalian peoples Volsci, Tusci, Hetrusci etc. are not Latin, but ^ermanise^ . . . Primitive migrations

den and west, long before the great Cimbri march, no historian can deny for valid reasons . . . If it is really justified that the Caciques of Mexico and the ancient rulers of Peru were originally a white-skinned, blue-eyed and fair-haired race, then the origin of such a conspicuous appearance can easily be traced back much further than the times when Norwegians came to Win- land and settled in Greenland."

"Take the road to the west and north-west for everyone who loves Germania, for there, young man of the feast land, a new and great Germanic life will come to you. It is time to fathom the North Germanic world, our peoples feel the urge of their destiny again, and there is no salvation in any other, we must return to ourselves, our rebirth lies in the near future. Before the showers of hail break loose, there is a trickle, and no upheaval without harbingers. Woe betide those who do not want to understand the signs of the times. We are in the process of becoming, we need sap to grow, but only from the breast of your own mother does your strength flow, Germania's inhabitants, and only at her heart does heaven bless you."

"We learn from the Stone Age written and ritual monuments that have been discovered -of the Atlantic West, -that -the course of multicultural development from the north and west and -that only our lack of knowledge of those older documentswas the cause of the previous contradictory assumption." **Wirth**

Aus der Landſchaft

From the ring cross

From Pan's A. Luckwald

Today, the ancient symbol of salvation of the forefathers flies over Germany on shining banners and is the expression of its bearers' belief in the eternal -- German. Findings show the swastika already in the early days on German soil. However, its northern version, the ring or wheel cross, the four-part ring, seems to be even older and more numerous.

Our sign occurs on all coasts of the world, but especially and probably originally in the north. The following pictures are intended to show something of its occurrence on German soil and to encourage people to collect and observe it. For too much has already been lost to us through carelessness and enemy-conscious destruction! The coming German-believing age will know how to protect the shrines.

The following compilation is not intended to claim that the same basic idea is present in every occurrence. The opposite, change of meaning, is easily possible due to the diversity of place and time. But hopefully there will be more to say about this soon. One division is probably already possible today, namely the type of Ning cross:

1. in graphic representation;
2. in physical representation (fully round) ;
3. as building decoration;
4. as a structural element;

in essence

1. as a sign of faith;
2. as a sign of faith, or ranked next to other signs;
3. only as jewelry.

The interpretation of the meaning of each salvation sign should be attempted with great caution, as it is an expression of essence. In favor of our ring cross, at least in a certain landscape, the custom still speaks clearly: the Nordic indigenous population at the Baltic coast, from Riga to Narva

scattered and answered on the islands' Ösel, Worms, ! the Swedish rock art question.

Dagö, Mohn, Runö and Odiusholm has , In many respects, their customs, language and beliefs are purer than those of any other Germanic people. Their inhabitants are called Jnselschweden today, as they had an influx from Sweden in the Middle Ages. Among them, the people of the small island of Runö in the Gulf of Niga are "again outstanding in their uniqueness. Until now, the old way of the Germanic community economy. The land and the forest were sacred and could not be sold for money or anything else. Our ring cross also lives on in the customs there: at midwinter, on Yule, it was the duty of the father of the house to make the sign over all the windows and doors of the house with a chalk stone on the evening before the holy night, and it was the duty of the mother of the house to do the same on the festive bread, the Yule bread. On Yule morning, the Julgalt was shared out and eaten by everyone at the table, except for the piece with the sign. This remainder was kept until the day of the first plowing. Then the plowman shares it with his! animals. Yes, in spring tilling, the animal is just as important as the man! - For the father and mother of the house, this was a sacred and joyful activity on this night of the newborn light, of life coming forth. Originally, every loaf of bread was marked with this sign, as every loaf of bread serves life.

In the collection in Dorpat, for example, there is a bone stamp whose four-part end was used to imprint the sign. On Runö, the ring cross is still worn by the wedding bitter at the top of the holiday hat when he goes out to invite new life. The wedding rose is made of colorful ribbons and paper and cut straight at the point where it is placed behind the hatband (Fig. 1). And as with his entry into life, the ring cross also greets the runner on his exit. It stands in two suns at the door to the place where the dead are buried (Fig. 2).

Whether these customs are not a small part

can? - The worldview whose

In the words of an old fisherman: "When I come to the Swedish coast or to Finland and ask questions, some things are similar here, but most things and explanations are quite different, but no one else is as happy as we are on our island. As newborns, the holy ship brings us to our parents from the high seas. We then have our life: Work and joy. Both belong together like summer and winter, like day and night, like life and death. When we go out fishing in the late evening, we see how good the night is. So it is with winter, so it will be with death. The meaning of our life is our roundness, in death we then enter into the being from which we came?

In the Stone Age graves, the ring cross is often found on jewelry, but in two North German graves it is also found on the capstone and a stone of the enclosure. At Bunsoh, near Heide in Holstein, a Bronze Age tree coffin burial was uncovered and beneath it an untouched Stone Age grave with three capstones. Two of these stones are without any markings, but the third, a cup stone, bears including a small ring cross (Fig. 3). Near the village of Klein-Meinsdorf, close to Plan, a stone with a larger ring cross was found? This stone had been used here as an enclosure stone in a grave from the early Bronze Age and had already been severely damaged by chipping on the lower side. It had already lost its significance by then. Next to the ring crosses, the familiar hand and footprints are visible (Fig. **4).**

The ring cross is found on shells in Neolithic graves in Central Germany (Fig. 5). Two of these shells were recently recovered from a child's grave?

Sialdan bcmtarsteinar standa brantu naer nema reist ni'4r ad niL "There is no stone on the edge of the road that the clan does not set" (from the HLvarnLl).

There are stone ring crosses on all the Nordic coasts, including many on German soil. Half sunk is

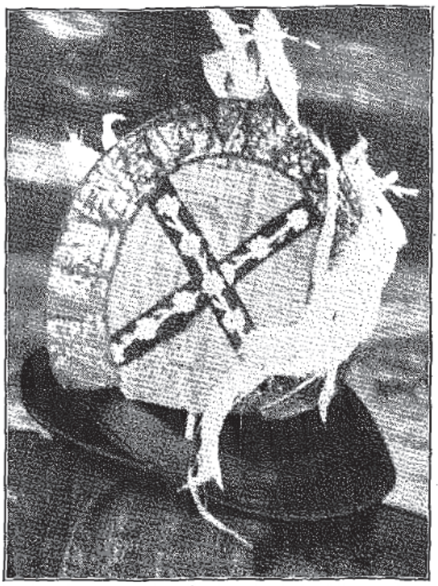


Fig. 1 Ring cross from the hat of the Runö wedding bitter.

the ring cross of Bar missen not far from Göttingen at a crossroads. The old road passed by here on the hillside, and it can be proven that it was already there before the year one thousand. The cross is located under trees in a beautiful spot, and as it is one of the few undisturbed ring crosses, it will be placed under monument protection (Fig. 6). A counterpart to this, in the same stonemasonry, stood on the old road to Kassel, on the

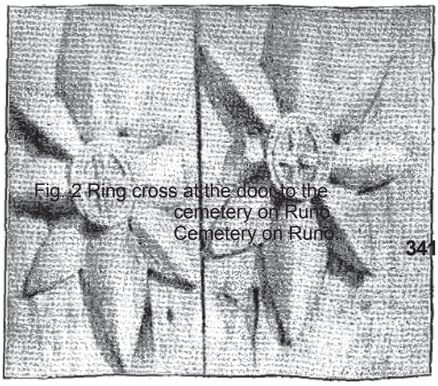


Fig. 2 Ring cross at the door to the cemetery on Runö Cemetery on Runö.

Z The man of the German coast says the same thing: Gorch Fock in his diaries.

2) Excavation Pros. Rottmann-Kiel, to whom I owe this reference.

ch Excavation Pros. Schulz Hall.

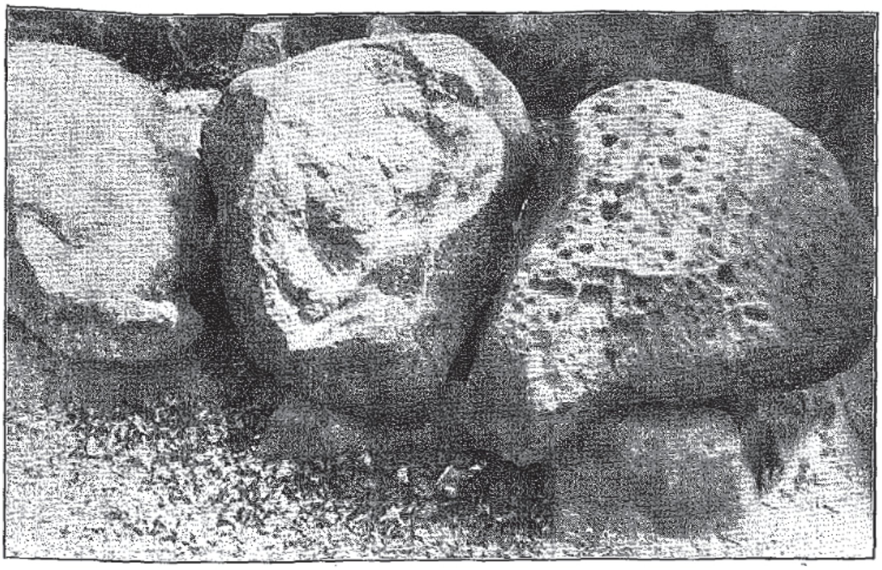
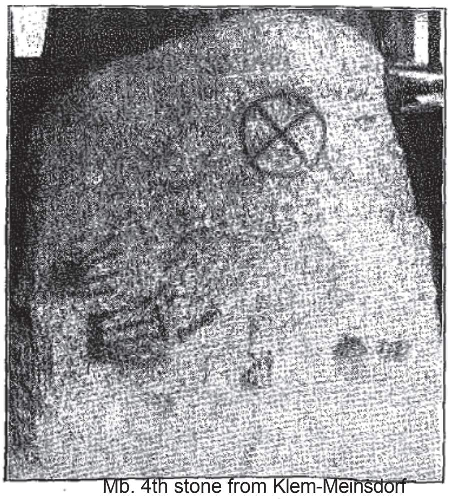


Fig. 3: Bunsoh grave (small ring cross on the right capstone at the intersection of the arrows).

Gimterwege near Hilwartshaufen. From there it came to the Vogelsang Forest in 1885 and is now set up above Hannoversch- Münden (Fig. 7). Until now, historians of this region wanted to see Mainz property signs, Mainz wheels, in both stones. The question of why Mainz has a wheel as its national emblem has not yet been clearly answered. But one thing is certain, that the Mainz wheel was never designed like this, not four-spoked. There are also counterparts in the Baltic, at Kockenhusen, almost 100 kilometers upriver from Riga, and on the island of Worm; they are of the same simple type.

The ring crosses near Haggars, Harrien district, on the Baltic coast (Fig. 8) are slightly modified. They have survived there in numerous variations over the centuries. The Großjohannis stone near Fellin is marked with the year 1598 (Fig. 9). The star from Trefsurt in the Werra valley (Fig. 10) can be compared with this. It



Mb. 4th stone from Klem-Meinsdorf near Plön.

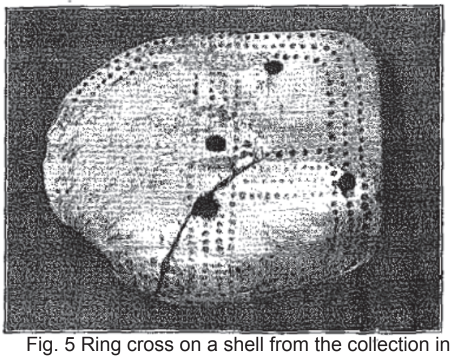


Fig. 5 Ring cross on a shell from the collection in Halle a. d. S.

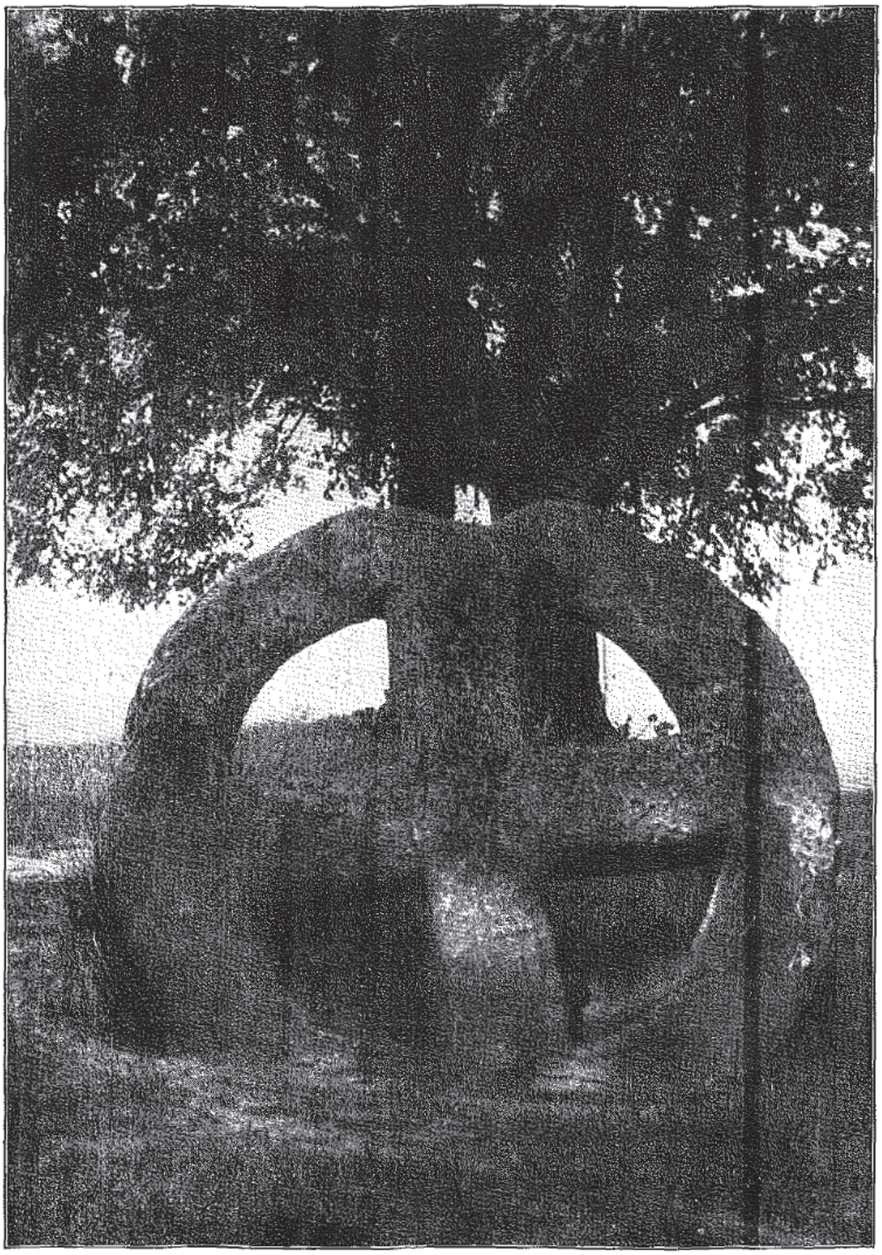
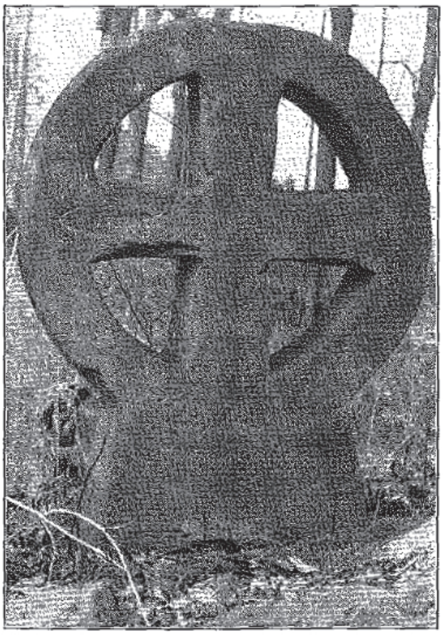


Fig. 6. ring crest of Varmissen near Göttingen.

originally stood on the Siegrain and has only been in its present location since around 19.11. It is popularly known as the spinning wheel. The figure prompts people to say Saying: "Yes, there's a Wagner buried there" or "There's a man who's been wheeled there".

At the Ratzeburg Lake stands (Fig. 11), from which Colonel von Notz



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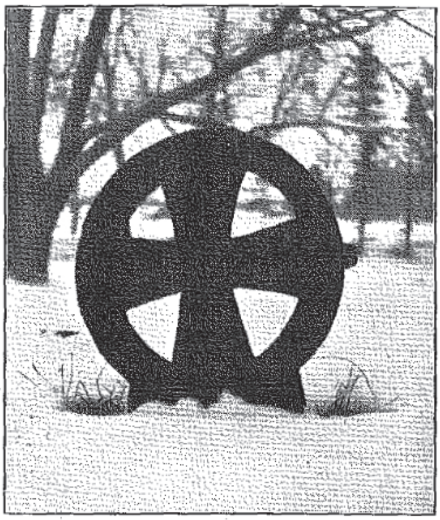

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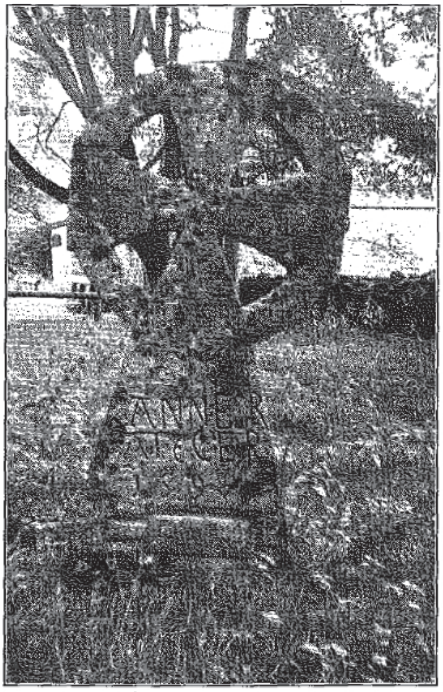

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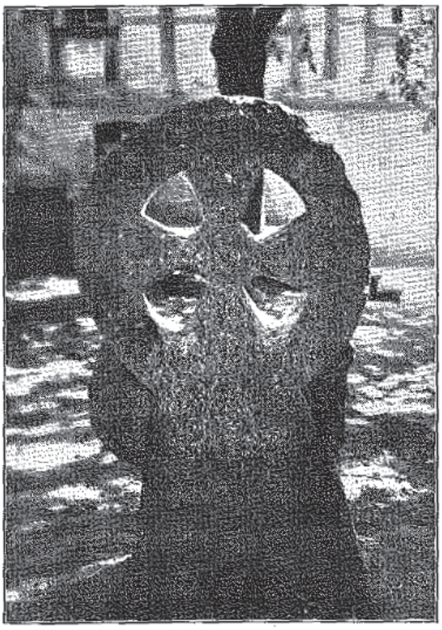

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Fig. 7 Ring cross of Hannoversch-Münden.

Mb. 8. ring cross near the parish of Haggars (Baltic).

Fig. 9 Stone from Groß-Johannis near Fellin.

Fig. 10. stone from Treffurt in the Werra valley.

has proven that it is of the type and ! The superficially incised drawing on the stone is from Gotland, where it dates from a later period. A later counterpart has survived. He assumes that the ring cross, which is similar in type, was erected at the time of the first attempts at burial by the Christians in Lübeck (Fig. 12). attempts by the Christians (?) .! (tobe continued.)

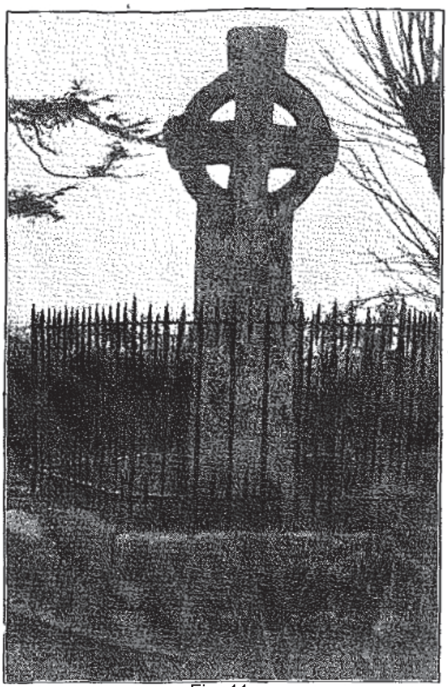


Fig. 11.
For the second time at
Ratzeburger See.

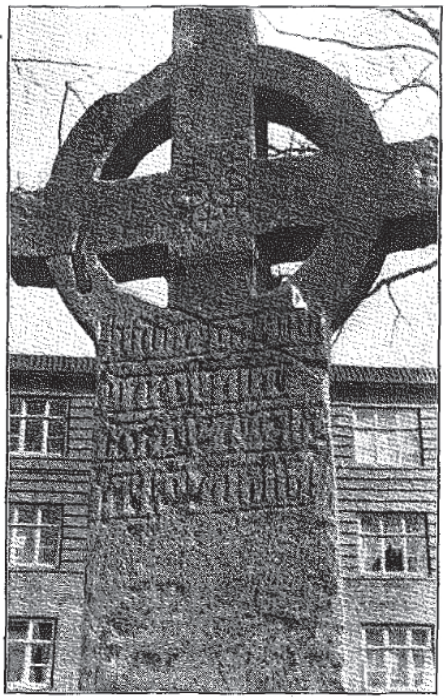


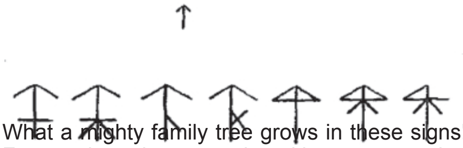
Fig. 12.
So-called "cloverleaf" in Lübeck (Röckstmße).

Die Fundgrube

Rlmenmarken on rebuke"

These are runes, not condemned to slumber in half-timbered houses and games, but alive for thousands of years in the land of megalithic tombs and sacrificial stones!

On Mönchgut, the south-eastern peninsula of Rügen, where old costume and custom have been most faithfully preserved, where the meaningful name was intended to banish what violence could not banish. where Gustav Adolf first set foot on German soil and on the island of Hiddensee in the west, which was awarded a Cistercian monastery in 1296 (!), rune marks are still used today as house and home marks. They are used to mark houses and possessions: Fishing and fishing gear, crops and livestock. The time-honored signs that greet you from the door beams of the house and that mark the old hereditary plates of the are often older than the coats of arms of famous noble families. They are passed down from father to eldest son and remain part of the estate; the farmer uses them to sign important contracts. If the younger son founds a farm, he is only allowed to wear the family rune with an insignia, which explains the many variations. The god rune of Her- man Wirth, the sign of the winter sun, the year's cleaver, appears as a family mark. and in many variations:



What a mighty family tree grows in these signs! For us homeless people with our torn clan history, a mighty memorial for loyalty to the soil and root strength.

"When the tree struggles in the storm,
the trunk runs out of open notches:
Deep in the ground - a thousand
struts, tightly intertwined,
Hard ground has been dug into the heavy
drungen -
Holds the root and catches life."

Kolbenheyer (1921).

(A map with the most important Rügen house marks (68 very clear drawings) can be purchased for 10 pfennigs from Nikolaus Niemeier, Viode-Hiddensee).

Richard Geuß.

Plague man

The plague man of Langenöls. A strange landmark can be found on the tower of the Catholic church in Langenöls, district of Lauban in Silesia. It is commonly known as the "Plague Man". On the first floor there is a man carved out of stone, carrying a shovel in his hand. This stone image is linked to an old legend. When the plague struck the village in 1630 during the march of the Lichtenstein dragoons, the gravedigger is said to have buried one after the other. In the end, he himself fell victim to the terrible plague. When the church tower was rebuilt, posterity placed his stone image on the tower "in eternal memory". Unfortunately, the old documents that could reveal who came up with the rare idea of placing the "little plague man" were lost in village fires, burned or destroyed during the war years.

Plüschke, Lauban.

The "Wod". A West Prussian from Land eck near Schneidemühl, who came from an old-established family, told me the following: When a young cattle was born on their farm, the grandmother took the egg skin, called Ha am, with a fork (hay or manure fork) and hung it on the branches of an apple tree in the garden. When the young man asked her what that meant and why she was doing it, she replied briefly: "That's the wod" (spr Wod). Crows and ravens then came and ate the "Haam"; in about a week it had disappeared. (Authorized person Mr. Templin, Berlin C 59, Kop- penplatz 6.)

This strange folk custom seems to be the echo of an ancient "vodan sacrifice": The hanging on the tree was a sacrifice to Wodan, the hangathr, the god of the hanged, as Odin still appears in the Hava- mal (138) on the "windy tree", "consecrated to Odin, I myself to myself". It is particularly peculiar when the vodan sacrifice itself takes on the name of the god; here, too, the "vod" is thus consecrated to himself, on the
"hanging on a windy tree, I myself to myself".
"Even the ravens or crows, which as
The "escort birds" of Wodan taking the sacrifice fit into the mythological framework, which appears here, one might say exceptionally, in conspicuous completeness in the custom of the bolk. - Where else are there similar customs under similar names?

Dr. I. O. Plaßmann.

Die Bücherwaage

Hans v. Wolzogen: **From Germanic prehistory.** A treasure trove of legends for the German people. With 160 pen and ink drawings by Franz Stassen. Leipzig: A . Anton L Eo. (1929).3 vols. 8" whole. 2.25 RM each.

Vol. 1: Sagas of the Edda. 220 p., 50 pen and ink drawings. - Vol. 2: Germanic legends 244 p., 48 pen and ink drawings. - Vol. 3: Urväterhort. 312 p., 62 pen and ink drawings.

It is necessary and self-evident that our youth should not only know the rich wealth of legends of the Nordic-Germanic world, but that it should become their inner possession. Fortunately, it became self-evident after years when a certain press did enough to present this demand as outmoded. The first volume of this collection contains a selection from the Edda's tales of gods and heroes. Since, thanks to the activities of the West Frankish mission in Germany, hardly any old material remains, we are dependent on this source. Wouldn't children find some of the foreign-sounding names difficult and could we try to translate them well? The second volume brings Beowulf, Gudrun and the Nibelung's distress, the third Dietrich von Bern, the Old Norse ballad of the farmer and the giant, Wodan's horse, Parzival and Eberhard König's poem Hermoder's Ride. - If youth is mentioned here first, it is because it is often the easiest to regain, just as one can see everywhere today that the youthful joy of the heroic was only buried, but not dead. But even some adults who have been distant from their people's past will gladly turn to these retellings, which leave aside all that is unimportant. -- The language is poetically heightened, without false, exaggerated pomp; the print is beautiful and clear on good paper. The price is moderate given the good quality, and the books can certainly be recommended as gifts. I would only have to say something restrictive about the pictures, not about the structure, which is lively and vivid, but about the factual details. Pictures are meant to convey an idea, and the view must be as correct as possible. Odin at the wind-cold tree: the spear's thrust hits him in the side, not in the front of the chest; Attila's castle was a work of Gothic carpentry, to mention only this. I. Friedrich.

Wirth, Herman, **Die Heilige Urschrift der Menschheit.** Volume 11, text **pp.** 513-576, plates 396-^27. Gr. 4". Verlag Koehler u. Amelang, Leipzig 1933. (Conclusion of the review from issue 10.)

She is entwined by the Odil serpent above the earth goddess Tla^olteotl, who holds the serpent from which the newborn child emerges - in other words, this is a late, southern way of looking at things. Incidentally, the two Odil symbols that the child holds in his hands, the "snakes" or "snakes" , correspond exactly to the snakes that the newborn He racles holds in his hands: this is a recognizable reinterpretation of an ancient motif in Greek mythology.

The enduring tradition only becomes quite clear in the German folk custom: in Brunswick, an odil loop wound from flax is still hung on the spinning wheel of the newlywed woman, which early on took on the symbolism of the wheel of the year, as we have seen repeatedly. It is the sign of the new life of the clan that emerges from the marriage; and the odil- noose hangs here on the spinning wheel just as it hangs on the wheel of the year after the winter solstice on the disk calendar of Fvs- sum. It is hard to imagine a more complete and clearer permanent tradition! The sign also lives on in ancient Egypt, in connection with the right cross: -p-t-A -

or H, the character "ankh", which is also means "new life". It appears as a burial object in Pharaonic times, just as the simple sign shaped in clay appears as a burial object in Abydos. The biblical tradition according to which Moses set up "a serpent on a cross" in the desert when an epidemic broke out now becomes completely clear: it is the original sign that was used as a burial gift.

ancient formula connection, the sign that restores "new life" to the sick. The fact that this odil rune was already being healed in the correspondingly shaped "scissors" in the Northern Bronze Age is in keeping with an ancient Norse god's vision:

"If an object seemed to be the embodiment of one of those cosmic-calendrical cult symbols through its form, shape or some other characteristic, it became symbolic, entered into a cultic relationship and received a cultic language,

'theophoric' names" (p. 540). The same phenomenon as with the spinning wheel or spinning whorl, the windmill (Malkreuz) a.

a. It was left to an "exact" science to see in this calendar rune the scissors with which one supposedly cuts the clothes for Christmas in winter (!). Incidentally, the serpent staff of Hermes Pshchopompos, the soul guide Mercury, is the same combination of two rune shapes. And this "messenger staff" still lives on today in the Schulzen billets: strangely twisted pieces of wood, the "Krumphölzern", which originally represented the wood of the boat with which they were summoned to the Julding, the highest day of judgment on the winter solstice (p. 543). In the second half of the 19th century, they still bore the Z rune, the eight-pointed star -A, the painted cross X and other very clear symbols as carvings; the horseshoe also appears - as a "Incidentally, all forms still appear today in the Christmas cookies of Sweden, Friesland and other areas of the old Ingväonian culture. The Odil loop appears as a so-called.

"Jsisknoten" on the front of the cloak, on the breast of Isis (p. 544) and also on alabaster busts of women from Mycenae and Crete (p. 545). I suspect that in this we find the "vorespan" again, which in mysticism the "Minne" or the seer herself wears on her chest.

In addition the motif of the trefoil, which is often associated with the rune

"new life" appears (p. 546 ff.), it is worth pointing out a few fairy-tale motifs. The snake with the three leaves in its mouth (plate 256), originally the winter snake with the 's' rune, appears in the Grimm fairy tale of the Three Snake Leaves: a snake crawls out of the wall of the burial chamber (!), it has three leaves in its mouth, through which the king's son, buried with his dead wife, brings her back to life - clearly the motif of "new life" from the grave.

The fairy tale "The Three Green Branches", in which a settler is condemned by God to carry a dry branch until "three green branches sprout from it; but at night, when you want to sleep, you shall put it under your head", can perhaps be interpreted in a similar way. One morning "he was found dead, and from the dry wood on which his head lay, three green branches had sprouted up". Incidentally, this is a clear echo of the motif of the dry oak tree that turns green again when the savior, the bringer of salvation, reappears. Thus Seleukos Nikator wears the trefoil (p. 548) on his right shoulder (!), which appears as an alternate form of the human rune on Frisian pediments. The trefoil as an Irish symbol of the Trinity also seems to have originated from the same model. (The discussion of the 23rd and 24th main section follows). Eremita.

H. A. Sievert, **Heidental, Hartтören, Donoper Teich und Umgebung** (Sonderdruck a. d. "Mitteilungen a. d. Lippischen Geschichte u. Landeskunde" LIV). Detmold, 1933. Mehersche Hofbuchhandlung (Max Staercke). 8°, 55 p. w. 3 illus. and 2 maps
sketches. **RM 0.90.**

Investigations of an area in the immediate vicinity of the Grotenburg castle require our participation. The present work of the chief inspector at the Lipp. Landesarchiv is based on a careful examination of the available files. As a result, it is limited in time and does not provide any support for the period that is close to us, but it is important in that it can prevent false conclusions from being drawn.

Two details should be briefly pointed out: The question of the original meaning of the field name "Heidentcm has not yet been answered with the reference that Preuß (Lipp. Flurnamen. Detmold 1893) advocates the derivation from Calluna (not Erica) and it is mentioned in the file of the Lipp. Forstverwältuug " Forest names and their derivation":

"Absolutely from, heather". The older historical evidence seems to be for the stream that runs through the valley and not for the valley itself: according to Sievert, the stream is called the "Heide" in 1484 and 1528, while the "Heidental" does not appear until 1586. After that, the question of the meaning

"Heide" has not yet been clarified, but the stream name can hardly be traced back to Calluna, whereby it must also be taken into account that it is still disputed whether Heide - Calluna even represents the oldest layer in the development of meaning (literature at

Feist, Ethm. Dictionary of the Gothic Language. 1923).

On the other hand, according to Sievert's explanations (p. 35), "Kahler Ehberg" (east of the Donoper Teich) can now probably be connected with the Old Saxon ehu - horse, and then also the neighboring names: Großer Ehberg (east of the Dörenschlucht), Kahler Ehberg (south of Hörste) and Ehberg (southwest of Horste). Whether the name of the village of Hörste, in the immediate vicinity of which the term Eh berg occurs twice, can be seen as a further development of the Anglo-Saxon hors (Old Greek hors, Hers; Old Saxon Hers) cannot yet be decided. Suffert.

Zeitſchriftenſchau

Cultural differences

Franz **Oelmann, On the problem of the Gallic temple.** Germania Anzei ger der röm.-germ. Kommission und des Deutschen archäologischen Instituts. Jahr gang 17, Heft 3, 1933, Verlag Walter de Grühter L Co, Berlin. The numerous Gallic temples known show many special features, but the most striking is the quadrangular cella with a roofed gallery, which was built both in stone and in wood on a stone foundation. This temple form is in exact correspondence with those on Germanic and Slavic territory, such as the slave temple of Arkona, the old temple of Germen, which could be found under the church of Old Upsala, and a temple ground plan on Iceland. The author tries to explain this similarity with cultural influences from Iran and the far east. Should we not first consider a Nordic similarity, all the more so as the Nordic stave churches are based on the same ground plan?

Culture and technology

Martin Hell, Zweierlei Gußtechnik in einem Hallstattgrabe aus Salzburg. Ibid. At the Salzburg airport, which contains a rich burial ground, two bronze disks have been recovered among numerous other finds, one of which is very delicately and precisely worked. Everything indicates that it was cast in a two-part, bowl-shaped mold, which was only obtained with the help of a solid preform. can be. The larger disk looks clumsy and as if it has been kneaded. Apparently the lost mold was made over a wax model. / W. La Baume, **The plow from Döstrup (Jutland).** Prähisto rische Zeitschrift, vol. 23, issue 3/4, 1932. Report on a renewed investigation of the well-known plow found in Copenhagen, the construction of which is explained with the aid of drawings. It is a Krümel plow, which shows great similarity to the Hun plow of the Rhineland and Roman models in Cologne. Its date is not known, so that a pollen analysis of the small amount of peat still present would be urgently necessary. / Heinrich Quiring, **On the purpose and handling of the hand axe.** Ibid. The hand axe, the main tool of the Upper Palaeolithic man, was mainly used to excavate trapping pits for big game. The hand axe disappeared with the Aurignacian. These races were familiar with the spear and other weapons and as a result had also switched to other hunting methods. It is worth noting that in the Middle Stone Age, tools similar to sledgehammers reappeared: they were again used to pick the ground, but now in the practice of chopping, which was invented in this period.

Of origin and becoming of the Dndogerns and Teutons

E. Peters and V. Töpfer, **Der Abschluss der Grabungen am Petersfels bei Engen.** Prehistorische Zeitschrift. **Vol.** 23, No. 3/4, 1932. At the Petersfels near Engen a very extensive station of the middle Magdalenia were excavated. In addition to numerous flint and bone tools, numerous charcoal women's siguettes, a pierced charcoal beetle and other decorated and ornamental pieces were also recovered. Interesting observations could be made about the way of life of the inhabitants; the most beautiful pieces were made in the cave itself or shortly before it, where preferred personalities apparently lived. It is possible that a tribal idol can already be seen in the women's figurines, which would then indicate the existence of regular tribal associations.

F. K. Bicker, Mesolithic-Neolithic cultural associations in Central Germany? Mannus. Bd. 25, Heft 3, 1933. The task of mesolithic research is to determine whether and how the Mesolithic cultures developed from the late cultures of the Old Stone Age, and whether a tangible connection to the known Neolithic cultures can be found. The investigation of the sand dunes near Fienerode in the Fiener Bruch revealed that the Middle Stone Age culture found here clearly showed influences of the Nordic Duvensee culture, the so-called Local End Magdalenia in central Germany and eastern Swid- sria, and thus developed from the Late Palaeolithic cultures in question here. On the other hand, the co-occurrence of late forms of this "coarse-fine mixed culture" and early sherds of the Corded Ware has already been observed several times. The investigations carried out here make it highly probable that the Corded Ware developed here independently from the cultures mentioned. Thus, when common traits appear in the later cultures, it is much more likely that they were originally related from the Palaeolithic than that cultural influences are always sought. - In the second part of the work, the author deals with M. Schneider's classification of "ancient ceramics" and the chronological view of rush ceramics - he rejects the classification of ancient ceramics. Even the Middle Stone Age age of the rush pottery has not yet been clearly proven; however, the Friesack 3. Rhinbrücke site is also poorly suited for this purpose. While M. Schneider places the rush pottery at around 7000 BC on the basis of the pollen analysis, Bicker comes to the conclusion that the falling late numbers. A discussion of the pollen analysis on which Schneider's work is based can be found in the appendix, written by Werner Hülle. / Eberhard Henneböle, **New Mesolithic sites in western Fa len.** Germania, Jahrg. **17,** Heft 3, 1933. extraordinarily richly populated Mesolithic sites have been found in the ridge connecting the Haarstrang with the Brilon mountains. The flint material is almost always poorly worked, substitutes are frequent and sometimes lead to almost Palaeolithic forms. The frequent occurrence of grinding and polishing stones is curious. However, as there are no traces of Neolithic finds, they must be attributed to the other Middle Stone Age finds. The date of the site was found to be Middle Tardenoisian.

From research

Rudolf Grahmann, **The "Venus of Bautzen" and the place where it was found.** Mannus. In 1926 and 1927, the Bräuer brothers found carvings of a mammoth and a female figure which, according to their geological location, are supposed to be of Early Stone Age origin. The question of the mammoth drawing has already been settled as a forgery. The female drawing was also immediately recognized as a forgery due to the handle, the racial characteristics and the nature of the slab, and the author comes to a devastating conclusion based on the geological examination. The reasons for these forgeries are still awaiting clarification / O. Reche and I. Richter, **The shards of writing of Seltfch.** Ibid. In Mannus. Bd. 11/12, 1919/20, R. Moschkau published the so-called script sherd from Seltsch near Saatz a. d. Eger, which comes from a bomb-shaped vessel with spiral meander decoration and bears three rows of script-like signs on top of each other. The unusual nature of the find has aroused suspicion of a forgery or a much slightly prehistoric but considerably later incision of the characters. The shard has now been examined with a quartz lamp. The result fully confirms the authenticity of this memorable mouthpiece. The script-like characters were carved into the soft clay when the vessel was made.

Hertha Schemmel.

Vereinsnachrichten

Greater Berlin local group. The **The 1st** cross-country trip on the **20th of** har- vests led 30 participants to the Müggelberge to an ancient sanctuary of the Germanic tribes of the Mark Brandenburg. Their The location, secured by wide expanses of water, and the wide view of the surrounding area give an immediate idea of the Germanic peoples' preference for such sacred sites. The model of the festival hall (6x11 m) from the year 1000 BC in the small museum, which Albert Kiekebusch discovered in 1924-25, gave reason to point out that such models still leave much to be desired. The replica of the painting of the "Semnonenlager am Müggelsee" by Karl Blechen (Berlin, National Gallery) stimulated a debate on the demands to be placed on artists and draughtsmen with regard to authenticity of time and style.

The social evening on September 4 brought together over 30 ladies and gentlemen. The chairman reported on his own impressions of the Pyrmont conference and then read out the warm-hearted report on it from the pen of Elfe Kringel in the Nor dische Welt. He then referred to the 1st Nordic Thing in Bremen and mentioned Gustav Neckel's important lecture on the origin of the runic script. At the request of the meeting, the question of what supported the assumption that the Müggelberge was a Germanic sanctuary was discussed. During the discussion of the ground plan of the Vorlaubenhaus, which Kiekebufch had found there, General Hä- nichen provided very instructive information about carpentry tools and carpentry skills of the Bronze Age. This led to a discussion on the construction of the Germa- nic halls, in which Miss Siegert and Mr. Krause in particular took part. The chairman referred to Fr. G. Beyer's new translation of the Ovrmg,- Ms, of Tacitus (cf. issue 10, 1933, p. 314). The lively debate did not conclude until 11 o'clock.

! The second cross-country trip on 10. 9. at 10 a.m. over 50 participants gathered in front of the town hall in Potsdam. They were led in two groups by Mr. Oberaffistenten Hofmann and Mr. Strobach, who had kindly made themselves available, through the Heimatmuseum, where the models of the excavations on the "Römer- schanze" can be seen. Then we went to the tobacco house, where a prehistoric exhibition (Middle Stone Age and Bronze Age) was set up, which was to be opened on September 17. From there, the participants walked to the ferry to Sakrow. After a refreshment break, we went to the Roman redoubt. On the way, Mr. Hofmann pointed out the 1000-year-old oak tree in Sakrow Park and gave a fascinating account of the trees in the area in prehistoric and early historical times. After the ascent to the Nömerfchanze and a walk around its ramparts, Mr. Kraufe gave a lecture on the possible purposes of such structures as rampart castles, fortified towers, thing sites, bolk castles, etc., and then went into detail about the Römerschanze, whose name probably originated from Nöwerschanze (Räu berschanze); its older name "Schwedenschanze" may have grown from the original "Suebenschanze". Mr. Krause also pointed out the castle's gate system, which was extremely suitable for defense. Countess von Schulenburg then demonstrated tests with her dowsing rod, which showed several strong results. Finally, Mr. Hofmann spoke about the Nömerfchanze in general and about the ground plan of a house or rather a hall (6.5x13 m) of the Vorlaubenhausthp, which was discovered there by Schuchhardt. This was a fitting end to a day favored by beautiful weather. E. Weber.

Hagen local group. The 1st winter get-together in Schwerte on 30. 9. 33 was well attended by friends from various places near and far. After a short visit to a few picturesque corners of Alt-Schwerte

After a visit to the old church with its large, beautiful altar (Dutch work from the 15th century), we made our way to the Ruhr Valley Museum.

Here, Mr. Spiegel has exhibited his rich finds from the surrounding area. The history of mankind spanning tens of thousands of years passes the observer by. Tools - pottery - grave finds - remains of food - bones of the respective animal world - coins of all kinds (who knew that the Sigamberians already had coins?).

The area, which is so rich in caves and rivers, certainly provided people with early living quarters and food. Mr. Spiegel has pursued the Bor- time man in years of strenuous collecting activity, so that the friends of local history and schools are now offered rich illustrative material - it is pleasantly noticeable that foreign words have been avoided. It should also be mentioned that the geologist will find many a rare piece here.

It is a special task for our movement to gather together the history enthusiasts who have until now been isolated and make their gifts accessible to the general public. In many places, there are still historical items locked away in boxes and crates that belong in the public domain. Many a find could be a clue to the settlements or workplaces of our ancestors.

When was the beginning of our domestic industry? When were metal or iron ores first mined? When did people start burning lime? There are still numerous potholes or lime burning sites. When were the first clay pots made? In which period can the first beginnings of our local half-timbered house with its often symbolic layers of beams be placed, etc.? How many questions still need to be answered here, questions that involuntarily come to mind when touring a collection!

In the post-meeting, it was suggested that we develop a lively advertising activity for our work; it must be achieved that in all cities Fr. german. Prehistory to come together for local research and promotion. In centrally located places, the "friends" should then be called together for larger lectures. Ko.

about **"Astronomy of the old Germans"** the "Vosf. Zeitung", Berlin, of September 15, 33, published the following article:

"Farmers of prehistoric times were the first astronomers, their primitive knowledge formed the basis of the later mysterious science of the priests. They were the ones who erected the 'stone circles' that are still preserved today, and from these monuments, whose purpose has been interpreted especially in recent times, aided by Aryan research, it emerges that Nordic man had astonishing and surprising astronomical knowledge thousands of years before our time. He drew on the earth what he knew of the zodiac, shredded stones that not only determined the beginning and end of the seasons to the day, but also indicated the division of the year into months and days, thus forming a calendar that corresponds almost exactly to our own. The tale of the Germanic barbarians is increasingly shattered the deeper research penetrates into this area.

In an extraordinarily fascinating lecture (which has since been repeated several times in front of around 2000 members of the N.S.-Lehrerbnnd, Schriftl.) Wolfgang Behm gave an overview of the results to date in the Tre'ptower Observatory, Berlin. He was pleased with his report, which was received with great applause and illustrated with numerous photographs, that he again pointed out how much in this controversial field could only be clarified by interpretation. For example -> that these sacred sites of prehistoric times not only served cult and science, but were also the burial places of outstanding personalities of the time. Worldwide connections are now being discovered, and the view that the foreigner from the North who penetrated the lands of the Orient must have been a very knowledgeable man - especially in astronomy - who first taught other peoples through his knowledge, can be held ever more firmly and securely. Not all of the source material that confirms this has been lost - numerous passages of literature from the earliest period supplement what was initially only a vague assumption."

e. gr.

22.1.1934.

Germanien
Monatshefte für Vorgeſchichte
zur Erkenntnis deutſchen Weſens

tyzzDecember / AulmondEdition 12

The value of the Germanic tbld at Tszttus

From Wilhelm Teudt

In order to correctly assess the value of historical news and judgments, one must be aware of the overall character of the sources and their credibility. In view of the lack of news and accounts from a Germanic pen, the conditional (relative) value of Tazitus' "Germania" as well as his annals and histories cannot, of course, be overestimated. Which nation possesses such a gem, such a clearly, carefully and intelligently summarized judgment of its prehistoric circumstances? This question does not exclude the Romans themselves, whose historical period only began late, 4-500 years after Rome was founded. Their supposed knowledge of Rome's history up to around 200 BC is a mixture of mythological fantasy and oral tradition, and they also do not have a cultural image similar to Germania from the pen of a contemporary foreign writer, such as Herodotus, for example.

This high esteem for "Germania" must not, however, fall prey to the mistake of a covetous, uncritical overestimation of a writer who was, after all, subject to gross misunderstandings, fatal ignorance and perhaps unintentional, but therefore no less severe, hostile judgment.

First of all, we must stand up for Tazitus and do him full justice: Tacitus was a brilliant historian who knew the duty of truthfulness and objectivity, and whose subjective honesty cannot be denied. Added to this was the finely sensible, superior way of looking at things of an educated man who saw things from a higher point of view.

On the other hand, Tacitus had never been to Germania! What he wrote about Germania was therefore - as far as basis and basic opinion were concerned - the usual opinion of educated Romans, only supplemented by diligent questioning of sources, but not by longer observation and a certain amount of living in the country itself. Nowadays, any writer would make a fool of himself if he were to offer a first-

He wanted to publish a work on the conditions in Turkey, for example, without ever having been there. Whether he wanted to or not, Tazitus had to see everything through Roman eyes.

So what about his sources, on whose reports he was completely dependent? They were clever traders who had observed all sorts of strange things from their hostels and markets. Then there were prisoners who had been bought off and who could at least describe the more detailed insights into their narrow circle of experience. And finally, the personnel of special legations, perhaps also travel companies with their chance observations.

More valuable for Tacitus will undoubtedly have been his diligently utilized conversations with Germanic tribes who were in Rome. It is clear that the conversations took place not only with simple warriors, gladiators and slaves, but also with educated people of high standing who had come to Rome to negotiate, study or travel. Given the innate Germanic impulse to see foreign lands and peoples, the number of these would not have been small.

Now an important word from the historian himself. Tacitus was a rö-

. Mischer was a patriot who, despite an open eye for the abuses in his fatherland, was fully convinced of the higher values of his people and their right to subjugate the "barbarian" peoples and countries. To him, Germanism was above all a threatening and therefore hateful phenomenon. He was concerned that his compatriots would underestimate this people and therefore considered it useful to hold up the Germanic moral rigor as a mirror to them. Tazitus as a guarantor of Germanic conditions is no different than a decent Frenchman writing a work about Germany. While he generally knows how to control himself and keeps within the usual limits of objective reporting, there is one passage in which he expresses his sentiment against the Germans quite strongly and unequivocally. Paragraph 33 reads, according to Beher's accurate translation: Z

"The Bructerians used to live next to the Trencterians. They had made themselves hated by their neighbors, the Chamavians and Angrivarians, because of their arrogant nature. Then these two tribes attacked them with united forces, defeated them, wiped them out completely and established themselves in their country. It is possible that it all happened out of greed, but perhaps the gods let it happen for our sake. Over 60,000 men perished without us having to strike a blow.

A truly magnificent story, for us a real delight and feast for the eyes! May the immortal gods - this is my most ardent wish - ensure that the fratricidal hatred of these accursed barbarians remains and lasts for all eternity! Let them hate each other, even if they do not love us! And when danger threatens our empire and doom befalls us, then fate can bestow no greater happiness on us than the fratricidal strife of our enemies."

If we want to properly appreciate the value of "Germania" and its oral sources, further considerations are necessary. We must take into account everything that exerted its influence on the work of a man who did not know Germania himself, and yet from which we must draw our knowledge and judgment of Germania to such a strong, one could almost say exclusive degree. Above all, the

U Tazitus Germanien in neuer Übersetzung von Studiendirektor Dr. Beyer, Bad Oeynhausen 1933, Verlag Schöningh, Paderborn, price 40 Pfg. pros, Necket judges: The translator's method deserves full recognition; he keeps free of Latinizing phrases and reads pleasantly throughout, without the sense of the original text being damaged anywhere. An extraordinarily recommendable little book!

This is a cause of misunderstandings - even of the grossest kind - which resulted from the difference in languages for Romans and Germanic tribes. In all Roman writers we find remarkably little mention of communication difficulties. This suggests the extensive use of interpreters or a fairly widespread knowledge of the language. Now and again there is mention of letters that went back and forth, so that we have to equip the Germanic cultural picture not only with knowledge of foreign languages but also with the art of writing. We know from Herodotus that the merchants of a Germanic Scythian tribe traded in seven foreign languages. If we may regard the impulse and the ability to learn foreign languages as an object of heredity, then the more frequent knowledge of languages was in any case on the side of the Germanic tribes - quite apart from the fact that, as things stood, the Germanic tribes had more reason to learn Roman than vice versa. Either way, when assessing the "Germania" of Tazitus, the errors resulting from language difficulties must be fully taken into account. Some are recognizable, others we can only guess at, but most remain completely hidden from us.

All of the Romans whom Tacitus questioned about their experiences in Germania probably described, quite without exception, their own strongly restricted sphere of vision due to the reason for their stay. It is also obvious that they all reported first and foremost what had struck them as strange, as different from Roman conditions, while what was familiar and similar played no role either in their stories or in Tacitus' writings. This is bad for us because we, who want to put a truthful picture in place of the unjustly recorded overall cultural picture of Germanic culture, are now unable to infer much directly from Tacitean reports, but must infer indirectly from their non-mention.

The fact is that in many important points neither the Roman nor the Germanic rapporteurs noticed any significant differences between Roman and Germanic conditions and considered them worth mentioning. We are dealing here with a very general, almost self-evident experience, which we also encounter in modern travel accounts. We know how to appreciate what is conceivable in all arZnmenta s silsuto (evidence from silence). But when we see what a broad, we may well say tremendously broad and palpably unjustified space is occupied by the conclusions and assumptions from the absence of the desired evidence in our Germanic archaeology to date, whether expressed or unspoken, then we are in good conscience and brilliantly justified when the silence of Tacitus, wherever it confronts us, becomes the occasion for us to regard the Germanic conditions as similar to the Roman ones, until we have evidence to the contrary. And all the more so, since the common root of both peoples in Jndo-Germanism leads us to assume from the outset that important parts of the common heritage of abilities, instincts and practical habits of life survived until the Tacitean period. Things would be different if Germanic peoples were compared with Orientals or Far Easterns.

It is obvious that the realization of this principle of ours will result in an immense illumination and positive development of the Germanic cultural picture. With the exception of the peculiarities reported by Tazitus, we will therefore have to imagine the entire Germanic cultural life in a similar form and impact as well as at a similar level as the cultural life of the Romans known to us from their rich literature. This extends from the forms of transportation, daily

The history of the region ranges from the habits, customs and everyday objects to the industrial work of the craftsmen and the scientific activities of the spiritual leaders.

The first task for our thinking about Germanic history is therefore to to dispel the notions that have developed as a result of buzzwords such as "barbarians", "Wild Saxons", "Naturvolk" and the like have become entrenched in our thinking - promoted by almost all the isms by which the German people's soul has been tormented since its violation by the West Franconian King Charles, and made possible by an overstretched striving for "objectivity" and the unfortunate lack of national sense of honor, to which our science had also fallen prey.

Only after such a purification of our thinking and the creation of space for a different view of culture, seen with new eyes, will we be sufficiently critically equipped to assess the details that catch our eye in the Tacitean presentation.

Mue Lultzeichen at the Externsteine

By Alarrch Augustin, Rostock

~~In the first days of September 1933, I looked at the marks on the so-called rock coffin. In the left~~ background of the grave niche, on the inner horizontal edge of the "coffin", there were some grooves, which I initially thought were arbitrary chisel marks, until my attention was drawn to their probable connection. After removing the soil that almost filled the grooves, three marks were clearly visible (Fig. 1). They show the same technique as the already known ^-sign on the surface of the rock coffin (fig. 3). Only the left-hand crook-like sign is less sharply incised; an older technique seems to have been used, similar to that used for the sign at the entrance to the grotto (Fig. 2). The middle sign xx and the right-hand sign x are a combination of signs, a binderune. The crook-like sign will be discussed further below. The runes >o< and x are unambiguous because they appear in the same order as the 22nd and
23rd rune in the long Germanic futhark of 24 characters.

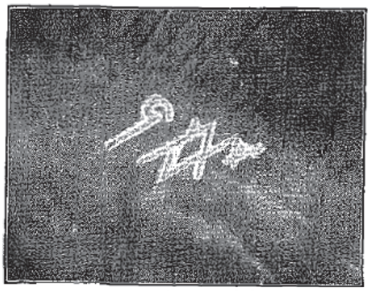
. Particularly important is the finding that both the grotto and the coffin niche were marked with the same identification signs.

Prof. H. Wirth had previously given Fig. 2 as inadvertently. The

Dewijsi's work on theExternsteine confirms this^. At that time the rune was certainly less weathered. In Fig. 1, the rune is connected to the rune x in such a way that the latter was placed on the lower right end of the n sign, whereas the relatively narrow rim in the coffin niche did not leave enough space to place the x sign on top of the xx because the back wall rises vertically there. As a result, it was added to the >o< sign at the top right. Confirmation that we are not dealing here with purely formal stonemason signs is provided by: 1. the age of the technique used to inscribe the sign at the entrance to the grotto and 2. the fact that even in the case of the much more recent technique used for the Binderune in the Nifche, the x sign was not placed to the right of the xx sign (which would then have had to be smaller due to the narrow edge), but was clearly placed to the right of it. The narrowness of the border was, so to speak, the acid test.

Cf. plates Zu Dewitz, Die Externfteme im Teutoburger Walde. 15 autogr. plates. Published on commission by Hmrichs'schen Hofbuchhandlung in Detmold and Lemgo. O. I. (1886).

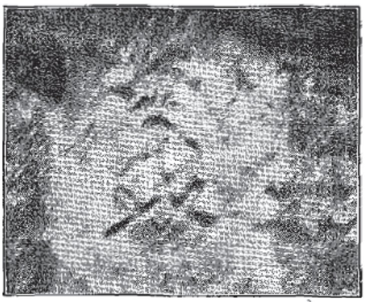
1



1

Fig. 1 Sign in the Grabnlsche.

Mb. 2nd character on
Grotteneingang.



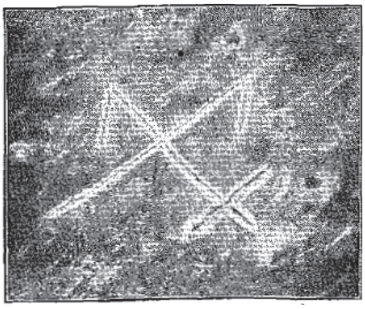
2

This is an example of whether the person who once applied these signs still had the knowledge of their actual form and thus the freedom to form their connection as he saw fit, or whether he merely followed models, e .g. the older sign at the entrance to the grotto. The Germanic tribes of those pre-Christian times at the Externsteine must therefore still have possessed the runic knowledge to inscribe several runes as cult symbols in a formulaic combination.

For this is the essential point in the findings of the other (!) signs found on the Externsteine: the signs here do not fulfill an alphabetical function, are not inscriptions in the previous sense, in which the sign is only a phonetic value for word formation, but the signs occur individually or in combinations (formulas) in their original form and original meaning as a symbol with a name (meaning and phonetic value). "The individual sign is a 'written source', a hieroglyphic codification in the religious sense, a written document of cult usage. Of the ancient European writing systems, only the Nordic runic script has preserved this dual use of the sign, both as a symbol and only as a phonetic or written sign" (cf. Wirth, "Heilige Urschrift", p. 503). In my opinion, this is indicative of the height of the Norse-Germanic culture! If the ability of Norse man to be all-embodied has already been pointed out by myth research, this is visibly confirmed by the history of signs and symbols as the oldest sources for the spiritual life of Norse man.

Its characters were not merely a technical purpose, but originally something meaningful, a symbol! Let's keep the meaning, the essence in an expression of culture,
Z. For example, if we consider writing to be a decisive factor in our evaluation, we must admit that we are more primitive than our "primitive" ancestors, at least in this respect.

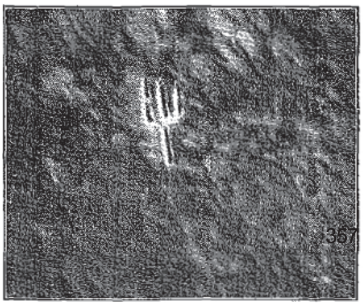
We now get a picture of the nature of the Germanic cult at this central Saxon sanctuary: for as such, the Externsteine alone must be



3

Fig. 4 Runes on the staircase

Abb. 3. Zeichen an der Oberfläche des Felſenſarges



4

because of their epigraphic richness! Our ancestors have made it relatively "easy" for us to recognize what belongs to them. After all, the lower part of the stones, the grotto and the rock coffin, are " stamped" by them as Germanic "at every nook and cranny", so to speak. For these signs can in no way be derived from Christian symbolism, nor can they be attributed to it. The newly discovered signs again confirm what Pros. Oe.H. Wirth wrote about the signs discovered so far in the January 1933 issue of "Germanien". The text and atlas of his work mentioned in the footnote are the only source and handbook for every unbiased person for orientation and verification

The sign xx has been attested as a cult symbol since the late Stone Age, for example on the Clonfinlough stone in Ireland (cf. Wirth: plate 196.2) together with the sign of the vertically divided circle (cf. below b. Krummstgb). This stone from Clonfinlough assures us of the Neolithic origin of the Germanic runic signs from the cultic linear writing of the megalithic culture of the North Sea! The sign also appears in vertical writing § e.g. in the runic series of the knife from the Thames. There is also evidence of xx from the Early Bronze Age, namely from a stone box in the grave (!) mound of Willinghausen (Hesse): Even the heraldic tradition of Old "Jng"-väonia shows us in a rich formal permanent tradition that sign xx , which is Anglo-Saxon, Old Saxon, English, Dutch, High German. - inZ Old High German, Middle High German
-ino in Old Norse -mgr has come down to us. The name of this rune -iug appears in main words as a derivational syllable to denote descent, the "being begotten of" (cf. Düding - son of Dudo). Procreation, birth, is obviously the context on which the name of the sign -mK is based.

The age of the x sign added to the üng rune is derived from the evidence for the Early Stone Age in the cult caves of the Franco-Cantabrian circle (Magdalenia around 12,000 BC). The form occurs in documented variants from the Early Stone Age to the runic "alphabet" of the Migration Period: 8. x In the Anglo-Saxon runic series, which have hardly been analyzed scientifically, the name for x is given as oepii. Weftsächs. opel, altsächs. otiül, altfries. ötbol, stüel, altnord. ockul gothic (Salz burg. Handfchr.) althochd. uoäü uoäg.1The syllable oth-, och -od, from pre-Indo-Germanic or is, according to Wirth, to be combined with Odem, breath, i.e. animation > life, as the chest is also poetically called ock-borZ "Od-Burg" as the seat of breath and life. - According to Wirth, the syllable -al, -el, -ist represents a word from the Bracteate names of the god of the year.

In the Grabnifche we therefore have a combination of and oä, of "Procreation" and "life" signs before us. The connection is already prehistoric, Neolithic (Spain, Eira d'os.Mouros, Galicia s. Wirth, plate 196) and is documented in a faithful and particularly rich tradition in the house and court marks of the northern German lowlands.

The shape of the crook-like sign in the coffin niche is not of Christian origin. The symbolism of the Neolithic-Old Bronze Age' rock paintings of Sweden (Sotorp, Tanum) and the dolmens of northern France (Petit Mont, Morbihan) show the sign c;. The "crook" genetically symbolizes the split or half year^or) and is originally always depicted as an open half circle in Nordic symbolism (Tanum, Sweden). As a Yule sign, it still appears in the Old English and Scandinavian wooden calendars, as do xx and x. The "crook" stands next to xx rnd x in the coffin niche as a Yule and funeral sign. The latter sign x stands in the southwest of the calendar disk of Fossum (Bvhns- län, Sweden), of which Pros. vr. G. Neckel in his last lecture to the Rostock

Student body said, "A Neolithic calendar, if all is not deceptive." There in the L'VV at the winter solstice, the annual cycle, the solarReWgoi- (Björn Haldürson), "splits" to L) or cz^r. Still in the Anglo-Saxon. The sign of the divided circle () or rj> with the meaning "year" (Z^r) has been handed down.

At the time of ᛘuly when symbolically "the sky sinks from the earth", the "holy species" (bitzios Zaums) is XX, the new life x is born. God in his yearly course as year-god dies with the "south-sinking sun" (Atlakvipa 30), sinks like a dead man (probably in cult. Imar-lauüar -linen (and) leek (s. Totenmüuzen of Schonen and Snhdstrup) into his s-z grave, to emerge from it as a "the earth's multiplier" (Jsl. Runenl.) to rise again (cf. the H-runes on the left and right - fig. 4ᛘ stairway!) and "to ascend to the heights" (stairway motif, Wirth, H. U. plate 402). The ritual of burial and resurrection can still be seen today in the cave and rock coffin. For in this place of death x H are the signs of life xx x ! Death is not the "wages of sin", but a turning point to new life.

∩ ᛘ

MIsteizwelg and Tannenbaum

By Dr. Dng. Herbert Heribevt

The question has often arisen as to why mistletoe is given as a gift at Christmas time.

An answer to this question was given to me by a sudden realization on Christmas Eve 1932. A simple mistletoe branch showed the K rune in an ever-repeating form at each branching, starting from the lower part of the branch to its tips. The shape of the mistletoe or the rune mentioned is as follows:

This sign appears particularly meaningful at the time of the winter solstice and during those days in which the seeds laid in the earth are prepared for future growth.

There are mistletoe species that are not so easy to grow and occur on apple trees, for example.

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The basic form that this mistletoe shows corresponds to the m-rune and has the words: man, or man, man, son of man, bringer of light, which is a direct reference to Christ's birth.

These connections are able to create a link with the spirituality of hundreds of years ago and can therefore be deeply satisfying.

The man rune or mistletoe of apple trees has the following form:

It is also noteworthy that the fir tree actually also shows the same rune, as the adjacent drawing makes clear.

Incidentally, the needles of simple fir trees are positioned in such a way that the m-rune is always repeated, making the effect and the reference clear and memorable.

The custom of giving mistletoe as a Christmas present is particularly common in England and in Germany the fir tree is lit at Christmas. This happens in countries where runes are used.

whereas in Romanic countries, for example, where runes were not in use, neither mistletoe nor fir trees are common at Christmas time.

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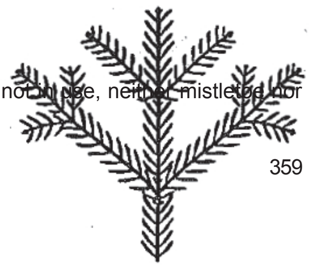


The crypts in the Wetridom at Vremen

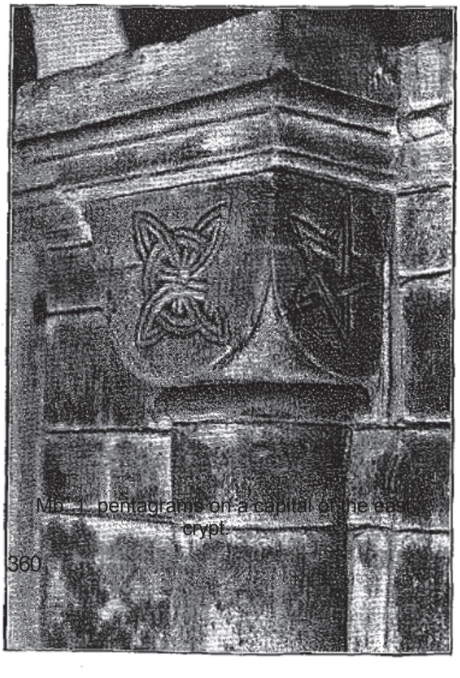
From PnstovL "U.P.DbhePen in Hnde, Oldenburg

Exceptions by Rudolph Stickelmann in Bremen

The east crypt of Bremen Cathedral, located under the choir and stretching from west to east, was only cleared up and opened to the public a few years ago. In ancient times, it was used to store barrels of wine. Every year, thousands of people who visit the so-called lead cellar with the mysteriously well-preserved corpses lying in open coffins, which lies next to the crypt, are also guided through it, most of them unaware that they are seeing something here that is probably unique in north-west Germany.

First of all, it is remarkable that there is not a single Christian symbol in the crypt itself. Although there are many pictures on the walls and tables that originate from the cathedral in the Middle Ages, some of them from very early times, neither the walls, nor the columns, nor the floor, nor the vaults show Christian representations. In contrast, the capitals of six free-standing columns and several wall columns are decorated with symbols from pre-Christian times. These are wonderfully well preserved. I have been assured by an authoritative source that these stone images were cleaned a few years ago, but not renewed.

On the side columns of the south side, the pentagram is depicted several times in the capitals, in straight lines and also with curved lines (Fig. 1). On the capital of a free-standing column, the winged serpent and the wolf can be seen biting each other in the mouth (Fig. 2). The south side of the same capital shows the eight-petalled sun rose in the middle (fig. 3) and, in the angle on the right, a bird laying an egg. a volute on the left. The sun rose is again attached to the south side of the adjacent column and the ellipse with a face to the right (Fig. 4). On the north side of the first inscribed capital, a snake with two heads winds around the sun rose (fig. ü).



Mb. 1: pentagrams on a capital of the east crypt.

On the floor of the south wall of the crypt is a sandstone sculpture that is not so well preserved, consisting of two pieces facing each other; one depicts an animal, probably a wolf, the other an animal-human figure (Fig. 6).

The floor of the east crypt contains the slabs of the graves of old bishops. The first bishop of Bremen, Willehad, who tried to convert the Frisians on the Lower Weser at the time of the Saxon butcher Emperor Charles, is also buried in Bremen Cathedral.

Under the portal of the cathedral is another crypt, significantly smaller than the eastern one. Also in this western crypt

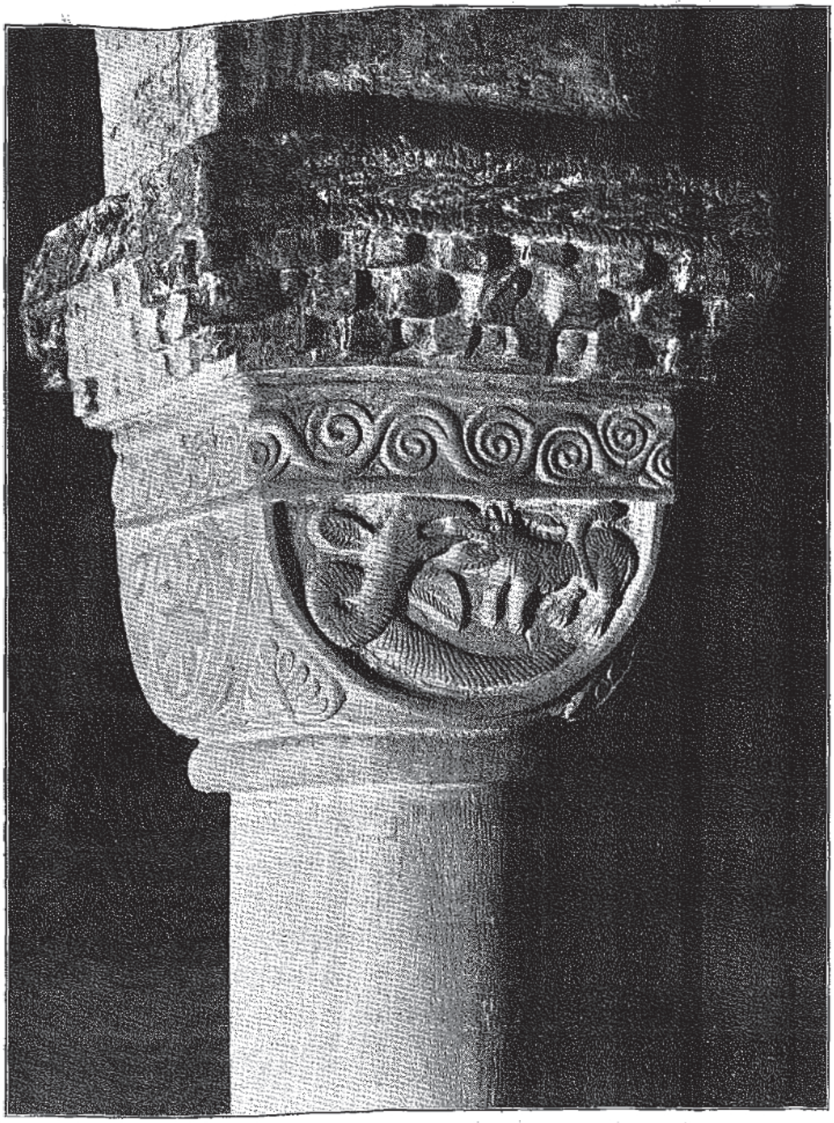


Fig. 2 Winged serpent and wolf on the capital of a column

are remarkable column capitals, mainly showing intertwined bands, from which a face sometimes emerges (figs. 7, 8 and 9). - I leave the explanation of the depicted symbols to the experts, just as this exposition is mainly intended to provide clues and information.

Attempts have been made to find out why the corpses buried centuries ago in the lead cellar next to the east crypt, including poultry that was hung there, have survived for so long and, when the water under the crypt was drilled, it was found to contain radium.

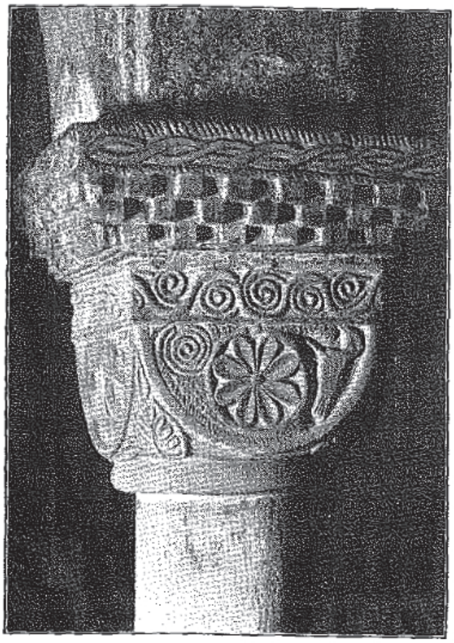


Fig. 3 Capital with eight-petaled sun rose and bird

The fact that the cathedral was named after St. Peter is an indication that it was built on the site of a Germanic shrine dedicated to Donar. After all, Peter is the successor of Donar in Christianity. This assumption is confirmed by the fact that Bremen Cathedral is also an important location point. It is the point of departure for lines of sight to the north, west and south, through which undoubtedly prehistoric germanic cult sites are touched.

Bremen Cathedral in fine style today

It was rebuilt 40 to 50 years ago. Willehad consecrated the first cathedral church, which was built of wood, as early as 789. It was probably built on the old sanctuary of Donar. In the years 823 and 860, Ansgar is said to have consecrated a stone cathedral, which had a choir not only in the east but also in the west. The two crypts in the east and west would correspond to this. They may be older

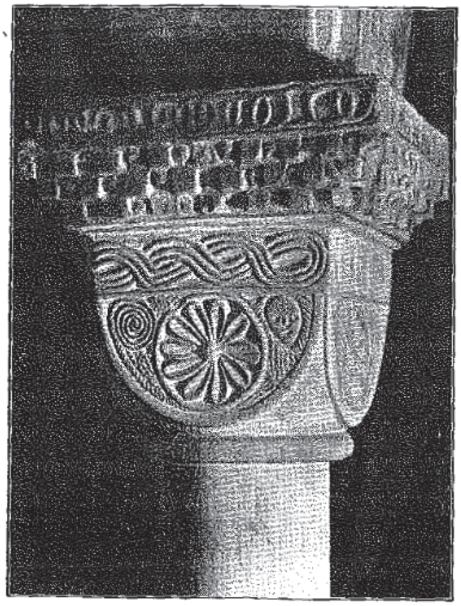


Abb. 4. Südſeite eines Säulenkapitells mit Sonnenroſe und Geſicht.

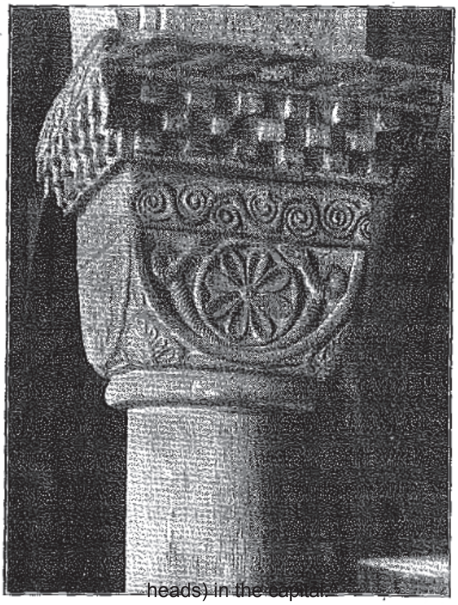


Abb. 5. Sonnenroſe und Schlange (mit zwei

heads) in the capital.

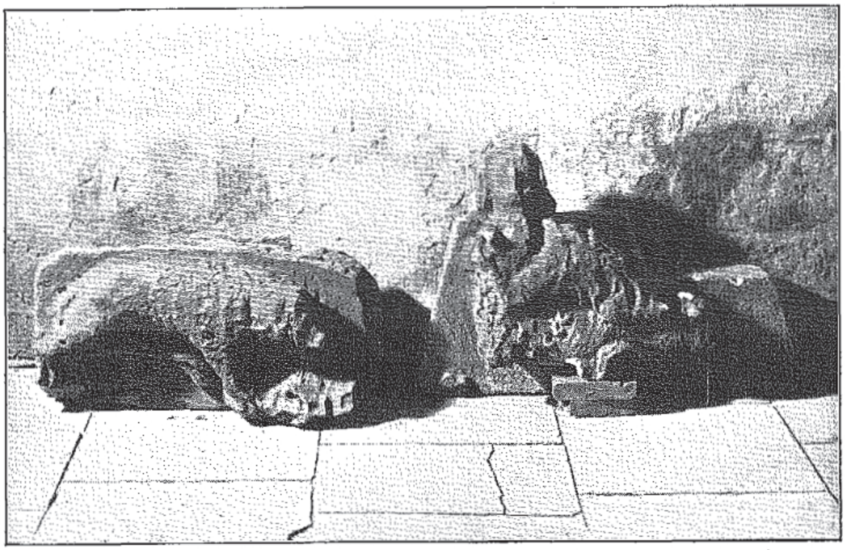


Fig. 6 Two-part sandstone sculpture depicting an animal and a human figure.

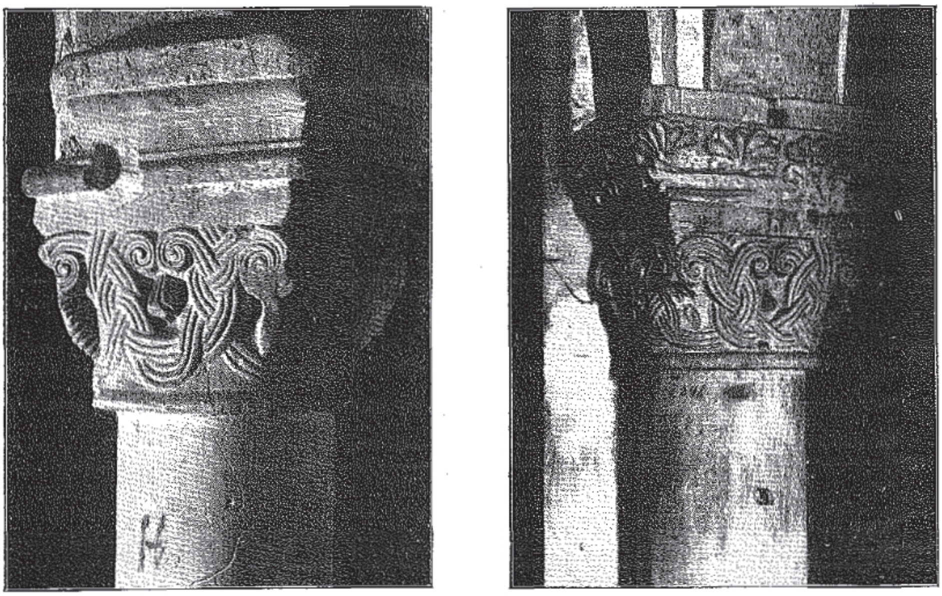


Fig. 7 and 8: Column capitals in the west crypt with ribbon interlacing.

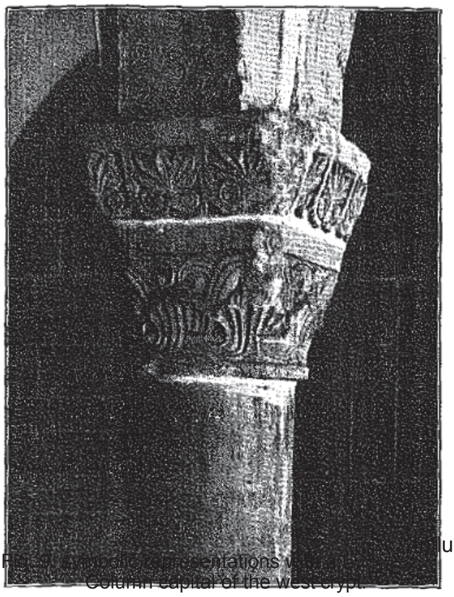


Fig. 9: Symbolic representations with a
Column capital of the west crypt.

than the buildings erected above them. Of course, anyone who denies the round arches and the "Roman columns" with their capitals the ability of our Germanic ancestors will not want to attribute such an age to the two crypts either. But is it conceivable that such a highly skilled people, who had been neighbors of the Romans and their successors on the Rhine for almost a thousand years at the time of Emperor Charlemagne and were in constant contact with them, could not have learned from them how to work stone and burn bricks?

Germanic peoples always served as soldiers and officers in Roman armies; traders went back and forth, Germanic youths followed the ancient impulse to the south and visited Roman cities. Even the Christian church cannot be without

luence on the Germanic religion

remained distant in the early Middle Ages. Even

Anyone who considers our ancestors to be barbarians with no inventive power or artistic flair of their own must admit that they must have learned from the Romans through centuries of lively contact with them. Increasingly, however, the realization is dawning that many cultural assets, whose origins only a few decades ago were sought without hesitation in the southern and eastern peoples, are in fact due to the Germanic peoples.

Years ago, I saw very well preserved, beautiful, qua dratic bricks together with lead pipes in the Museum of Antiquities in Aachen, which were made there when a hot water heating system was installed during the Roman Empire. The bricks bore the stamp of the Roman legion that had fired them. How many Germanic tribes may have worked on them! When they returned to their homeland, they brought such knowledge with them. The Roman border wall was no more an obstacle to traffic back then than the chain of forts built by France against its fine neighbors to the east is today. Today, like our ancestors back then, we are still regarded by these neighbors as
Barbarians!

The punctuation marks of the Vöhmerwald

FromNarLSchefcAik/KrrtMMsu

With the stonemason's marks on our old buildings, we have documents of guilded craftsmen with all their included consecrations and wisdoms.

"Each journeyman received his stonemason's mark in the 'edition', which he carved into a wooden plaque that went down the line of journeymen to be compared to see if it did not already exist. This, his 'badge of honor', was entered in the journeymen's book and had to be carved into every finished stone. An old rule, which did not yet exist in Roman times, was that the angle measure was included in it." (White.)

Before I go into the signs of Šumava, I would like to briefly touch on the guild system in Šumava. Despite the diversity of the stonemasons' guilds of the Middle Ages, there is a strong bond between them.

The first common stonemasonry code was drawn up in Regensburg in 1459 and confirmed by Emperor Maximilian in 149Y and later by the Pope. The Witigonsn family had ruled southern Bohemia since the 13th century. The Würzburg archivist August Sperl (born 5. 9.1863, died 7.4.1926), introduced the most versatile and powerful scion of this magnificent dynasty, Zawisch von Falkenstein, to a wide readership in one of his wonderful historical novels "The Sons of Mr. Budiwoj".

In a guild letter dated August 3, 1497, Peter von Rosenberg appointed the stonemason Hans Genzinger as head stonemason and granted him the right to establish a stonemasonry workshop in Krummau based on the Passau building lodge model. (Genzinger's place of residence was Haslach in nearby Upper Austria). The stonemasons' association of the Rosenberg estate thus created lived according to the Regensburg statutes from 1497 to 1564. On December 8, 1564, Wilhelm von Rosenberg confirmed the rights of the stonemasons, bricklayers and carpenters united in a brotherhood on the Rosenberg estates. Many sentences of this charter are borrowed from the provisions of the Regensburg Ironworks Book of 1459. After the Witigonen (or Rosenberg) family died out with Peter Wok (died 1611), these guild regulations from 1564 were confirmed on April 30, 1614 by Emperor Matthias in Linz, to whom the Rosenberg estates had fallen.

The same guild regulations from 1564 applied in Rosenberg.

Maria Magdalena von Buquoi established her own Rosenberg guild regulations.

In Kaplitz, the stonemasons and bricklayers were given their own guild regulations on December 10, 1606.

At the time of the guild regulations of 1564, the guild representatives were: Master Andre and Petter, Stonemasons. Peter Harewagl and Peter Hrusskr and Georg Herredtinger, older bricklayers. Krhstoff Zauner, Georg Trumplmüllner and August Gersperger, carpenters.

Now to the signs shown in the panel:

The town of Krummau. (First mentioned in a document in 1253.)

The first church, founded around 1330 by Peter von Rosenberg, merged into the later construction of the present church, which was begun around 1400 and consecrated on January 25, 1439. A contract mentions the parish priest Hostislav and the nephew of the master Stanislav, Johann, who had the task of building the church according to the model of the church in Mühlhausen. The chancel vault is octagonal, the presbytery is star vaulted and the nave vault rests on 8 pillars. We do not know how many stonemasons and which of them worked on this magnificent building. It is safe to assume that the local artist families KriL and Stanök were outstandingly involved in the construction and it is assumed that Linhart von Altenberg completed the nave vaulting. It can also be assumed that the church was not yet complete at the time of its consecration. Thus the north sacristy dates from a later time (according to comparisons with Polletitz and Czernitz) and the south sacristy from 1638.

The stonemasons' brotherhood also had its own altar here, the Leonhardial altar, which was donated in 1508.

Signs 1-4 on the main door on the left, 5-10 on the right, 11-17 on the vault on the outside right, 18, 21, 22 on pillars, 19 and 20 on the door of the north sacristy. The signs 23, 24 and 25 appear on a marble tombstone on the outside of the church. The following are buried there: "Michel Rubik, Staunmecz, Margaretha and Katharina Simon and Ehristov Girzik 1518."

Of the private houses in the town, the house Micko No. 129 in Rathausgasse with signs 26 and 27 on the Gothic gate, Fleischgasse entrance and 28, 29 on one of the 6 porch vault beams in Nathausgasse and 30-34 porch beams at the back of the so-called Goldenkronerhaus are mentioned. This house was built by the Goldenkroner monastery in 1309, the year in which Krummau was elevated to the status of a town.

The sign 35 comes from a reconstruction of the prelature. According to my interpretation, the date is 1555, which corresponds to the construction period shown in the building documents. The master builder T. N. has remained unknown to this day.

The village of Gojau, first mentioned in 1253, is marked with the signs 36-51. On the cemetery gates 36, 37, 38. 39 on the main church gate on the left. 40 and 41 from the second church gate. 42-50 on the magnificent pillars of this Gothic church, which was built between 1474 and 1485 under Pastor Pils. 51 from the parish building. The following signs 52-56 are from Polletitz. The Germanic wheel cross from the church tower, 52. 53, 54, 55 from the vestry door, 56 from the vault ribs of the Gothicized presbytery. This church was one of the first in the area. The nave and presbytery were rebuilt at the same time as the vestry around 1480. The tower stands in its original form in the Romanesque, or rather Old German, style. The head and foot of the window pillars are decorated with a combination of a lily as a trinity of lambs and a Germanic spiral circle, along with the Wirte! on the shaft. The Gothic sacristy with its perfect net vault and 15 magnificent corbels is one of the finest examples of Gothic architecture in the Bohemian Forest.

The village of Lagau is represented by the signs 57 and 58 on the sacrament house. The small church was built in 1313 by the knight Busko von Harrach next to his manor.

Czernitz has the sign 59 on one of the two triumphal arches supporting the tower in the church, which was rebuilt in Gothic style around 1500 on a Romanesque base. In the courtyard built by the Goldenkron monastery around 1397, the sign 60, a number with the meaning of 1455, can be seen on a Gothic master sign on a well surround. A number 1000 visible on a chiseled flag gave reason to attribute to the courtyard the significance of a knight's court from the year 1000, while the Gothic stonemason only tells us its 1000th production. ("1000 on the flag.")

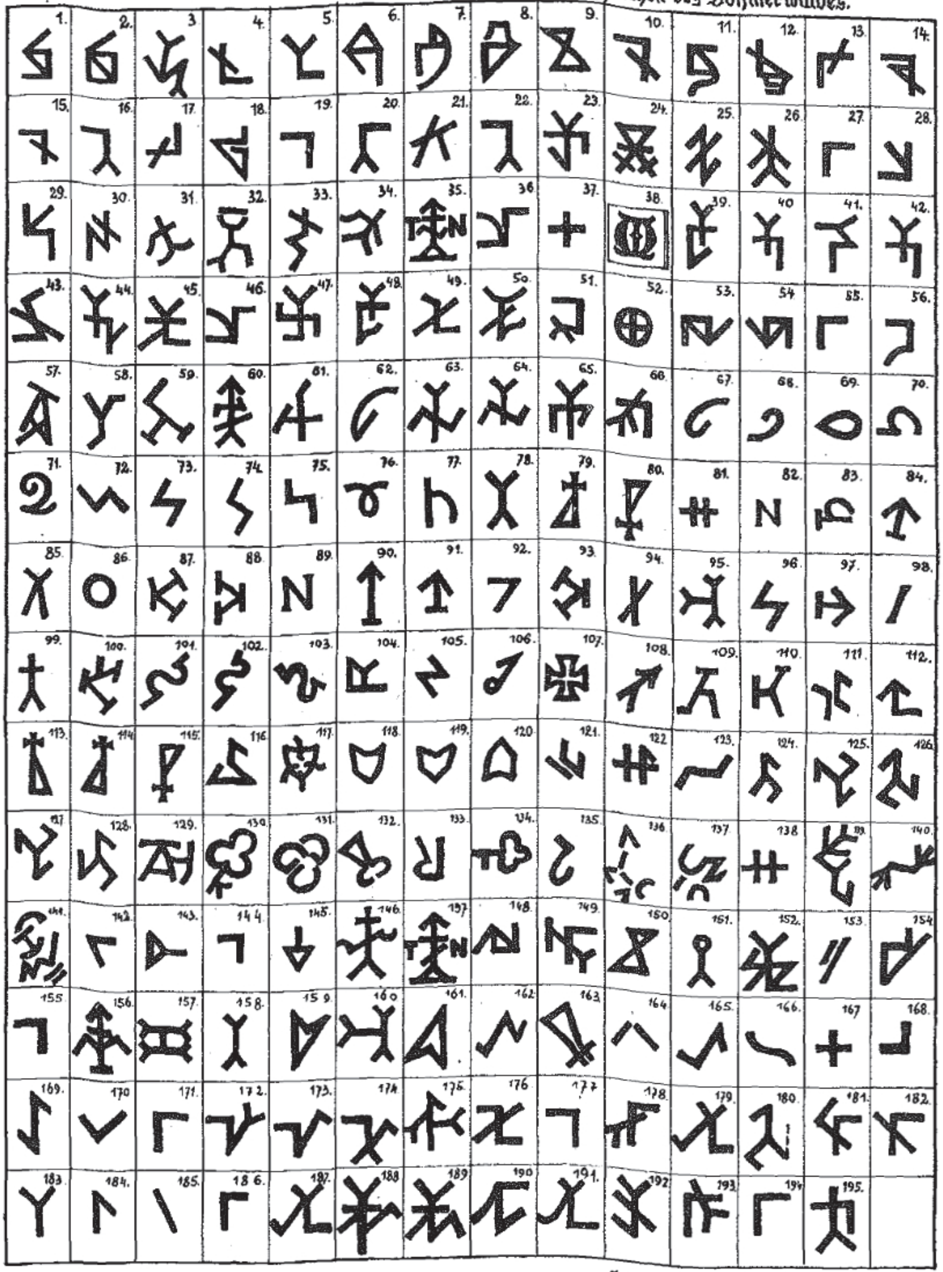
Ottau shows the signs 61 to 78. The present church was built around 1409. 61, 63, 64, 65, 66 from the church gates, 192, 193 and 194 above the pulpit, 195 from the sacrament house, 62, 67 up to and including 78 from the corner ashlars on the outer church,

The old Goldenkron monastery is represented by the signs 79 to 148

The monastery was built by King Przemysl Ottokar II in 1263. The first part of the collegiate church was built around 1313, when the owner of CZernitz, Bawor 3rd von Barau (von Ba- worow), donated his estate, 7 villages, to the monastery on condition that they be buried in the monastery. Two beautiful mausoleums were erected in the presbytery of the collegiate church for him and Ottokar II. The founder of Budweis and Unterwuldau (formerly: "Na Hirzowe"), Burgrave Hirzo von Klingenberg, is also buried here. On April 6, 1263, the first monks moved into Goldenkron with the former Abbot Heinrich von Heiligenkreuz (in Lower Austria). According to legend, up to 300 monks inhabited the monastery in the best times. 130 villages in Šumava owe their existence to the monastery. After changing fortunes, during which it lay in ruins from 1420 to 1600, it was abolished by Emperor Josef II on 10. 11. 1785. On July 21, 1788, the 44th and last abbot of the monastery, Gottfried Vylanskh, died at the age of 67.

79, 80 and 81 from the gate of the collegiate church. 82 to 108 are so-called stone carving marks from the ashlars of the exterior of the collegiate church. 109 and 110 can be seen on the oldest

Die Steinmetzzeichen des Böhmerwaldes.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Geſammelt und gezeichnet von Karl Schefczik, 1933.

Corner pillars of the collegiate church Leim Terminating the presbytery to the transept. 111 to 129 of the columns in the nave. According to the old monastery rules, the first monks from Heiligenkreuz took a gate with them. This door in the former Schutzenaelkircbe with the huddba-like supporting figures and the oak leaf column heads is an early Gothic work.

from the year 1225 and is made of Badeu limestone. The signs 130 to 135 are from this gate. An old gate in the cloister has the signs 136, 137, 139, 140, 141, the only partially uncovered Gothic gate in the cloister 138. The Gothic gate, through which you enter the village from the station and which once connected the abandoned parish church of St. Margareth with the priest's residence, shows the signs: 142 to 145 In today's monastery mufeum there is a part of the gate with the sign 146, a crib number 1422. Today's parish building, formerly the abbot's residence in the 16th century, shows a faded sgraffito painting and the sign 137, which we have already seen under no. 35. The gate of this vicarage, in the Gothic Flambohant style, shows the sign 148, above which a so-called "talking head" is walled in.

The Hohenfurth monastery in southernmost Bohemia was built around 1255. The mark 149 comes from St. Anna's Church, the marks 150 to 154 from the sacristy door, 155 from the capital hall window, 156 to 158 from the cloister interior, and 159 to 170 from the exterior. These marks are similar to the stone carving marks on the Goldenkron collegiate church.

The magnificent Gothic church in Unterhaid (the birthplace of Hans Watzlik) shows the sign 171 on the south gate, 172, 173, 174 on the gate on the left, 175 on the 6th pillar and 1st pillar 176, and the tower staircase the signs 178 to 187. At the second window is the sign 177.

The Gothic church in Kalsching, completed in 1489, shows the two signs 188 and 189 on the north gate.

The outer vestry door of the church in Berlau shows the sign 190, which probably dates from the time of the church extension in 1702, the original church was built around 1340.

The gate of the church in Reichenau a. d. Maltsch shows the sign 191. The magnificent gate dates back to the time of the most beautiful Gothic buildings in Šumava, around 1480 to 1500.

To summarize, it can be said that most of the signs belong to the Gothic period. Their time ends with the rebirth of the secular building period. Some of these signs originated from Germanic runes. This applies in particular to the signs: 3, 16, 20, 22, 23, 24, 25, 26, 35, 39, 40, 41 to 50, 58 to 60, 63 to 66, 73, 74, 75, 78, 84, 90, 91, 94, 96, 97, 98, 99, 105, 107, 112, 124 to 128, 139, 140, 146, 147, 149, 152, 158, 169, 172 to 176, 178 to 184, 187 to 189 We see an old Germanic sign in 52, which is probably the oldest of all. We see master signs as screaming or reporting numerals, so-called Kreiben numerals, in the signs 35 (1555), 60 (1455), 99 (1410), 146 (1422), 147 (1553), 156 (1455). What else each researcher may read out is left to his own discretion. Their cultural-historical value is certain, and it is regrettable that there are not many of them.

Over the years, a lack of understanding of the beauty of carved stone has caused some noble Gothic stonework to disappear under thick mortar. Even not so long ago, unintelligent parish lords had their stone church gates and other stonework whitewashed with lime. This devalued many works of art from the Gothic period and their master's mark disappeared. This explains why, out of 88 churches in Šumava that I have visited in the last two years, I have only seen 12 churches bring stonemason's marks. Only in more recent times, when the Regional Monuments Office has taken on the renovation of churches and buildings in Šumava, have some churches in Šumava once again shown their former beauty to friends of Gothic German architecture.

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I would like to thank the director of the Fürft SchwarZenberg Central Archives, Dr. K. Tannich in Krummau, for allowing me to inspect books 3, 4 and 8.

Rufer im Streit

Nossinna

From Nurd von Strantz

I consider it a duty of honor to pay tribute to the memory of the pioneer and founder of German prehistory, not only in the field of science, but also in the field of national sentiment. It is no coincidence that he described his great work of German prehistory as an "outstanding national science". He came from German linguistics and not from classical, an tical archaeology, which is wrongly called the classical, i.e. the only one. While we are still spending millions in state money on excavations in the Mediterranean countries and on scholarly institutions in Rome and Athens, even the Bismarckian Empire denied itself every penny for indigenous, down-to-earth research. Money was available for foreign cultures and folklore, while research into our own past was left to the meagre wallets of patriots, most of whom were unlearned and therefore insufficiently educated.

The small, agile, battle-hardened man had reservations about putting German prehistory on a par with foreign archaeology. He could leave the world with this feeling (20. 12. 3t). But after what struggles and offenses! He was denied a proper chair until the very end. Only through a be In the end, his position became a planned one. They also tried to deny him the outward honor of a Privy Councillor for as long as possible. I was in the pleasant position of not withholding my opinion from the socialist and democratic ministers and thus contributed to the final award. However, I was unable to get a bust erected at Berlin University because my own faculty was also unfavorable. So the grateful suggestion of his friend and comrade-in-arms, Pros. Paape, remained unsuccessful despite my support. Only on his 70th birthday did official scholarship do him justice. The rector of Berlin University himself gave the honorary speech.

Although humanistically educated, Kossinna recognized the curse of an overestimation of antiquity, to which we have succumbed since the Reformation and then again since Winckelmann and Goethe. Time and again, archaeology, falsely called classical, claims precedence. But it is not the sole opponent of a national view. Historiography is also still under such'. especially on the ultramontane Catholic side. Roman Christianity is placed in front of the German people and our ancestors, as long as they were pagan or Arian, are portrayed as wild barbarians. A corresponding book by Schnürer, for example, provides this sad

The author is also still subject to Celtomania, insofar as he considers the Cimbri and Teutons to be Celts. Of course, he is unaware of any evidence to the contrary from Kossinna. Alaric and Geiseric are, of course, mere robbers who ravage the eternal city, while the Roman bishop even protects it from Attila, but this is Legenoe.

If Kossinna has convincingly demonstrated that in the Bronze Age the Germanic north was far superior to the culture of the Mediterranean countries, the few national art scholars have done the same for the early Middle Ages in the field of architecture. The Romanesque and Gothic styles are popularly German and are not borrowed from antiquity. They still clearly bear the imprint of Nordic timber construction. Baroque and Rococo are the last offshoots of the u "German Renaissance. Thus German prehistory and German art history have mutually fertilized each other. However, I am saddened to note that the misguidance of the German public by Burkhardt and today still by Wölflin is the dominant view in the field of general art. Today we still worship the Ancient and Italian Renaissance as the only true, creative force that is negotiating with and burying our own. This must finally be spoken out with all sharpness.

The national research of Kossinna and his colleagues was followed by the Nordic movement, which made the results of this work accessible to the people and finally raised them to their own national feeling. It is no wonder that this old master also welcomed the national upswing politically and adhered to it wholeheartedly. But his friends and followers must not rest. For there is still strong opposition and resistance on the classical and cosmopolitan side. Even if the government takes this nationalist movement into account and is inspired by the best intentions, one must not underestimate the secret reluctance of humanist-minded science.

The history of Europe - one-sided and skewed! "As questionable as the demarcation of Europe is, just as questionable is the point of view from which it should be seen. For most, the perspective is unshakeably fixed. They see Europe as Greece chic-Roman. From the Mediterranean the educated Europeans grasp this most coastal and most structured part of the world. The usual cartographic representation of geography easily spares him the awareness of the historical conditionality of the perspective and makes it appear to be the only possible one: one cannot see Europe as anything other than the vault above the Iberian, Apennine and Balcanic pillars in the Mediterranean, which has been severely broken by adverse storms in the masonry!

The scholarly presentation of European history is certainly no longer one-sided, although this perspective is always valuable. However, the path that is still unanimously followed, at least for general presentations and especially for school education, is this: First, Greece is allowed to develop and grow before our eyes; later, Rome in the same way, just as if a meteor had crashed into the sea at the mouth of the Tiber, sending ring after ring of waves until the shores of the ancient world are reached. Rome's young empire replaces the Hellenic one. Germanic peoples, and to some extent Slavs, carry fresh blood into the ageing Roman empire, peoples about whose previous history a digression is then inserted; a digression about strange, almost annoyingly confused events, given by few authors with the same love as the report on the Latin-clear Mediterranean history, skipped over with determined preference by most readers or pushed aside with weariness after a brief reading. These unused groups of people, militarily predominantly victors, at least in the final outcome, culturally just as predominantly defeated, are now melted into Roman civilization. The Frankish Empire brings this "process of exchanging blood for civilization into balance. Hun and Mongol invasions, Arab and Turkish coercion pressed this world together and stiffened its defensive forces. And again it is the ancient soil of the Roman Empire, this unhealed melting pot of peoples, from which the modern idea of the nation state emerges. Under its sign, the Western world fissures, wavering between hegemonic aspirations and equilibrium propaganda; but under this sign it also competes in the discovery, exploitation and Europeanization of the world.

And the Nordic kingdoms? ... Fro stige Randgebilde! And Gustav Adolf? ... An ambiguous surprise from the north!

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*) Schnürer, Die Anfänge der abendländischen Völkergemeinschaft, Freiburg 19Z2, Herder.

For us, the history of European states is essentially Greek-Roman history and its continuation up to the present day." According to Pros. Dr. H. Jahrreiß- Greisswald in the essay "Europa - ger manische Gründung aus dem Ostseeraum" (Geopolitik, L. Jg. 1933, H. 6).

"The catchword 'ex orieate kux', in which many find a certain truth, is usually derived from "reason and science", "man's highest power", as even Goethe's Mephisto has to admit, and that is why the unconverted Germanic peoples are least likely to be credited with science. They are credited with poetic abilities, meaningful Observation of nature, intuitional emotions - but no clear knowledge, as never found in the traditions of the Orient and ancient Greece. But wouldn't it be wonderful if the Germanic family of peoples, to which brilliant scientific discoveries have been made in recent times and to which outstanding researchers have belonged, could have had a clear understanding of nature in their early days? early days no such achievements achievements? Wouldn't we have to assume that the pagan Germanic tribes had them, along with the talent that made them possible, even if tradition withheld all information about them?". (After Pros. G. Neckel.)

Aus der Landſchaft

From the ring cross

By Hans A. Lnckwald

(continued from issue 11)

The inscription on the limestone cross says:

"Biddet got vor den gheuer des vizers na der wilsnake". It is 'probably the cross from which the Lübeck citizen Johan von der Heide in 1436: "Item so wil ik, dat men shal fetten en cruce van 10 marken uppe de wegeschehdinghe, so man gheyt to der Wilsnacke, dar sykde Whs- marsche wech anhevete" (from: "Die Bau- und Kunstdeukmäler der Freien und Hanse stadt Lübeck", 1928). A similar ring cross is carved into the wall in

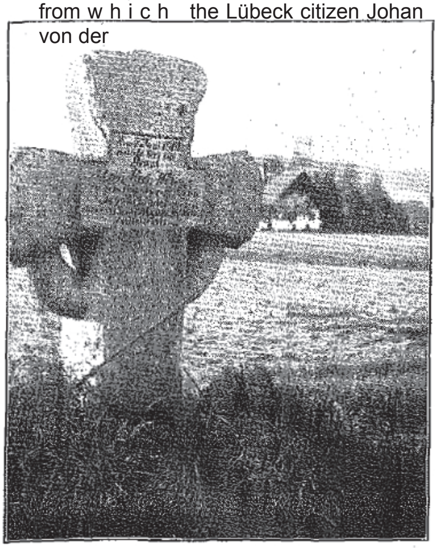


Fig.)4 Half-destroyed ring cross near Deutmannsdors in Silesia.

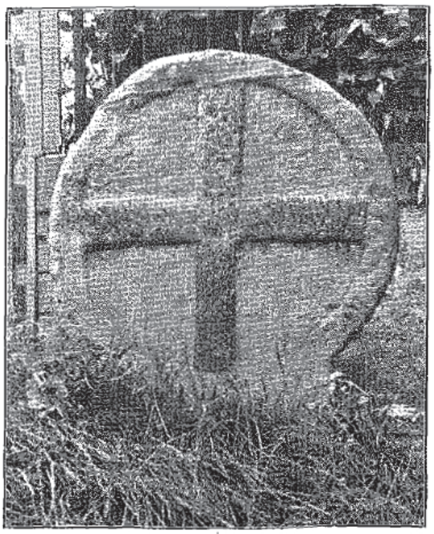


Fig. 15 Ring cross at Ehe.

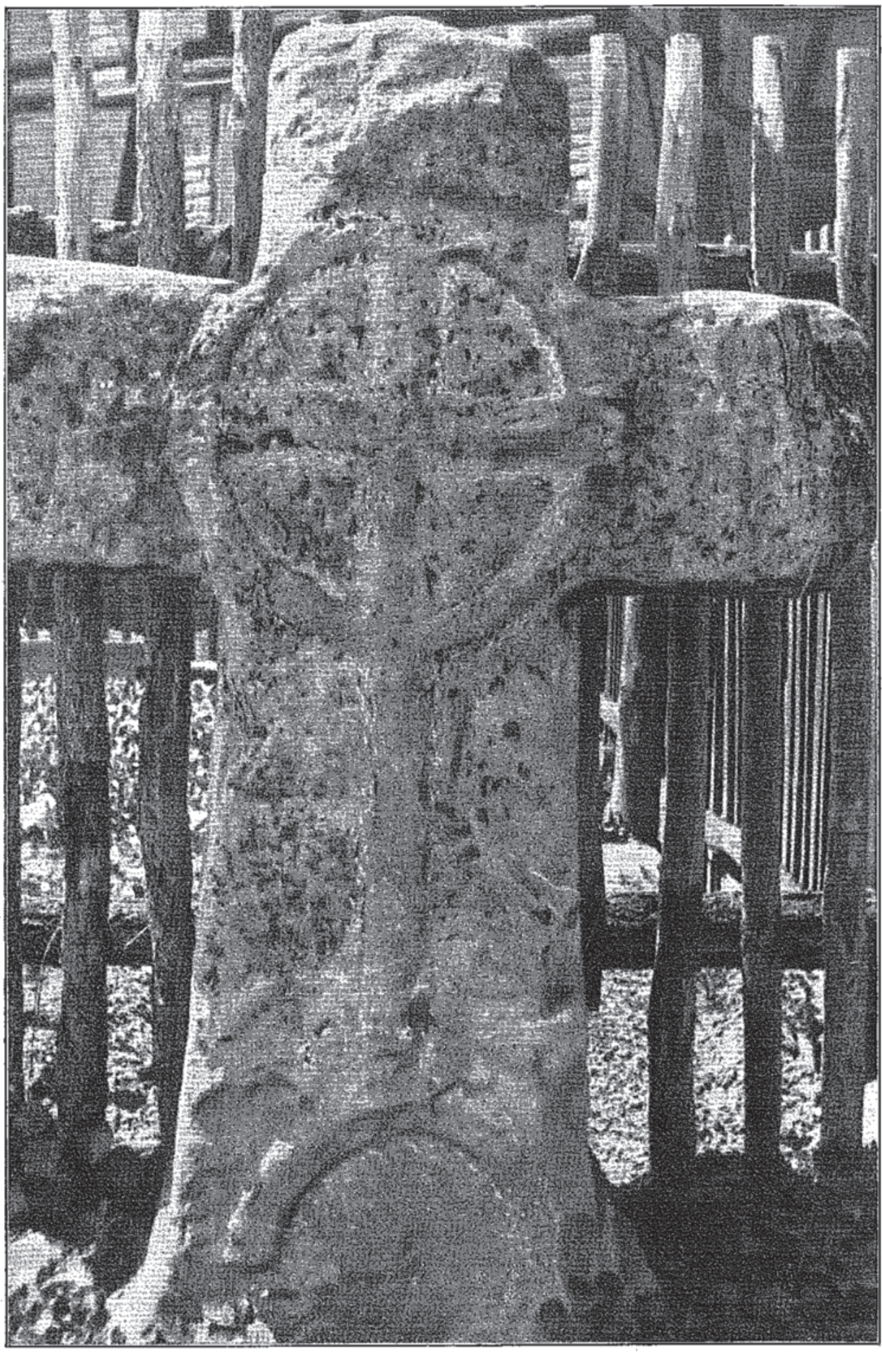


Fig. 13 Cross of Pflanz wirb ach near Rudolstadt.

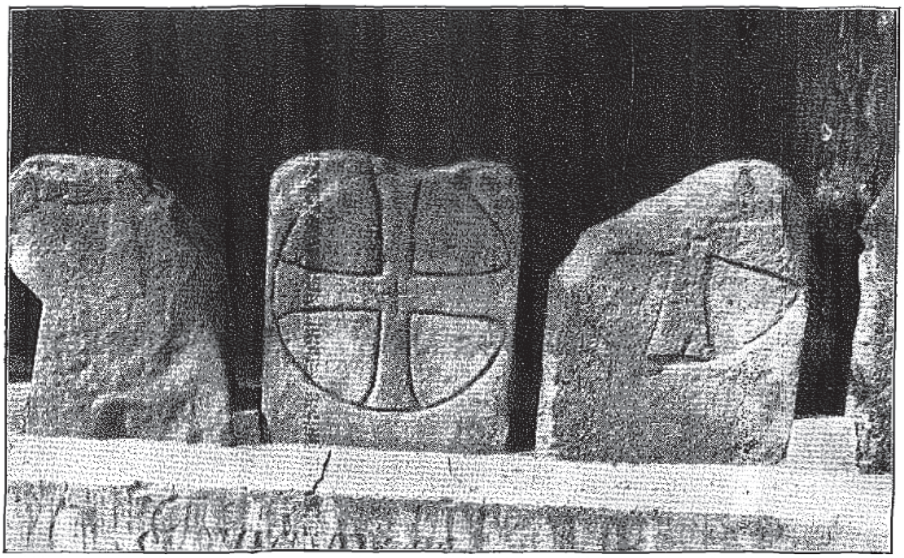
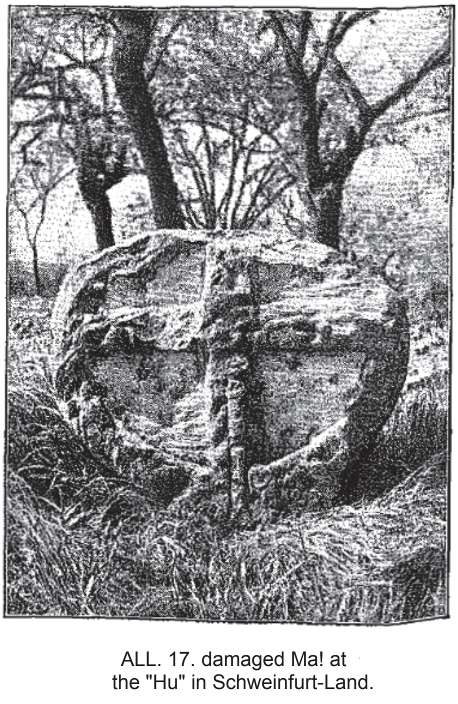


Abb. 16. Drei von den ſieben Steinen am Benther Berge bei Hannover.

Germany on many wayside or so-called murder crosses (?), simply carved on the arm or in the most beautiful proportions, as on the Pflanzwirbach cross - Rudolstadt. Here it appears as if on a pole, which in turn stands on an arch (Fig. M. A similar representation can be found on the tombstone of Göhren, now in the collection at Rochlitz; only there the pole pierces the ground. Let us realize here that the unequal-armed, right-angled and so-called "Christian" cross is already known in Germania from pre-Christian times and that it must have been introduced to Palestine only in the 4th century after the Christian era, as the finds there indicate!

Just how misunderstood old half-destroyed stones can be is shown by the painting of Dutmannsdorf, near Löwenberg in Silesia (Fig. 14, p. 371). Here only the two lower arches are preserved. The arms extend beyond their starting points. The inscription has been ugly re-carved.

We find the ring cross particularly frequently in Lower Saxony and here mainly at old court sites. For example inElze at the farmer Sievers on the Schöppenstätt (Fig. 15, p. 371), at the probably erroneously so-called "Brüninkstein" in the v. Altenschen Garten in Hanover-Linden and in several different designs at the "Seven Bustards" amBentherBerge near Hanover (Fig. 16). Two smaller, somewhat different stones stand on the path from Mensen to Sandberg, near Hannov-Münden. They lay until about 30 years in the village as cast stones and are therefore somewhat worn; however, the ring cross is clearly visible from both sides.



ALL. 17. damaged Ma! at the "Hu" in Schweinfurt-Land.

Our stones are also in Franconia; in Schweinfurt-Land, at the so-called "Hu", there is an unfortunately very damaged one made of red sandstone (Fig. 17). The stones from Hemmendorst also belong to this series.

The Anterkirche zu Wiperti is the oldest building in Quedlinburg, probably dating from the Ludolsinger period (?). This small, three-aisled palatine chapel contains, among other signs, the sacred swastika and the ring cross (Fig. 18) have been preserved. It was built at the beginning of the 10th century. In neighboring Gernrode, a door lintel of the collegiate church, dating from the time of Henry I, shows the Ning cross in a peculiar tripartite design (Fig. 19). Perhaps this example will one day lead us to an expanded interpretation. In addition to the simple quadripartite circle on the right, the central symbol has 3 curved lines twice corresponding to each other and the left circle has the same in a second inner circle and a five-petalled rose in each of two fields.

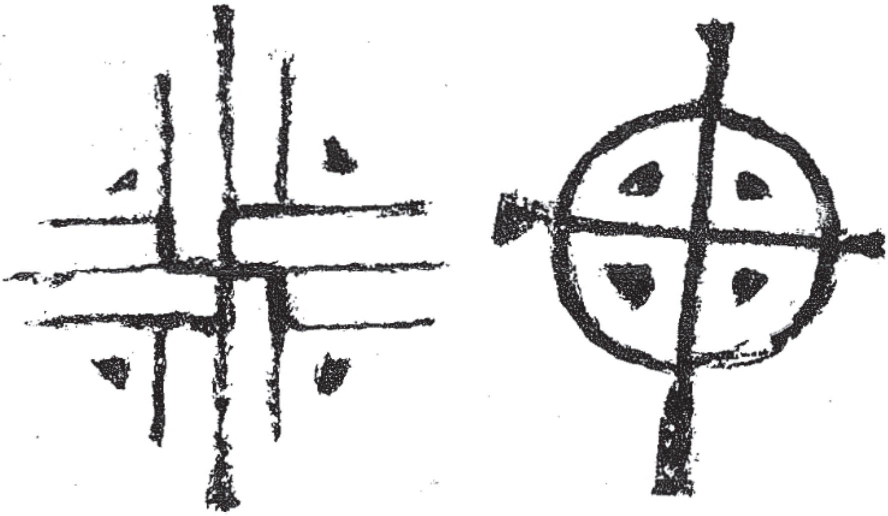


Fig. 18 Sign in the lower church in Quedlinburg.

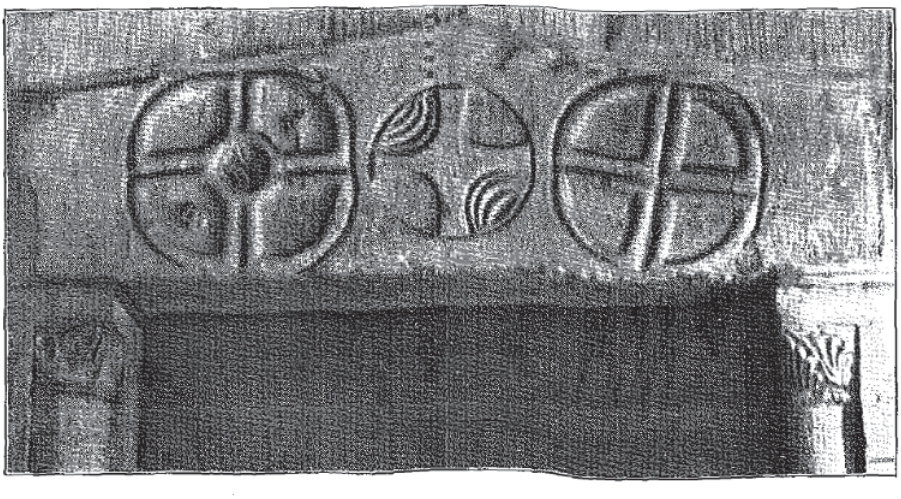


Fig. 19 Lintel of the collegiate church in Gernrode.

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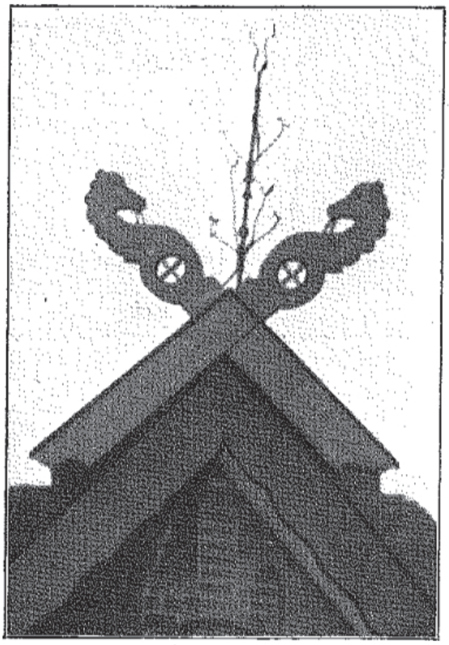
i) See Germanien, 3. Folge, Heft 5/6, that of Poppenburg and that of Münder a. Dei- ster. The latter perhaps says something about the relationship between the ring cross and the disk cross.



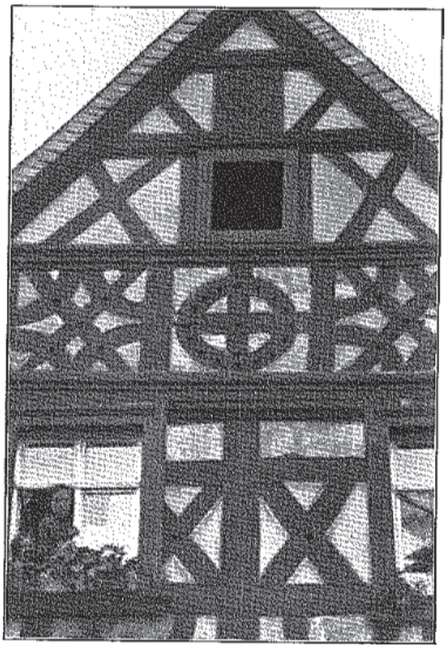


Fig. 20 Ring cross in the gable decorationFig
in Neuende.

. 21 Ring cross in the house gable
in Staffelstein in Franconia.

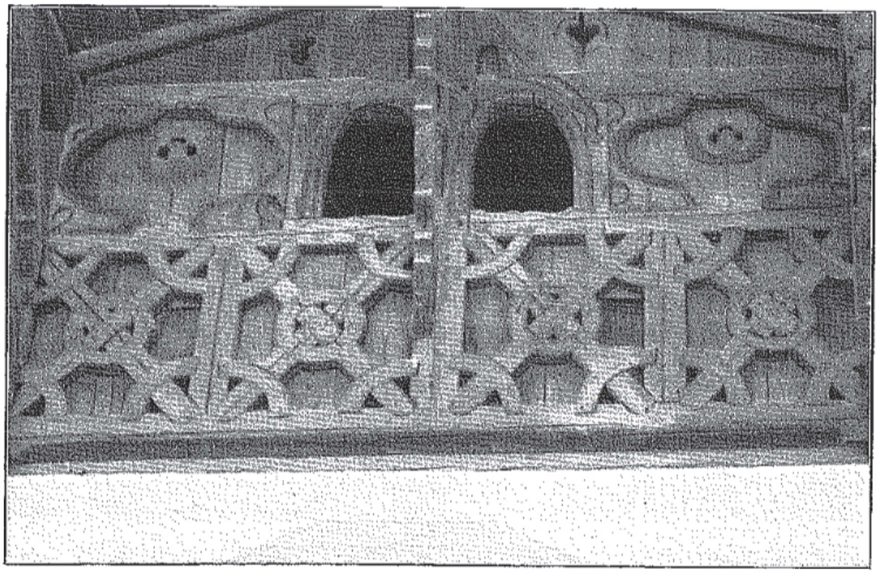


Fig. 22 Ring crosses in Steinach am dt. Brenner (Tyrolean house).

The Ning cross in the half-timbered farmhouses/

The ring cross can be found everywhere in the woodwork of the old farmhouse. It is known from Dutch-Frisian farmhouses as a gable decoration alone or between swans. In the Altes Lande near Hamburg, swans are more common as gable decorations. There is evidence of early immigration from the Frisian part of the Netherlands to this area.

The ring cross is rarer, for example in Reu Ende (Fig. 20, p. 376), not far from Buxtehude. It also occupies a favorite place on a richly decorated house built in Steinkirchen in 1618. In lonelier areas it has become more common. preserved, for example in the Rhon. It is numerous in Franconia, particularly in the area around Staffelstein, which also has its own expression of life in other respects. It is embossed on a gable in the village of Stsiffelstein itself (Fig. 21), and further afield in the small town of Weissmain on the Jura with its rich half-timbered façades, in Kulmbach (Spitalgasse) and in Zeuln. In Tyrol it can be found again on many old buildings where Germanic peoples lived, i.e. far beyond Bolzano. The first old houses on the other side of the ^Brenner show it in a simple way, and the "Schimpel" house in Steinach, on this side of the German pass, shows it in a more modern way (Fig. 22). (To be continued.)

The Süntelstein near Vehrte in Osnabrück. On this year's 3rd trip (see Bereinsnachrichten), the Osnabrück working group visited the Süntelstein near Vehrte, among other places. Dr. I. Hogrebe gave the following report:

"I have been asked to tell you about this legendary, time-honored monument from the early Bronze Age. I am all the more happy to comply with this request as I have been dealing with the issues surrounding such menhirs for about ten years. Generally speaking, we Fr. g. V. have to defend ourselves against two directions, 1. against the fantasists,

2. against the doubters of principle and conviction, as well as against the habitual doubters. There is no need to go into the reasons for the excessive desire to doubt here; they are generally known. But these questions cannot be answered without a little 'scholarly dispute', for war is the father of all things. We would proceed in the manner of fantasists, of whom we have or had no shortage in our region, if we wanted to conjure up an ancient Germanic starry sky here with a band of priestly observers. The scientific community would be left with nothing. On the opposite side stands Pros. Schuchhardt, whose merits in prehistory should not be touched. But Schuchhardt only recognizes what the spade brings to light; and for him there are only graves and ramparts. When, for example, he declares the famous Stonehenge site to be a mere burial site because nearby graves, this is not acceptable. With the same right one could declare every Christian church around which the cemetery is located to be a mere burial ground. Schuchhardt makes no reference at all to the great value of tradition - the people of the area still go to Stonehenge on June 21 to await the sunrise there. In the case of such prehistoric monuments, the results of excavations, written and oral tradition, legend and legendary names must of course be taken into account in addition to the respective findings. The last step is to extend the method by making cautious analogies. It is precisely the expansion of the method that is important if we want to make progress in our knowledge. It is to this that Wilhelm Teudt emphatically draws our attention, which he applies masterfully and cautiously, and which has been expressly emphasized as a means of research by Pros. Neckel, Wirth and others.

If you turn here at the Süntelstein

If we adopt an extended approach to research, we can already gain some insights. First of all, all researchers who have studied the Süntelstein, such as Strudtmann, Wächter, Müller and Lienau, are of the opinion that it is not a gravestone. It certainly does not look like one. Schuchhardt will probably also regard it as a burial site, as he declared Stonehenge and the stone circles of Odry to be, because the first stone graves are already about 2 km away. From the naming and the legend that associates it with the devil who wanted to close the church in neighboring Venne with the stone, it is certain that we are dealing here with a demonized place of worship of our time. of our ancient ancestors. The written record indicates the former existence of a stone circle, of which only remnants remain today, namely a large stone exactly to the south, 6 rn from the main stone, and "a second one exactly to the west, 5 in from the center. The southern stone lies firmly in the ground, the western stone is slightly displaced and has probably moved from its original position.

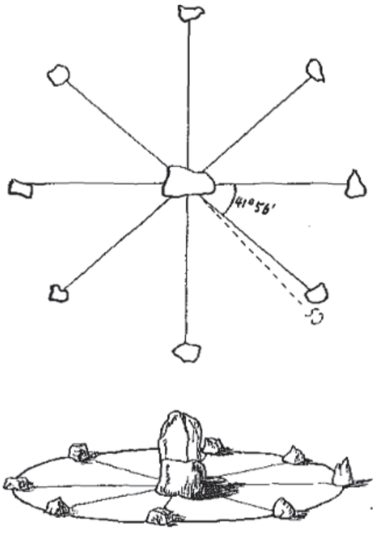
If this stone ice cream is first used as a Bannkreis, there can hardly be any objection to this. The Süntelstein is called the Sonnenstein in old documents and drawings. (For the name, see below.) The stone is therefore always associated with the cult of the sun, as can be seen from the legend." This was followed in the lecture by remarks on the cultural level of the Germanic tribes, on the efforts and research results of Kofinna and his students, Teudt and Fr. g. V., and especially Herman Wirth, which need not be discussed further here.

"But you can go one step further. Anyone who has seen Herman Wirth's enormous amount of evidence in a fine exhibition in Berlin or Bremen, who has studied the stone settings there in particular, will find it increasingly likely that the individual stones of the spell circle, or a certain number of them, have a specific place in the circle and a special meaning. The attached drawing may explain this. According to this, eight stones can be assumed, a connection of the ü- and the X-cross. The -0-cross indicates the four main directions; the stone itself is oriented; and the four end points of the Mal-cross indicate the second legs of the azimuths for the summer and winter turning points of the sun. The starting point for the measurement is, of course, the direction of the wind; the point of view is the center in front of or behind the stone. The attached drawing shows how little the exact points deviate from the central directions bIO-5^V and bM-50, especially if one converts to about 1800 BC. The site would thus have presented a truly beautiful and even picture, the delivery of which has been preserved in the Osnabrück coat of arms to this day.

The azimuths of the sunrises for the latitude of the stone at the time of the Wends are as follows:

	A.Jum '	23. Dez.	Differenz von NO bzw. SO
today040	"35^	040°35'8	4°25'
c. 1800 0. Chr.	O41MNI4	040'56'8	3"4'

If it is permissible to conclude these lines, as they are introduced with a personal remark, then it is as follows: Ever since I saw it for the first time, I have always been fascinated by this place, at least to a far greater extent than by the monuments and works of art in the



Antiquity. I) dare to attribute this to an inherited memory,' even if the humanists smile at it 'indulgently'."

Regarding the name, B. Hogrebe explains: "The stone is obviously named after the mountain slope on which it stands. The Süntel is considered to be the Weserberge from Hausberge eastwards and from the Weserscharte westwards approximately to Engter. Jellinghans derives the word from "swinth", in the sense of steepness; this would be an apt description of the mountain from its northern side. To date the monument to the Early Bronze Age without any restriction has certain reservations; one must be clear about this; for the time being, professional science will still reject it until excavations and further evidence confirm the time determination. In the Bronze Age, the climate was drier and warmer than it is today, so that the monument on the mountain was hardly hindered by plant growth. This could also be kept low by herding (browsing). The oldest picture of the Süntelstein from 1802, which is in the possession of the town physician Dr. Osthoff, Osnabrück, does indeed not show any trees and shows the horizon line in the north. But let us assume that an excavation would provide information and cause to determine the time of the site to be around 1800 BC, then presumably the 'knowledge The 'shaft' - as with Öfterholz - suggests a non-Germanic site. What can be said from this? The only answer to this is that purely typological prehistoric research, which drew such conclusions, is already outdated in certain respects today, quite apart from the fact that on the ground "where the monument stands, non-Germanic language remains, especially Celtic field names, are not to be found. This applies to the site as well as to the Externstem and Österholz."

Die Bücherwaage

Folklore and cultural policy. A collection of essays. Dedicated to. Georg Schreiber on the occasion of his 50th birthday. Edited by H(einrich) Can u. J(ohann) P(eter) Steffes. Cologne: Gilde-Berl. 1932. XI, 620 PP. 4°. Lw. RM. 14.-.

This commemorative publication is dedicated to the prelate Pros. Dr. Georg Schreiber, the well-known centrist politician, director and founder of the German Institute for Foreign Studies in Münster. It contains 39 contributions by various authors, which are divided into five sections: State, Questions of Research, Cultural Policy, Folklore and Ethnology. In addition to those that can claim to be of general interest, these include: Dteffes, Staat, Kultur und Erziehung; Rodenwaldt, Archäologie als nationale und internationale Wissenschaft; Otto Fischer, Kunst und Politik; Lemberg, Kulturgrenze und Volkskunde in Böhmen - but there are also more specific ones, e.g. on "Deutsche Caritas für Akademiker", "Internationale Wifsenschaftsbeziehungen der Görresgesellschaft", "Raifferseu-Vereine in Indien", etc.

We are particularly interested in three contributions here. First, there is the one by Pros. Otto Lehmann-Altona, "Die Volkskunst in der Internationalität", which gives a general, interesting: overview of the state of folk art research in the various countries, including non-European countries. The explanations culminate in very remarkable statements (p. 116): "Folk art is a spiritual power.... As a whole, it is the central focus of folk life, the expression of the artistic and religious conscience of the whole people. And it is It's hard to imagine what success a policy would have if it were based on the conscience of the people, on folk art. ... The artistic conscience is a blood conscience, folk art is a faith, a religion of blood, and blood is and remains the most fertile element."

Secondly, we emphasize the remarks by Pros. Adolf Helbok - Innsbruck (pp. 327-357): "Dnrch Volksgeschichte zur Neuform unserer Staatsgeschichte Das Thema ist die Motto," which the warm-hearted and far-sighted author gives out. The tasks and results of regional and settlement history, ethnology and racial studies demand a new conception of political history, which must be seen from the perspective of landscape, race and people. "It is significant that young people in particular are demanding a radical expansion of the sources and a reclassification of history, and that the old positions are almost not defended against such demands" (p. 329). The danger of specialization is clearly identified: "Our youth, at least its better part, goes for the big picture and holds the scientist in low esteem."

This refreshing contribution by Helbok is followed by an essay by I)n Karl Meisen-Bonu on "Volkskunde und christliche cult history, a Contribution to the problems and methods of the complete and e". Meisen is an opponent of the views represented in "Germania"; unfortunately an opponent that we cannot take seriously. One does not know what to be more surprised about, the strange way in which the

"Folklore" is made the handmaiden of ultramontane Catholic church politics, about the ignorance of previous folkloristic research and its results, or about the lack of a passionate folkloristic feeling, without which the folklorist can do nothing. M. brushes aside opponents of his view without even attempting to refute them, indeed without even having read their works. In Meisen's eyes, that wonderful Germanic period - known as "Romanticism" - which represents the strongest re-illumination of Germanic heritage to date, is a disaster. According to M., the folkloristic and Germanistic research that was only just beginning at that time - born out of a deep longing of the people's heart - was "under an unfortunate star" precisely because of the Germanic direction and was "led astray by the Romantic spirit".

"In the manifold expressions of folklore, "the Brothers Grimm saw only remnants of an allegedly (!) superior ger Manic or even Indo-European culture" (!!). No, the Brothers Grimm and their successors were explorers, precisely because of their fervent ethnic feeling, which M. disparagingly describes as "romantic". It is not necessary to defend them against Meisen's assertions, who indiscriminately characterizes them all as

"mythologists". Of course, M. also regrets the "Afterbloom" of Germanic studies in our days, i.e. the research of E. Jung, H. Wirth, W. Teudt and others, which he mentions in Anm. 2, and which he accuses of overlooking the influences of Christianity and antiquity on German and occidental culture, which are more strongly involved than the heritage of ancient Germanic culture. However, the facts discovered by the aforementioned researchers, which reveal an unsuspected continuity of Germanic culture in the deepest layer of the

he has not taken note of the evidence of "occidental culture". His rejection is merely an irresponsible assertion without justification. M. stands, without, of course, publicly stating it, on the scientifically settled standpoint that the Germanic peoples - and even the Jndo-Germanic peoples, of whom M. knows nothing at all - were barbarians. It is therefore self-evident to him that, after a brief period of the "ger- manization of Christianity", the Christian church (and "antiquity") was the sole culture-determining power of the Middle Ages.

The popularity of the saints, for example, could not be explained by the fact that they had taken the place of Germanic gods. Michael, George, Leonhard and Stephen had nothing to do with Wotan, nor did Peter have anything to do with Donar or Martin with a Frankish deity. We do not deny that research still has some work to do here. But Meisen is alone in denying a connection between the popular worship of saints and the pagan cult of the gods. Even Catholic researchers, such as the recently deceased Hindringer, do not share his "skepticism". What M. himself about Michael, for example, speaks decidedly against his own thesis. The prerequisite for this thesis is ultimately the assumption of a hollow space in place of the Germanic culture and religion, a tabula rasa in place of the Germanic soul. soul, in short the complete denial of the Germanic Substanz. Elsewhere, M. accuses Germanic folklorists of neglecting the Middle Ages. Assuming he were right in this, it would be a trifle compared to the fine nihilization of millennia-old Germanic-Nordic paganism. One must have strange ideas about pagan religion, which is rooted in blood and soil, if one assumes that the powers that revealed themselves to the Germanic soul on mountains, in trees, rivers, springs, in fire and in the sun, suddenly became ineffective in one fell swoop. ...

We will use two examples to illustrate the "Methode" of Meisen. The horse patronage of St. Stephen is for M. a

"This is a "complicated problem", as the saint has no relation to horses, let alone to horse races. But M. does not take into consideration the generally accepted and a dozen correct explanations that the ancient Germanic (already pre-Indo-Germanic) custom of horse races and horse sacrifices in July - the rest of this sacrifice is to be understood as the bloodletting of the horses in the forge on St. Stephen's Day - merely because the day belonged to St. Stephen in the church calendar and was placed under his protection. The reason is: M. does not know that these Germanic horse races are an established fact (cf. Neckel iu "Germanien", Heft 1, 1933 and Philippfon, Germanisches Heidentum bei den Angelsachsen, L. 1929, p. 202 f.). For him, only borrowing the Umritte from "antiquity", in particular from ancient Rome, via the Catholic Church comes into question. The fact that the

The fact that pagan ancient Rome is closely related to Germania and that the correspondence between the two with regard to the horse symbol and sacred horse races is a nice example of this primordial relationship is overlooked by Meisen.

As a second example, let us take his remarks about the "annual fires" of Northern Europe. According to M., although he only hints at this subtle opinion, these annual fires, especially St. John's fire, are borrowed and in any case not of Germanic origin: "In view of the fact that the Germen not only knew no fire cult, but most probably also no sun worship, a transfer from the Germanic may not be possible at all." "Possible", however, would be a "connection with ancient customs. There is a striking similarity between the Roman Palilia and the Noro-European annual bonfires." Meisen therefore does not know that the solar fire cult is not both Germanic and originally Indo-Germanic (see above all L.v.Schroeder, Arische Religion), and that the Roman annual fires were originally related to the Germanic ("northern European") ones.

In a strangely naïve manner, M. himself explains the "method" he follows at the end: first, the "influence of antiquity and Christianity on the Western peoples" should be researched. Only "after the stratification that determines the present ethnicity, which is caused by Christianity and antiquity" has been systematically removed by research, can the question of the national heritage of each people be answered in particular. Who is surprised when this "happy! science" leaves the Germanic peoples empty-handed. M. makes the great mistake of not taking the following into account: the Romans and Greeks are Jndogermanic and therefore closely related to the Germanic peoples. Greek as well as Roman customs can therefore very well be Germanic at the same time, but according to Meiseus' beautiful "method" such originally related cults are "proven" to be non-Germanic. But even in the complex, shncretistic Christianity, elements of northern origin are preserved, e.g. the entire so-called old Christiansymbolism (cross,Christogram, fish, swastika, wheel, etc.) is of northern European origin.

It is claimed that Meisen proved that the "popular" customs of the Middle Ages were mostly not of Germanic, but of ecclesiastical (and "ancient") origin; he put into bright light the significance for Western culture of "the sacred, the cultic, the liturgical, which entered the Occident with Christianity, in its fullness of life and finer irrational creative power". (G. Schreiber in the preface to Meisens Nikolaus, in which M. claims to have proved that the popular custom of St. Nicholas "purely ecclesiastical origin" fei. All experts in the field agree that this attempt was unsuccessful. We will come back to the Nikolausbuch in detail in "Germanien").

It was therefore necessary to demonstrate that Meisen's conclusions areunfounded'

Dr. Otto Hüth.

Zeitſchriftenſchau

Windward Settlement Research

Ernst Sprockhoff, **Preliminary report on the excavation of the hillfort of Stöttinghausen, district of Bremen.** Germania. Verlag Walter de Gruyter L Co. The ringfort of Stöttinghausen is one of the small roundels in Lower Saxony, of which there are many, but which have not yet been sufficiently researched. The interior revealed a series of house foundations and a large hall near the gate. The gate had huge doorposts and was surrounded by protected by mighty palisade walls. Towards the inside there were four particularly strong posts on which a tower had apparently rested. The rampart, which is still 3 meters high and 15 meters wide at its base, is built of clay and plaggen and reinforced on the inside by a particularly ingenious construction of beams. The ditch is a pointed ditch 3.50 meters wide at the top and 1.25 meters deep. Between it and the former rampart front there was clearly a berm of 3 meters wide and 0.75 meters high, nothing can be said about its date.

can be said, as only a few uncharacteristic sherds have been found. In general, the Lower Saxon roundels are ascribed to the Carolingian period, although no conclusive evidence for this has yet been found.

/ Ernst Frickhinger, **SPiralkerami- sche Siedlung bei Herrheim, B. A. Nörd- lingen.** Ibid. Continuation of the excavations begun in 1931 also revealed a storehouse here, similar to those discovered in large numbers in the Neolithic settlement of Köln-Äindenthal. In addition to other hearths, a baking or pottery oven was also discovered.

/ Joachim Werner, **The Germanic settlement on the Wederberg in Ket- tow.** Brandenburg. Journal for local history and preservation. 10th year, issue 6, 1933, published by Müller-Eberswalde. On the Wederberg, a hill surrounded by marshes on the right bank of the Dahme, an extensive Germanic settlement from the 1st and 2nd centuries AD has been uncovered, which also documents this period for the district of Beeskow-Storkow. Numerous postholes, a complete house ground plan and a variety of tools were found. Traces of a settlement of the globular amphora culture were found at the same site, i.e. from the end of the of the Neolithic period. / Richard Hennig, **Larsen's Jomsburg book and the question of the Swolderoie.** Our Pomerania. Published by Fischer L Schmidt-Stettin.

Dr. Sosus Lar- scn has published a book "Jomsburg" (Verlag H. H. Thieles Bogtrhkkert, Copenhagen 1932), in which he takes the same view as their researchers that the trading place Jumne is to be equated with the military fortress Jomsburg, i.e. its peaceful continuation Ware. However, he does not look for it in Wollin, which has recently been claimed again, but at the mouth of the Peene, which alone fulfills all the conditions. The author follows this report with an investigation into the question of which island is the Svolderoie, where Olaf Trhggvason, the Norwegian king, died in a fierce sea battle on September 9, 1000, as he returned home from a peaceful visit from Weudenland. Until now, they had been searched for in the Greifs- walder Oie. However, since it is impossible for the described arrest to have taken place on the open sea near the small Greifswald Oie, only the island of Riems comes into question, a view that is also supported by the traditions of the sagas.

Culture and technology

W. L a Baume, **The ship find from Ohra near Danzig.** News sheet for German prehistory. Kabitzsch-Leipzig publishing house. 9. vol. 6. 1933. Near the suburb of Ohra, south of Gdansk, two ships were discovered in the mud in the "Niederfeld", a very wet area belonging to the depression of the Vistula Delta. They are made of oak frames and reveal an extraordinary skill in shipbuilding. According to the preserved remains, boat 1 was 12.8 meters long and 2.38 meters wide. The design is similar to that of the Nhdam boat and the Viking ships, but due to the inaccessibility of the site, no finds could be made. However, several finds belonging to the Viking Age have been made in the vicinity in the past, so it is easy to assume a connection here.

/Hans Juergen Eggers, **An early Imperial period grave find from Poggendorf, Grimmen district, Western Pomerania.** Prehistoric journal. Volume 23, Issue 3/4, 1932. In addition to a large bronze bowl and a bronze scroll of Roman origin and the fragments of a metal mirror, which was obviously quadrangular and thus represents a special feature, the find includes scissors, knives, drinking horn fittings and two needles, all of which are made of bronze and represent exceptionally beautiful pieces of Germanic workmanship. The knife, which, like the scissors, is very finely decorated in tremolo engraving, is particularly striking. The handle is fully cast in bronze, and on the blade there is a swastika on one side and a so-called crutch cross on the other. crutch cross on the other. The author examines the dating and comes to the conclusion that the find can be assigned to the first half of the first century AD. / Gün **ther Behm, Ein kaiserzeitliches Brand- grubengrab bei Pesfin (Kreis Westhavel land).** Ibid. At the end of a cremation site, which consisted of a flat stone pavement with bone fragments and charcoal remains, a cremation pit grave was found which yielded several interesting fibulae in addition to a knife. All the finds belong to the second century A.D. / Adam Günther and Hans Zeiß, **Merovingian grave finds from Mühlheim, district of Koblenz.** Germania. **17th** year, issue 3, 1933.

In 1915, numerous Franconian graves were uncovered in Mühlheinr and destroyed unnoticed. Later, the most important finds were saved for the castle museum. The fittings of a casket and a necklace are particularly noteworthy. As far as it has survived, it consists of a hanger interrupted first by a stylized bird's head and then by a cross. It ends in rings from which hang small replicas of the scramasax and the Franzis- ka hang from the rings. / R. Odencrants, **En unik Spännbrrckla.** Fornvännen. Stockholm. 1933, vol. 4. The author reports on a peculiar clasp brooch found near Marsta, Välinge Parish (Uppland), which belongs to the 8th century AD. It shows an unusual diamond pattern, the base of which is filled with animal ornamentation.

Germanic tribes and Slavs

The Ostlandberichte, Jahrg. 7. no. 1/3, 1933 bring from Polish research on German territories: B. Stel- machowska, **From the Past of the Northwestern Slavs.** The author claims that Polish maritime ideology is based on an old tradition, because the southern coasts of the Baltic Sea were originally Slavic land. In the Vistula region, Slavic inhabitants can be traced back to the time around the birth of Christ, whereby the clear reports of Täcitus, according to which Germanic tribes settled throughout Poland, are dismissed as an error based on inadequate knowledge of the course of the Vistula! The important findings of Brückner, who proved through linguistic studies that the Slavs could not have been a sea-dwelling people, are also easily dismissed as settled / K. Tymieniecki, **Die Rolle Pommerns in der frühen Geschichte Po lens.** At the beginning, the author claims, referring to Ptolemy's remark about the Gulf of Venice, that the Baltic Sea was the sea known to the Poles for the longest time, and that the arrival of the East Germanic tribes only changed this state of affairs. interrupted at times. The early historical battles between the Pomeranians and the Poles were an internal Polish affair; the latter, like the Kashuans, were of one tribe with the Poles, and the differences were mainly religious, as the Pomeranian tribes had long adhered to paganism. The subsequent treatment of the medieval history of these territories has the same tendentious character. / A lecture by the same author, **"The Historical Relations of the Poles to the Sea",** which appeared in print **and** was held at the "Baltic Institute" in Gdynia, is based on the same assertions and at the beginning particularly opposes the view held by Polish poets that the Poles are a distinctly continental people (which, of course, corresponds to the results of factually correct research).

From research

Rudolf Stampfuß, **Humanism and German Prehistory.** The Sun. Armanen - Verlag - Leipzig. 10th year, issue 10, 1933. The essay vividly illustrates the importance of the older humanism for the elucidation of our German past and contrasts it with the younger humanism, which had become an outspoken denier of our Germanic prehistory / Correction: The remark made in the last issue about the **"Seltsch scribe"** of O. RecheandI. Richter is not in the Manns, but in the Prä historische Zeitschrift, vol. 23, issue 3/4, 1932. Hertha Schemmel.

Volk und Glaube. Monthly journal for the German homeland faith. Edited by Georg Groh. Rig--Verlag, Schweiufurt. Half 1.10. Issue 8 of the 1st vol. contains, among other things, an essay by the editor "Der Mythos von der Kirche", a contribution by R. v. Lossow, "What does the German expect from a new religion?" and a memoir by Ulrich von Hütten, the four-hundredth anniversary of whose death was celebrated on August 23.

We must always keep in mind that the focus of the science of prehistory does not lie in the individual mouthpieces, although there is certainly no lack of magnificent works of art from prehistoric times, but in the structure of the science of the entire" life of our ancestors, both of the external, more material, and of the inner, more intellectual life, i.e. in the structure of a cultural science for which the museum content forms**only apart of the basis. GustafMossinna**

Vereinsnachrichten

Germanic sanctuaries. III. edition. The necessary reprint brings only minor and brief improvements, apart from the elimination of foreign words, which could have been added without delaying the standing set. The reasons for the fact that the additions, which are desirable in themselves, and the yield of numerous friends are reserved for the intended publication of a supplementary volume, lie both in the short time now available and in the desire not to devalue the 2nd edition, which is in the hands of so many.

Wilhelm Teudt.

Osnabrück. The working group's third summer trip (19. 8.) was also very well attended. 170 participants entrusted themselves to the guidance of teacher Westerfeldt (Haltern). Special mention should be made of the fact that two senior pupils used their hiking day to take part in the trip of the Friends of Germanic Prehistory. Our government's new guidelines for the teaching of German prehistory have created an enthusiastic desire among young people to get to know and love their homeland and to become familiar with the venerable heritage of our fathers.

In the village of Vehrte, the friends visited the old Hagerhof and in the large hallway, where the hearth fire was burning, they experienced how the hearth, tended by the housewife, the man's companion and the priestess of the house, was the sacred place of the household for the ancestors.

The journey continued via Schwagstorf with the old Dingplatz in the middle of the farmsteads, over the Ohlberg (an old Wotan shrine), the Wiebusch (consecrated bush) and the Lüchtenburg farm to the Darpvenner Steinen, three large barrows and a barrow in the middle of the blooming heath. Lecturer Westerfeldt reminded us that the huge stone tombs were the homes for the dead of the family, just as the oak-encircled farms were the homes for the living of the family, in which they were buried, in which the individual human being is just one link in an eternal chain.

At the end of the trip, the friends gathered around the mighty, strangely shaped Süntelstein near Vehrte (for more details about this stone, see pages 376-378 of the previous issue). The legend of the "Devil's Stone" suggests that this was a demonic (discredited) Germanic place of worship. St.-R. Dr. Hogrebe suggested that it might be the center of a calendar circle.

The last summer trip of the year went to the Externsteine on the 10th of Scheidings. This trip was also attended by a surprisingly large number of participants. We need not repeat at this point what our always self-reliant 1st chairman Col. Platz, at the Steinen, in Oesterholz, at the Dreihügeln and in Langelau, but we would like to repeat what was written in a newspaper report (Osnabrücker newspaper) said the following: "The realization that wet and prehistory are the two important cornerstones of the new German culture in the making. The 'Friends of Germanic Prehistory' have always regarded it as their main task to spread this knowledge to all classes and estates of our people. Prehistoric knowledge only as a museum piece or only as the study of a select few would not be what could give a whole people the impetus to its actual, crrt-compliant way of life. Germanic prehistory must become an integral part of everyone's knowledge! The events of the 'Friends of Germanic Prehistory' serve this goal." -

At the end of the 3rd summer trip, lawyer Dr. Heisler, one of those who had taken part in all the events, expressed his thanks for the much-needed work that the "Friends of Germanic Prehistory" do for the people and the fatherland. "In summer, the lively view from the landscape itself, in winter lectures that evaluate what has been seen according to today's standards prehistoric science - in this way, our people are given knowledge of their prehistory in an understandable way. Only in this way will the German find his way back to the roots of his being." -- -

From Detmold, we can happily add that the thanks expressed to the leaders of the Osnabrück working group are truly deserved! Osnabrück was a very difficult area for our efforts, but thanks to the energetic efforts of the leadership there, we succeeded in overcoming these difficulties.

Wuppertal. On October 28, a new local group of the Wuppertal
The "Association of Friends of Germanic Prehistory" was formed.

The individual members of our association based in Wuppertal met on
28. 10. in the Hotel "Bereinshaus" in Wuppertal-Barmen for a discussion evening, and filled the meeting room together with numerous guests. Fortunately, representatives from the neighboring local groups in Essen and Hagen were also present.
- Dr. Mommer gave an illustrated lecture on the subject of "The Externsteine in the Teutoburg Forest - sacred German ground". He first gave a picture of the external findings and then tried to reconstruct the ritual acts that took place in the area of the rocks at the time when the Externsteine were still a sacred center of life in ancient Germania. Based on similar customs of mystery covenants of the most diverse peoples and times and drawing on the description in Tazitus Germ. ch. 39, he interpreted the individual arrangements in the cult caves that are still visible today and gave a vivid description of the consecration ceremony that took place there on the feast of the winter solstice. The speaker answered the obvious question about the spiritual content of the mystery act on the basis of Herman Wirth's research findings by explaining Wirth's construction of Nordic light symbolism, again with the aid of photographs. The picture that emerged from this was that the ancient belief in the origin of Nordic monotheism could not be made comprehensible to the inhabitants of the land during the advance of the Nordic-Atlantic people into southern latitudes, but was guarded in mysteries as the secret knowledge of the initiated. It was shown how these mystery customs have remained almost unchanged for years. baptized have survived to this day. Today, there is no need for secret societies to recover the sacred primordial wisps; today, a people rooted in blood and soil, aware of their fathers' wisdom and faith, are struggling for their German faith in God.

After the lecture, which met with lively applause and gave rise to a lengthy discussion, the new local group was constituted, and a number of the invited guests soon joined as members, under the chairmanship of bank director Dr. Mommer. (Address: Wuppertal-Barmen, Mendelssohnstr. 13.) The representatives of the neighboring local groups, Mr. Ing. Kokt wann for Hagen and Mr. Studienrat Ricken for Essen, welcomed the new branch on the tree of our association.

On the Neckel lecture: " **The value of old-fashioned literature for the knowledge of Germanic nature." -** The lecture that Pros. Dr. Gustav Neckel gave at this year's conference in Bad Pyrmont is published in issue 7/8 of the
"Zeitschrist für Deutsche Bildung" (9th year) was published.

Herman Wirth's works wanted for antiquarian purchase by anyone interested. Offers are encouraged through the office (Detmold, Bandelstr. 7).

Lecture text. Our colleague Niem has written a strip of pictures and text on "Alt- nordifche und Germanische Astronomie" (Old Nordic and Germanic Astronomy), based mainly on the research of Teudt and Wirth. There are 30 pictures, the text is enough for one hour. To receive against submission of
4 RM. to postal checking account Berlin 56 33 of Pros. Dr. Riem, Potsdam.

Architect **Hermann Witte** (Berkin-Wilmersdorf, Spessartstraße 13) is prepared to give illustrated lectures on his research (see issue 11, pp. 329-336) to interested circles. The surprising new ground he has opened up on the question of Germanic houses of God is worthy of the greatest attention. (Editorial board.)

Due to lack of space, various entries intended for the "Vereinsnachrichten" can only be included in the following issue. (Schristleitung.)

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Germanien

Monatshefte für Vorgeſchichte zur Erkenntnis deutſchen Weſens

1YZZ January
issue 1

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^Germanien"/ Monatshefte für Vorgeschichte Zur MrkMM tzeütschen Wefens D
Journal of the "Bereinigung der Freunde germanischer Vorgeschichte e. B., Detmold", Bendelstr. 7H
Responsible editor: O.Sussert, Detmold, Hermannstr. 11. Berlin editor: Hans Wolf- - U gang Nehm, Berlin-Steglitz, Albrechtstr. 16, telephone G S, Albrecht 55364^

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Verſchiedenes

What the world owes to the Germans. The phrase "the nation of poets and thinkers" has gradually become almost a high-sounding idiom. Certainly, we are the people of Goethe, Beethoven and Kant, and we are proud of that, but we are also the people of Zeppelin, Lilientha! and Gutenberg, Röntgen and Liebig, a people of researchers and inventors, technicians and cultural pioneers. And we have the right to give the world, which does not want our people to join the ranks of the great cultural peoples, the bill for once: From whom did you actually get the art of printing, lithography, spectral analysis, the eye mirror and X-rays, the light bulb and the motor car, from whom did you get the telephone and the telegraph, the dirigible airship, to whom do you owe the Universal Postal Union, the discovery of Troy, to whom do you owe the most sublime church music and the categorical imperative? The. Germans and always the Germans!

How well other nations know how to put their contributions to world culture in the right light. Just think of France, a nation so proud of its "gloire" that believes it has shown other nations the way to culture, of England, which for decades claimed to be the land of technological progress, the land of inventors and discoverers. And what about you, German Michael? You lack self-confidence and national pride. You believe that Edison invented the light bulb,' you know nothing about Heinrich Goebel, who had already used it 2b years earlier as a neon sign and was recognized by the American courts as the actual inventor, you had an English company introduce gas lighting in Berlin, which was invented by a German, you had an Englishman lay the first railroad telegraph, although it had been created and improved by Germans. The American automobile king Henry Ford is known to every German child, and very few people even know the name of Carl Benz, the German inventor of the motor car. -

A popular book has finally been published, "Was die Welt den Deutschen verdankt" ("What the world owes to the Germans") by Fritz Zingel^), which demonstrates to young and old alike the outstanding way in which the world has been promoted for centuries by the German spirit of research and invention in all fields of science and technology.

It is only natural that Zingel has placed Count Zeppelin's path of glory and victory at the head of his book, since the name Zeppelin is today the embodiment of outstanding German achievement in the heart of Asia and in the capitals of the world. But the German people should not forget their other masters: Robert Zoch and Juftus v. Liebig, Otto von Guericke and Josef Fraunhofer, Gutenberg and Senefelder, Paracelsus, Helm-

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K. F. KOEHLER, VERLAG, LEIPZIG

Zu beziehen durch alle Buchhandlungen.

holtz, Röntgen, the Lilienthals and the many important inventors who have promoted aviation, lighting, telegraphy, telephones, telefunctions, it should commemorate the organizer of the Universal Postal Union, Heinrich Stephan, the discoverer of Troy, Heinrich Schliernann, and remain devoted to its great artists and musicians, Dürer, Bach, Beethoven.

Zingel portrays them all in his popular in their tenacious struggle, in their persistent fight for the goal, in their incomparable willingness to make sacrifices in the service of the people and human culture.

Like no other, this popular book is capable of awakening in every breast the echo of the proud words: "Remember that you are a German. "

Lo.

The "Berliner Börsenztg." writes **about the lecture by University Professor Necket** at the Society for Germanic Prehistory and Prehistory No. 493 (Oct. 20, 32), among other things:

"Neckel is entirely a man of scientific caution, and with him you are always on solid ground. He only draws conclusions that he can fully justify scientifically; conclusions that can be regarded as absolutely certain.

If Neckel wants to portray the nature and form of the Germanic religion, he must frankly admit that less of the Germanic religion has survived than of the Germanic religion. The Christian church has destroyed much of it. Nevertheless, some things have slipped through the net and a relatively rich material has come down to us. The reading is made more difficult by the fact that we cannot get away from abstract, spiritualistic ideas of religion that grew on other soil; but the Germanic gods are not transcendent, but immanent, gods of proximity.

The ancient corporeal conception of the Germanic tribes is essentially reflected in the belief in the dead, in the tangible conception of the soul. The dead are not dead; the heroes are physically sent to Valhalla as the followers of the gods' decisive battle. The prospect of Valhalla is also the cause of overcoming the fear of death. Just as the Nordic man does not know the curse of work, he also does not know the fall of man and the need for redemption. Man is the ally of the gods, and the Norse religion, like the Germanic world, is heroic and warlike. It is in no way a religion of fear.

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Mchlh, H., Bronze Age in Bohemia. Vienna 1894. 4". With map and 55 plates. Half cloth. (Instead of RM 40.-)..RM 18.

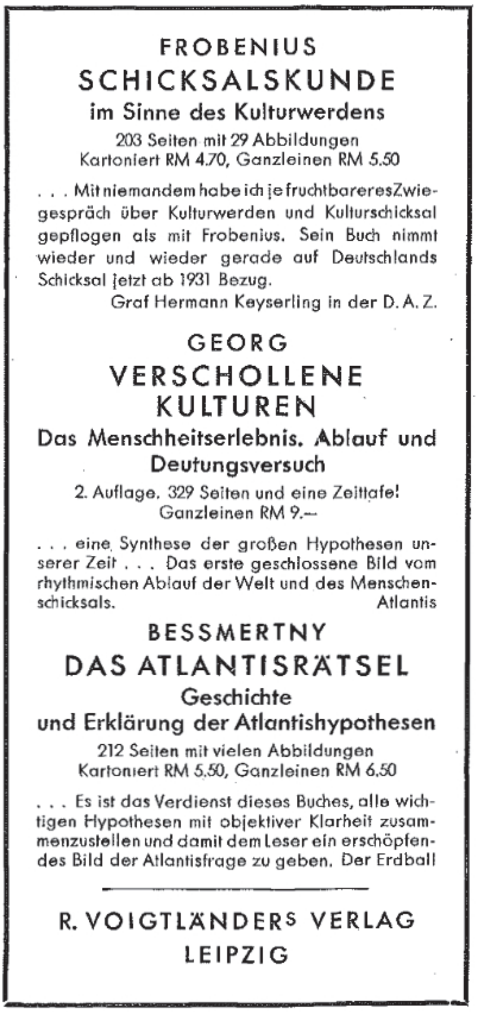
Schrader, O., Reallexikon der indogermaniſchen Altertumskunde. Grundzüge einer Kultur- und Völkergeſchichte Alteuropas. 2. Auflage. Herausgegeben by A. Nehring. 2 volumes. Berlin 1917-29. Gr.-8°. With 113 plates and 92 text illustrations. Original cloth. (Instead of NM 97.-) NM 58.-

Schrämt, I., Prehistory of Bohemia and Moravia. Berlin 1928. gr.-8°. With 74 plates and 32 textabbildungen. Original-Leinwand. 382 Seiten. (Instead of RM 4S.-)...................................NM 27.

L.F.Roehler's Antiquarium
Leipzig C I, Täubchenweg 21

The Germanic religion is therefore not a worldly, spiritualistic religion of the hereafter, but a heroic religion of this world and is of the oldest origin, not derivable, but completely autochthonous. Necke! now drew the dualism of the religious entities, the division into the world of sneezing and the world of gods, and from the documents grew the figures of the gods, the richness of the Germanic heaven of gods and the diversity of myths, and he drew many comparative threads to the circle of Bor- sts of the other Indo-European peoples. In this way, a world of independent originality emerged, founded in itself and only interpretable by itself.

Neckel's closing words, however, were those of the old Ernst Moritz Arndt, which go something like this: 'I think a certain paganism' should never have been destroyed,



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and whoever means well with his people should try to make them like him to a certain extent."'

Prehistory in Eastern Germany. A working group for research into the prehistory and early history of eastern Germany has been founded with the support of the Notgemeinschaft der Deutschen Wissenschaft. It is chaired by Geh. Rat Carl Schuchhardft and managed by Pros, vr. Unverzagt, Director of the Museum for Pre- and Early History in Berlin. In contrast to the strange claims and demands that have been made by Polish prehistorians in recent years, the promotion of German soil research in the East is particularly necessary.

"Germania" in Holland. The magazine "Äntegraal Leven" carried this review in No. 4 of the 4th volume (1932):

"Germanien", journal of the Association of Friends of Germanic Prehistory. This association comprises all friends of an all-round scientific study of history, which is based on the German spirit. Its journal "Germanien", which always presents all finds, reports and investigations in concise essays in a clear, perceptive and well-informed manner, is one of the best and most stimulating in German history. leaves. The calm, matter-of-fact, but often warm tone is homely and surrounds stone objects and urn fragments, which for many are only plumb bobs in a museum, with a quiet glow. The great variety and diversity of the many illustrated essays keeps everyone up to date in their particular field and in the neighboring ones. The lively activity of the association is reflected in lectures, conferences and surveys. The aim is to use German researchers to bring our own history, which is often more than untrue and misleadingly distorted by ecclesiastical, racially alien, materialistic and other dark, impure influences that were dominant in the past, back to the people in accordance with the truth."

We hope that in the new year our endeavors are finding an increasingly friendly reception among the Dutch, who in recent years have often turned to Germany on their trips abroad.

Prof. Dr. Joh. Riem (Potsdam, Neue Königstr. 29) is publishing **a series of illustrated lectures** dealing with the latest findings in the history of Germanic ethnology and Prof. Herman Wirth's research. The lecture: "Altnordische und Germani-

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^4us"^^ademisc/ie Liätter".- Line der- alten, gebeimen und lanAversiLütteten (Quellen ist uns erschlossen in diesem Bande frühgermanischer Heldensagen, wie sie in solcher Klarheit, Einheit, Kürze und doch so erschöpfender Fülle dem deutschen Volke noch niemals zur Verfügung stand.

D^p TeUssH? ibiu L^ese^verlc

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Aus „Die Tat": Jungen wie reifen Menschen glauben wir in solchem Werk den schönsten, das heißt den geordneten Aufbau ihrer geistigen Welt geboten, es sei nun, daß von Sagen und Mythus, von Natur und Geschichte oder Dichtung und Kunst der Einzelne seinen Ausgang nimmt.

Deutſcher und nordiſcher Geiſt ürre 6tji86l>vi1 IrunZen in the course of the Oescliicttte. Attempt at a tear.

By Dr. (Üar! I^eterseu, krolessor at the University of Kiel. 1932. II and 808.(dekektet 2.- KM

Aus „Der Freiheitskampf": Mit dieser Schrift ist ein weiterer Stein zum großen Bau beigetragen, und dafür ist dem Verfasser, der auf Quellen wissenschaftlich aufbaute, besonderer Dank zu zollen.

Four speeches about the fatherland

By Dr. D ieclridi Wolters, ^eil. 0. Lrokessor at the University of Kiel. 1927. 171 times. In Ganzleinen gebunden 4.— RM

Inhalt: Vom Sinn des Opfertodes für das Vaterland. Goethe als Erzieher zum vaterländischen Denken. Hölderlin und das Vaterland. Der Rhein unser Schicksal.

Otto von Taube in „Das deutsche Buch": Ein Buch von strengem Wollen und hoher Leistung. Der Standpunkt, von dem aus Friedrich Wolters sich zur Geschichte stellt, ist erhaben.

The German national church

By Dr. laust 6erZmauu, Lrotessor of LLilosopLie at the University of Leip^i^. 1933. vm and 394 times. Oelreltet 6.- IIM, in 6anrleinen ^eZunden 8.--- UM

Aus dem Auflösungsprozeß, wie ihn heute Kirchenaustrittsbewegung und Gottlosenpropaganda illustrieren, rettet der Verfasser das schimmernde Bild einer deutschen Nationalreligion und Nationalkirche, die auf einem arteigenen deutschen Gottesglauben beruht und dennoch die ewigen und unvergänglichen Ideen der echten Jesuslehre in sich birgt. Das großartige Werk, formvollendet und mit einem tiefen, oft leidenschaftlichen Ethos geschrieben, dient dem Zweck, unser Volk aus seiner seelischen Zerrissenheit herauszuführen und an seinem inneren Wiederaufbau mitzuarbeiten. Niemand kann an seinem Standpunkt des Deutschglaubens vorübergehen.

Ferdinand Wirt in Vreslau, Lönigsplatz 1

sche Astronomie", which was held at the 4th meeting of the "Freunde germ. Vorgeschicht te" in 1931, has been published (tert and filmstrip of 30 pictures) and can be obtained against payment of 4 M. to the account of Prof. Or. Riem, Potsdam, Postscheckamt Berlin No. 5633.

The treasure digger

In this section we publish very brief reports on new finds; our readers will find detailed reports on particularly important finds in the "Treasures of the Plaice" section. We encourage our readers and friends to keep an eye out for new finds in their own country and to support us in this reporting by sending in documents. Some important news, which would otherwise not be known beyond the readership of a local newspaper, can thus be spread far and wide and find an echo. Please send submissions to O. Suffert-Detmold, Hermannstr. 11.

SLithic living and working sites were found on the Satrup moor (not far from Schles wig). They yielded rich finds of flint tools and implements: core axes, disk splitters, drills, knives, numerous scrapers in chip, disk and spoon form, chip-shaped knives and core stones from such knives, cross-sharpened arrowheads, small flint implements with fine hand retouches, knives with beautiful end retouches, etc. The large number of finds collected suggests a dense settlement.

which existed here at the beginning of the Neolithic (Jungsteinz-Michen) period.

Upper Paleolithic sites have been found in the immediate vicinity of the well-known Ahrensburg site at Meyendorf and Wellingsbüttel (not far from Hamburg) and examined by the discoverer of the sites, Mr. Rust-Hamburg, on behalf of the Kiel Museum. The director of the K. Museum, Prof. Schwankes, has described the incredibly important find and illustrated a number of types. He places the finds: Knives, some with end retouch, various types of scissors, drills and curved points, etc., according to analogous finds made in Belgium, to pure Magdalenia. In a letter, he agreed with the view that the finds probably contained a "hanging Aurignacian". Aurignacian", made by Aurignac people who had immigrated from the west, but which should be placed in the Magdalenian period. - Since these finds are quite clear, the existence of the of Paleolithic man in our Nordic Europe is thus proven beyond doubt and the find is of the utmost importance.

Barrows from the Buhn near Nehme. Here, 13 burial mounds were discovered near the village of Äffe In on the Weser bend near Nehme when the land was being reclaimed. Unfortunately
3 mounds were ploughed in, but a fourth was examined by the director of the Minden local history museum, Mr. Mathey. According to the finds

German history

Von Univ.-Prof. Dr. Karl Brandi, Geh. Reg.-Rat. Dritte, neubearbeitete Auflage. In Ganzleinen RM 9.—
In blühender, feſſelnder Sprache erzählt der Verfaſſer in dem handlichen Bande die Entwicklung und die Taten unſeres Volkes von jenen älteſten Zeiten an, da es zuerſt in der Welt und in der Geſchichte auftrat, bis zur ernſten Gegenwart.

The psychological forces of the German army in peace and in world war

Von Major Friedrich Altrichter. RM 7.50, gebunden RM 8.50
Dieſes auf Grund langjähriger umfaſſender Studien und unveröffentlichten Quellenmaterials bearbeitete neue Werk nimmt nach Inhalt wie Charakter eine Sonderſtellung in der deutſchen Kriegsliteratur ein. Zum erſtenmal wird darin eine zuſammenhängende Darſtellung und gründliche Deutung des deutſchen Heeresgeiſtes, der militäriſchen Disziplin, der inneren Kampf- und Nervenkraft, des ganzen ſeeliſchen Zuſtandes an der Front auf deutſcher Seite geboten.

German foreign and military research since the World War

Von Hans Rohde. XII und 336 Seiten mit 150 Abbildungen und 12 Kartenſkizzen. RM 11.70, gebunden RM 13.50
Ein umfaſſendes Bild der Arbeit, die deutſche Forſcher ſeit dem Weltkrieg geleiſtet haben. Das Buch lieſt ſich wie ein Roman. Es bildet — und erhebt. In dieſer Richtung erblicken wir auch den beſon- [illegible] (Berliner Börſen-Zeitung)

Publisher E. S. MittlerLGohn/Berlin Gw 68

According to the report, the grave in the mound was originally laid out as a stone chamber grave and further burials were made here in the Bronze Age.

At Hof Vohnfte near Wense, district of Zeven, I was able to find a Stone Age grave during the last two days of October, which was cut during cultivation work. A very small mound 7.50 or 6.50 meters in diameter and only about 30 centimeters high contained an extremely carefully constructed grave 3.50 meters long by 1.50 meters wide, built mostly from bucket-sized stones. The grave was, it should be emphasized, 80 to 85 centimetres into the ground, exactly that deep, until the builders reached the light sand. A very nice and level platform was made on this sand to accommodate a tree coffin, which could be found in traces of mold. No grave goods were found in the grave, but no less than 25 grinding stones made of granite or syenite, some of them unusually beautiful, were used in the pack construction, mostly for the platform - a find that is unique in the whole of Germany. It is fair to say that the dead man buried here was undoubtedly a craftsman who made the necessary stone axes and hammers for his tribe and who was given all his "hand tools" to take with him to the grave. - Numerous traces of charcoal above the only weak earth covering of the actual grave building showed that a funeral fire had also been lit here. These charcoal remains had also been covered with earth again and the top of the mound had been covered with numerous stones the size of the palm of a hand. During the excavation, these 2 to 5 centimeters below today's surface.

A ring of stones was set around the edge of the hill. The mound was situated on low ground, near a small lake that is now almost completely marshy. Although the mound had no actual grave, it can certainly be attributed to the ancient Corded Ware people. I almost always found 1-3 such grinding stones in such mounds next to the hammer and corded beaker. Only once in a mound at Heeslingen (near Bohnste), together with Prof. Schuchhardt, eight such grinding stones. Then the funeral fire over the grave, the preparation of the grave on the light sandy ground (pure white sand, as usual, is nowhere to be found here) - clearly shows

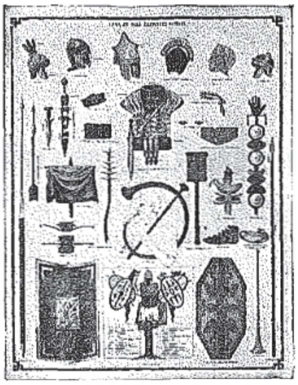

Table 5

Tabulae ljlubim ulltiguituttzs
MU6N86 tzt l'ÜIltÄNiltz iUlI8tl'3Iltur

Unter Mitarbeit namhafter Fachgelehrter
herausgegeben von Stephan Cybulſki. Größe der
Panels 87X67 on

Das von der Fachkritik allgemein anerkannte prächtige Tafelwerk iſt einer ſorgfältigen Überarbeitung und zum Teil völligen Umgeſtaltung unterworfen worden, ſo daß es den neueſten Forſchungen in jeder Weiſe entſpricht. Es iſt wie kaum ein anderes Werk geeignet, unſerer Jugend die Kultur der Griechen und Römer zu verlebendigen, und ſollte daher in keiner höheren Schule fehlen.

Anhalt
Blackboard

1. Verteidigungs- und Angriffswaffen der alten Griechen.
2. Die griechiſchen Krieger.
3a. Die griechiſchen Münzen.
3b. Die römiſchen Münzen.
4. Das Seeweſen der Griechen und Römer.
5. Die römiſchen Verteidigungs- und Angriffswaffen.
6. Die römiſchen Soldaten. I.
7. Die römiſchen Soldaten. II.
8. Das römiſche Lager.
9. Die Kriegsmaſchinen der Griechen und Römer.
10. Das griechiſche Haus.
11. Das römiſche Haus.
12. The Greek theater. I.
13. The Greek theater. II. 14a.
Plan of ancient Athens. I.
I4d. Plan of ancient Athens. II.
15a. Plan des alten Rom. I.
15b. Plan des alten Rom. II.
16, 17, 18. Die Gewandung der alten Griechen.
19, 20. Die Gewandung der alten Römer.

Die Tafeln führen in alle Verhältniſſe des antiken Lebens und der alten Kultur ein. Zu jeder Tafel gehört ein erläuternder, nach den neueſten Forſchungen der Wiſſenſchaft bearbeiteter Text. Den Texten werden, wo erforderlich, Illuſtrationen eingedruckt. Alle Darſtellungen erfolgen genau nach gefundenen Originalen.

A. Müller-Sröbelhims

Lehrmittelinstitut, Leipzig L I

belonging to the Corded Ware people. The grave had the exact longitudinal orientation east-west.

Near Quoltih, on the island of Rügen, in a valley surrounded by hills, a lithic find of most likely Upper Paleolithic age was discovered. age discovered. The pieces, numerous knives, many and beautiful scrapers, longitudinal arrowheads, core stones, drills, etc., as well as numerous, often shapeless pieces with very fine edge decoration, correspond completely to the finds from Meyendorf-Wellingsbüttel, except that here the clear leading pieces are still missing. However, this may be due to the fact that all the pieces - which came to the Greifswald Museum as a gift from the finder - are only finds from the surface of a sand dune. It can be assumed with certainty that the first excavation here will also yield the leading types. - It should be noted that the director of the Ereifswald collection, Mr. Prok. Petzsch, still refuses to recognize early Palaeolithic tools in the finds. tools in the finds.

A grave of Shamkeram settlers was excavated on the steep bank of the Barnstedt stream at Kolkhagen near Lüneburg. A skeletal burial was found with a so-called curved beaker. The beaker has cord and deep engraving ornaments. The burial mound was, like all mounds of the Corded Ware period, flat and never drig, but in the subsequent Bronze Age it was topped by a larger mound containing Bronze Age stone-packed graves. These proved to be disturbed.

Zevsn, Hannov. Hans Müller-Brauel.

Traces from the Wikiuger period near Hollingstedt. The church village of Hollingstedt lies roughly halfway between Husum and Schleswig, north of the Eider and just east of the Treene. The Dannewerk begins to the east of Hollingstedt. Recently, investigations led by Or. Jankühn, a settlement from the Viking Age has now been discovered in the church village itself. The site is located on a flat ridge close to the eastern bank of the Treene and to the south of the church. Numerous sherds were found on the surface, which correspond to the pottery from Haithabu produced without a wheel, but also many sherds from vessels brought from the Rhineland (in the Middle Ages there was a strong export of Lower Rhine pottery). Further information about the age and nature of the settlement can only be obtained from excavations.

Find of a type of stone near Riestedt. At

Wilhelm Terrdt

Germanic sanctuaries

Beiträge zur Aufdeckung der Vorgeſchichte, ausgehend von den Externſteinen, den Lippequellen und der Teutoburg

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Die ungemein reichen Entdeckungen von Teudt machen eine grundſätzliche Umſtellung der germaniſchen Altertumswiſſenſchaft und unſerer bisherigen Geſchichtsauffaſſung über die Germanen notwendig. Die von Teudt aufgefundenen Reſte aus frühgermaniſcher Zeit beweiſen einwandfrei, daß die Externſteine ein germaniſches Geſtirnheiligtum waren, das 1850 v. Chr. angelegt worden iſt, daß die ſeit langem geſuchte Irminſul mit den Externſteinen identiſch iſt, daß die Funde im Leiſtruper Wald ein Volksheiligtum darſtellen und daß die Gegend um die Externſteine als kultiſche Zentralmark anzuſehen iſt, gegen die die Zerſtörungskriege der Römer und vor allem Karls d. Großen gerichtet waren. Teudt hat das unbeſtreitbare Verdienſt, die bisherige Geſchichtsauffaſſung von der Unkultur der Germanen, die aus Unverſtändnis für die Beſonderheit der nordiſchen Art oder aus politiſcher Abſicht in die Berichte der karolingiſchen Zeit eingingen, endgültig widerlegt zu haben. Die zweite Auflage des Buches iſt durch neu aufgefundenes Materia erweitert und mit einem Sach- und Namensverzeichnis verſehen.

An extremely valuable and brave book. Some of Teudt's statements are so astonishing that the prehistorians and German scholars vorausſichtlich eifrig und lange damit beſchäftigen werden. Prof. Dr. Hans F. Helmolt, Berlin

Langſam lüftet ſich der Schleier, der ſeit mehr als 1000 Jahren auf unſerer Vorgeſchichte ruht. Einen bedeutſamen Schritt vorwärts bedeutet das vorliegende Werk von Wilhelm Teudt. Prof. Dr. K. Stuhl, Würzburg

Ich hoffe, das Buch wird ſich weiter durchſetzen. Je mehr ich darin leſe, um ſo überzeugender wirken die Darſtellungen auf mich.

Univ.-Prof. Dr. Georg Lockemann, Berlin

Teudts Buch bringt uns eine Fülle neuer Funde aus der Gegend um den Teutoburger Wald herum, die in ihrer Geſamtheit einen Einblick geben in die hohe Kultur der Germanen, die auch ſchon 2000 Jahre v. Chr. geweſen iſt. So haben wir in dieſem Buche eins der bedeutſamſten Werke über das kulturelle Leben unſerer Vorfahren.

Prof. Dr. Riem im Reichsboten

Eugen Diederichs Verlag / Jena

KARL THEODOR STRASSER
Die Nordgermanen
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Wikinger und Normannen
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NORDISCHE
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A trilogy of the entire early Germanic cultural world

Vikings and Normans

Bvn^rl Th^d^r St^ss^Mrt^'? How e - derg[illegible] zun [illegible] erſt [illegible] verö[illegible]ntlichter [illegible] de [illegible] Ta[illegible] wie [illegible]eichhaltigen [illegible]rten [illegible]rial. [illegible] RM 11.— / Es gab bisher bei uns [illegible]ch kein Werk, das ein ſo vollſtändiges Gemälde der Geſchichte und Kultur des Wikinger-Zeitalters mit Beherrſchung des gewaltigen Geſamtſtoffes und doch in großen Zügen und in gehobener, der Erhabenheit des Stoffes würdiger Sprache dargeboten hätte. Es iſt ein großangelegtes Werk, aber doch zugleich ein Volksbuch im beſten Sinne des Wortes. Es feſſelt den Leſer durch packende Sprache und ſpannende Darſtellung und bedeutet zugleich eine künſtleriſche Tat. Jedermann wird das Werk nach der Leſung mit Befriedigung aus der [illegible]nd leger Laie wie Specialist. (Gnsta^ossirma ii/,,McmnuS", the journal for German prehistory.)

Saxons and Anglo-Saxons

Von Karl Theodor Straſſer. Mit 35 Bildern in Karten und auf Tafeln. Leinen RM 9.— / Schon Straſſers Buch von den Wikingern und Normannen ließ aufhorchen. Dies iſt noch ſtärker, weil es getragen iſt von Stolz auf das Sachſenvolk, das berufen war, Deutſchlands Geſchick entſcheidend zu beeinfluſſen, und von Stolz auf das ſtammverwandte Herrenvolk, das ſich die Welt eroberte. Wie Sachſen und Angeln ſich entwickelten, wie ſie aus Bauern zu Führern wurden, das ſchildert dieſer Überblick über die tauſend Jahre ſächſiſcher Frühzett With a lot of love zuſammengeſucht, und k[illegible]n werden ſie verbunden zu dem packenden Bilde eines Volkes von bodenſtändiger Kraft und weit-striving for boldness. (Walter Hof- stastter in the "Zeitschrift für Deutschkunde".)

Die Nordgermanen

Von Karl Theodor Straſſer. Mit 35 Bildern. Leinen RM 8.50 / Dieſes dritte Buch aus der germaniſchen Frühgeſchichte berichtet von den ſkandinaviſchen und däniſchen Völkern; hochſtehende Bauernkulturen werden unter ihnen entwickelt, von Zeit zu Zeit ſteigen mächtige Könige auf, deren Ruhm durch alle Lande geht; Gewaltnaturen oder weiſe Ordner, Herren über Herrenvölker. Hier ſtehen wir an einer klaren Quelle des großen Stromes, der deutſche Geſchichte heißt. Hier liegen die Keimzellen unſeres völkiſchen Lebens vor unſeren Augen. Hier iſt Blut von unſerem Blute: eine Beſtätigung unſeres völkiſchen Bewußtſeins und einen Anſporn für einen jener Zeit ebenbürtigen tapferen Kampf um unſere völkiſche Zukunft. Mit Stolz ſehen wir hier, auf wie hoher Kulturſtufe ſich das Leben unſerer Vorfahren bewegte.

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Stone axe and

Deutſchland in der Vorgeſchichte. Von Hjalmar Kutzleb. Mit 28 Abbildungen. Kart. RM 4.50. Leinen RM 6.75 / Die deutſche Vorgeſchichte iſt ein Gebiet, um das ſich die Altertumswiſſenſchaft in den letzten Jahrzehnten mit geradezu beiſpielloſem Erfolg bemüht hat, aber ihre Ergebniſſe ſind nur in den Kreiſen der Fachleute bekannt, während die Allgemeinheit ſolchen Fragen fremd gegenüber ſteht. So iſt es denn mit Freude zu begrüßen, daß Kutzleb das Wagnis unternommen hat, die deutſche Vorgeſchichte einmal allgemeinverſtändlich darzuſtellen, und er tut das auf ſtreng wiſſenſchaftlicher Grundlage, geſchickt und feſſelnd. Man erſtaunt, wie lebendig er all die ſtummen Zeugen grauer Vorzeit neu zu beleben und reden zu laſſen weiß. Das Buch iſt nicht nur eine literariſch, ſondern auch national bedeutſame Leiſtung. (Die Literatur.)

barrowThree old stories of love and loyalty Nordic blood feud

Nordic tales of fate

Geſchichten aus Alt-Island. Herausgegeben von Walter Baetke. 3 Bände. Mit 68 Abb. und Karten. Leinen je RM 6.— / Allen denen, die Freude an der deutſchen Vorgeſchichte haben, allen denen, die Kraft ſchöpfen wollen aus heldenhafter, germaniſcher Vergangenheit, Kraft, die ſie weder in moderner Philoſophie, noch in fremder Weisheit anderer Raſſen und Völker finden können, mit denen der Markt überſchwemmt iſt, denen kann nicht warm genug die Bücherreihe empfohlen werden. Sie gehört zu dem Beſten, was wir aus dem Reichtum des altisländiſchen Schrifttums kennen. (Der Tag.)

HANSEATISCHE VERLAGSANSTALT HAMBURG

Auf Grund eingehender Studien und unter Berückſichtigung der neueſten Forſchungen ſchuf

Hans HeyE

ſeinen neuen großen Roman

Armin the Cheruscan

Some judgments:

„Ermin, der erſte Deutſche, hat in ſeiner ſinnbildlichen Erſcheinung Klopſtock, Kleiſt und Grabbe zu Verſen eines unbedingten und teilweiſe dämoniſch-raſenden Vaterlandsbekenntniſſes entflammt. Aber es war nirgends die geſchichtliche Geſtalt des Cheruskers, die aus dieſen Brandfackeln eines lodernden Freiheitswillens hervorging. Jetzt endlich iſt aus der Hand eines Dichters der geſchichtliche Ermin hervorgegangen. Ermin, wie ihn Heyck zeichnet, iſt der geſchichtliche Arminius, wie ihn uns die Quellen ſchildern, die Heyck, dem Sohn des großen Hiſtorikers, in beſonderem dimensions were available."

Friedrich Wilhelm Heinz, GDS.

★

„Aber das Beſte an dieſem Buche iſt, daß es uns nicht jene pſeudopatriotiſche Butzſcheiben-Lyrik bietet, die uns ſchon ſo oft die Freude an den Taten der Väter verleidet hat. Sondern es iſt ein männliches Buch, ein Ruf zur Freiheit, aus der Gegenwart für die Gegenwart geſchrieben."

The Day, Berlin

★

„Geradezu ein Quellenwerk der deutſchen Vorgeſchichte hat Heyck mit dieſem Roman geſchaffen, ein Werk, das in die Schulen gehört als A good read alongside Taciins and Kleist. A value', das aber zugleich — erſtaunlich zu ſagen — in den Bahnhofsbuchhandel gehört, damit das deutſche Volk wieder lerne, Männer zu leſen ſtatt Magazine. Man ſage nicht, dies Werk ſei ſchwer. So ſehen die Bücher des Volkes aus, wenn es wieder Volk geworden. So ſehen die Bücher der Dichter aus, die ein Volk zum Volk geſtalten. Mit ſouveräner Leichtigkeit ſtreut Heyck ſein Stoffwiſſen um ſich. Mit ſouveräner Künſtlerſchaft ballt er es zu grandioſen Szenen, wo er dichten, nicht ſchildern will..."

The novel comprises 337 pages and costs RM S.So. in clothbound, RM L.- in book.

★

L. Gtaackmann Devlag / Leipzig

Riestedt (about 7Vs kilometers northeast of Uelzen), a hammerstone measuring 16 centimeters in length and 4 centimeters average width. The species belongs to the later Stone Age, which can be dated to around 4000-1800 BC. From the fact that the individual stripes of the grind are not yet blurred and the grind is not yet combined to form a uniform surface, it is easy to conclude that the type comes from the older section of the period mentioned. The type is also a hammer: it has the cutting edge at one end and the hammer face at the other. It is pierced to accommodate a handle, which is also evident from the name (it has been agreed that the undrilled striking tools of this type are called axes, the pierced ones axes). Like most prehistoric stray finds from the Riestedt area, the species originates from the sandy ridge of the Feldmark. The entire district of Uelzen is rich in finds from the Early Stone Age. In 1846 there were still 219 giant stone graves in the district of Uelzen, today 205 have been completely destroyed and only 14 remain! Preserve the heritage of our ancestors!

Cheruscan settlement near Gronau? In the fall of 1932, the well-known local historian Teacher Barner began new excavations in Deilmissen. An excavation on Lehder Berg near Gronau yielded numerous shards and bones. The outlines of a dwelling have been revealed; it may have existed around the time of Christ's birth. It could therefore be a Cheruscan settlement. Fortunately, the number of finds from the territory and time of the Cherusci has increased in recent years, so that it now seems possible to define the area of this tribe archaeologically, a task that one could hardly have thought of with confidence a decade ago. - Incidentally, Mr. Barner has already had some nice successes: west of the district town of Gronau he found the first flawless tools of the Aun-

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Blätter für Freunde germaniſcher Vorgeſchichte

gnac level in Hanover. Last year, in a systematic search, he uncovered the nests of the Assum deserted settlement, which dates back to around the end of the 12th century. Such excavations from this period are still quite rare in Lower Saxony.

The Vücherbote

Here we briefly list the titles of all books received for review. Detailed reviews can be found in the group "Die Bücherwaage".

Gustav Schalk, German heroic sagas. Lei nen RM 3.90, Verlag Neufeld L Henius, Berlin.

Herman Wirth, Die Heilige Urschrift der Menschheit. Delivery 10, RM 6, published by Koehler L Amelang, Leipzig.

Hans Heyck, Armin the Cheruscan. Cloth RM 5.50, L. Staackmann Verlag, Leipzig.

E. Seeger, Prehistoric stone buildings of the Balearic Islands. Cloth RM 4.80, published by Koehler <L Amelang, Leipzig.

W. Berg engruen, Das Kaiserreich in Trümmern. Cloth RM 5.40, K. F. Kach- ler Verlag, Leipzig

E. Kiß, The sea of glass. Cloth RM 5.40, published by Koehler L Amelang, Leipzig.

E. Kiß, The last queen of Atlantis. Cloth RM 4.80, published by Koehler L Amo- lang, Leipzig.

The outlooK

We have been asked to create an opportunity for mutual work support. We are happy to comply with this request. Questions received by the editorial team from readers will be published here, as will replies if they are likely to be received by the general public; otherwise we will forward them by letter. Please enclose return postage for inquiries. Submissions for this group should be sent to Studienrat O. Suffert-Det- mold, Hermannstr. 11.

Question 1: Where can you find ruffled, ruffled bels-, Rafflenberge? Do they have any special features? Which ones? How can the name be interpreted?

Near Norden lies the Rabbelsberg (artificial hill), near Hohenlimburg the Raf- fenberg (castle), near Mülheim the Raffelberg and the Rafflenberg, near Hagen there is Rafflenbeul.

Question 2: Where does the name Ex ternste ine occur (apart from the rocks near Horn)? Jellinghaus (f) remarks in his book "Die westfälischen Ortsna men" (3rd edition, Osnabrück 1923) under the keyword "stein" (p. 160) that there is an Externstem near Lügde, and that there are also other places where the name Externstem occurs.

Carl Arah

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8 vols. Leipzig 1902-7. with many tab. paperback. (Instead of RM 59.-)...................................... NM 7.5V

Vol.11/8: Development of the religious egrisfo 2 vols. Vol. II: Development of social relations 1 vol. Vol. III: Development of the concepts of beauty 1 vol. Vol. IV: Laws of mental development. . I vol.

Das Werk iſt Edelfrucht echt germaniſcher Denkarbeit. Wer in dieſer Zeit der wühlenden, verwirrenden Intereſſenkämpfe Bedürfnis nach geiſtiger Lebensführung und innerer Vertiefung beſitzt, empfängt daraus eine Fülle von Anregung.

Hauſer, O., Der Erde Eiszeit u. Sintflut. Ihre Menſchen, Tiere u. Pflanzen. Weimar 1928. Mit

8g partly severalfnrb. Cloth hardcover (instead of RM 14.-)

NM 3.50

Hennicke, C. N., Die Raubvögel Mitteleuropas.

Halle o. S. Mit 53 farbigen u. 8 Schwarzdrucktafeln. Halbleinen. (Statt RM 8.—). . . . . RM 3.25

Inhalt: Tag- und Nachtraubvögel — Flugbilder — Geſtalt, Größe, Lebensweiſe, Artüberſichten — Zucht in der Gefangenſchaft — uſw. Verfaſſer iſt Bearbeiter des „Großen Naumann".

Sch "rig,A., Der Roman v. Tristan n. Isolde. After

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Tacituö: Germania

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Alle neuen Ergebniſſe ſind von Fehrle in ſeiner neuen Germania-Ausgabe ausgiebig verwertet, ſo daß man aus ſeinen ausführlichen „Bemerkungen“ jeweils den neueſten Stand der Forſchung erkennt. So wird vor allem der Altphilologe, der mit ſeinen Schülern die Germania lieſt, mit großem Gewinn die Ausgabe von Fehrle benützen können. Aber auch der Laie, beſonders der humaniſtiſch gebildete, der ſich gerne mit germaniſcher Frühgeſchichte beſchäftigt, wird zur Fehrleſchen Ausgabe greifen, der ja eine flüſſige, gut deutſche Überſetzung beigefügt iſt, um ſich von ſeiner ſachkundigen Hand in alle die zahlreichen Fragen einführen zu laſſen, ohne daß von ihm allzu tiefe Kenntniſſe der lateiniſchen Sprache verlangt werden. Nimmt man noch hinzu, daß das Buch durch ſeine zahlreichen Abbildungen treffliche Erläuterungen gibt, ſo wird man die Ausgabe als eine wertvolle Bereicherung der Germanialiteratur bezeichnen dürfen. H. Calmbach in den „Südweſtdeutſchen Schulblättern“, Mannheim.

Old Germanic art

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Einen Einblick in die Schönheit nordiſchen Kunſtſchaffens gibt dieſer Band, der uns gleichzeitig mit Wehmut erfüllt über den Reichtum einer Entwicklung, welche durch die Übermacht der griechiſch-römiſchen Kunſt ſo jäh abgeriſſen wurde. Gezeigt werden:

Tongefäße der Steinzeit / Gürtelſcheibe der älteren Bronzezeit / Der Sonnenwagen von Trundholm / Goldetchings / face rings / weapon fittings / bronze chains / humped urns / magnificent brooches / box brooches and Belt brooch from Gotland / From the Gold Sound of Hjddensoe / Adlerfibeln aus Norditalien und Mainz / Schwertgriffe / Griff eines Wikingerſchwertes aus Upland / Schnallen der Völkerwanderungszeit / Schmuckplatte aus Schonen / Fränkiſche Gläſer / Weihekrone König Svinthilas / Vogelkopf aus Holz / Schmuckkaſten der heiligen Kunigunde / Das Oſebergſchiff / Fränkiſcher Grabſtein / Beſchlag von Wendel in Upland / Grabmal Theodorichs des Großen / Torhalle von Lorſch / Tür der Kirche von Aal u. a. m.

I.F.Lehrnann Publishers / Munich

the name occurs frequently. Who can give a more exact location of this stone near Lügde? It does not seem to be listed on the corresponding survey sheet.

I have a photograph that was taken around the eighties by Herm. Wehmann, Osnabrück (^rahnstr. 49), taken around the 1980s. On the back is the handwritten note "Erter Steine". The picture shows a banked mass of rock about 35 m long and 12 m high, lying in front of a forest on a sloping field slope with an inclination of about 25 o. Who can tell us more about this rock? - Who can provide information about other occurrences?

Question 3: Where does the field name Donerkuhle occur? What are the names of the adjoining fields? Are older forms of the name known?

The name is documented near Hagen and Hattingen.

On question I: Georg Cello wrote about the Rabbelsberg and related topics: Upftalsboomblätter für ostfriesische Heimat kunde X/XI, pp. 1-16. Emden 1921/23.

Suffert.

Die Abbildung „Das Männchen von Oechſen“ iſt dem „Thüringer Fähnlein“, Monatshefte für die mitteldeutſche Heimat, Jena, entnommen. Die Abbil-

The illustrations of the cross stones and stone crosses on pp. 21 and 22 are taken from the work Or. Kuhsahl: "Die alten Steinkreuze in Sachsen", Verlag: Landesverein Sächsischer Heimatschutz, Dresden-Ä. 1.

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Herbert Volck schrieb „Rebellen um Ehre“ nicht, um die Schleswiger Bombenattentate zu verherrlichen, sondern um seine Motive aufzuzeigen. Und nun lese man das! Sehr schlimme Zustände aus dem Polizeiwesen und der neuen Rechtspflege werden enthüllt. Ein Zeitbild in grellen Farben, das zu einer Geschichte der Republik lebendiges Material gibt. Wie erquickend demgegenüber das Bild so manches nationalen Mannes.
„Der Aufrechte“, Berlin.

Rumpelſtilzchen

So what if

(Der Reihe 12. Band 1931-32) 20. Tausend
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Zum 12. Male erscheint nun der Sammelband von Rumpelstilzchens Wochenplaudereien aus Berlin, die eine sehr große und stetig wachsende Gemeinde haben. Kein Nachtreter in diesem Genre hat Rumpelstilzchen je erreicht, obwohl es Dutzende immer wieder versuchen. Nu wenn schon! Dieser Mensch mit seinen Spüraugen, seinem Humor und in der in seiner Gesinnung, wie Treitschke sagen würde, „prachtvollen Einseitigkeit“, ist und bleibt konkurrenzlos der fröhliche Prophet des nationalen Deutschlands.

Karl v. Einem gen. v. Rothmaler
Generaloberſt a. D.

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Man braucht keine hohen Schulen besucht zu haben, um verstehen zu können, was Generaloberst von Einem hier aus der Geschichte unseres Heeres von 1640 bis 1918 und von der Bedeutung der Wehrmacht für die Freiheit der Nation erzählt. Wir haben viele kriegsgeschichtliche Werke, aber bisher noch kein Volksbuch über Volk, Fürst, Heer, Demokratie, das sich so leicht liest wie Einems „300 Jahre“.

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Everlings Buch ist nicht nur voll bergeversetzenden Glaubens, der einfach hinreißend ist, sondern auch voll zwingend-überzeugender Rechtfertigung des Königtums — und jener ständig sich mehrenden Millionen Deutscher, die es sehnsüchtig wieder suchen.
Es ist die quellklare Erkenntnis, die in den 66 kurzen, knappen Kapitelchen emporsteigt. Der Gebildete wie der Ungebildete versteht das, und die Scheuklappen fallen. — So viel Geballtes in einer Apologie findet man selten.
„Der Tag“, Berlin

Aumpelstiltskin

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„Schlesische Zeitung“, Breslau

Felip Aiemkasten

The idol

10. Tausend. Broschiert RM 4.—, Leinen RM 6.—

In diesem Buche wird Schlitten gefahren mit dem falschen Götzen der Demokratie, der uns freigemacht von Gewissen, Glauben, Pflicht und dafür Organisation und Ansprüche beschert hat. Das Vaterland haben wir weggegeben, den luftleeren Raum des Universums haben wir gewonnen. Wert und Gewicht des Buches liegen aber weniger in dem glänzend vollzogenen Schlachtefest am Götzen, sondern in der schweren Innerlichkeit der Menschen. Ein Buch des Aufbaues, zartester Roman und dennoch Zeitgeschichte. Es zeigt, wie das kommen mußte, was nun da ist.

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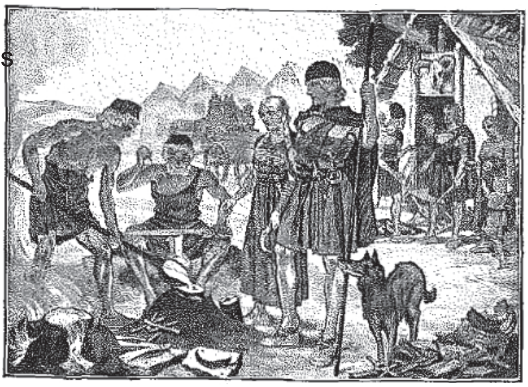
Cremation of corpses with the Germanic tribes

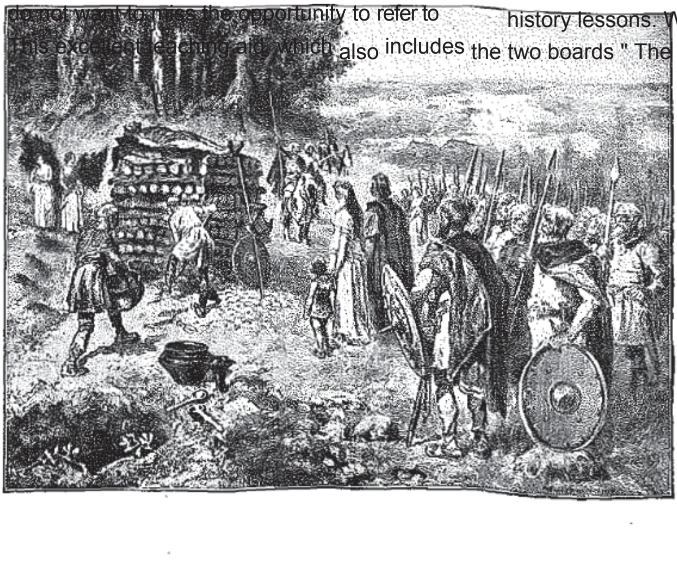


Our ancestors' hero worship also included the cremation of corpses, which was celebrated as a particularly venerable cult of the dead. Unfortunately, there have been very few pictures showing this ritual up to now. The well-known Leipzig school picture publisher F. E. Wachsmuth has now had a picture produced by Pros. Hoffmann-München, which we are now able to see in a greatly reduced version.

smaller rendition to show our friends the grave. The dead man was laid out on a huge pile of wood, erected in layers from a bearskin. Shield and lance, like the other armor of the deceased were leaned against the pile of sheaths. Those present attended the ceremony in silent devotion with. They were joined by the men of the clan, who attended the ceremony in full armor. The comprehensive expertise of the well-known author Rudolf Moschkau vouches for the accuracy of each individual depiction, such as equipment, weapons, costumes, etc. As Moschkau has kept to existing finds from Germanic prehistoric times, the picture also corresponds to the strictest scientific requirements. We do not want to miss the opportunity to refer to This excellent teaching aid, which also includes

is an excellent wall decoration.

Other valuable cultural-historical pictures are published by the same publishing house. We call Germanic farmstead before the Migration Period/ Pile-dwelling settlement (later Stone Age) / Germanic settlement, size of each panel 88x 66 oia, price raw RM 3.25 each. Cave life to the older Stone Age - settlement to the younger Stone Age / craft and trade to the Bronze Age (see also picture above) Size of each plate 98x74 oia, price untreated 3.60 RM each (the above-mentioned plate "Corpse burning" is also available at the same price). Also available at the same price, but in the size 99x72 om, Dr. Lohmeyer's murals for the history lessons. We are interested in the two boards " The Battle of the in the Teutoburg Forest" and "The Battle of the Goths on the Ve suv". Finally, we mention the pictures of the myths of the Norse gods and heroes: Der Streit der Köni ginnen / Kriemhild an der Leiche Siegfrieds/ Gudrun/ Donar -Thor / Wotan - Odin, price 3.60 RM bis 4.50 NM.



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